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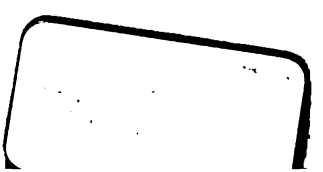


THE

BAPTIST MAGAZINE

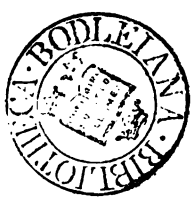
FOR

1867.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME LIX.

(SERIES V.—VOL. XI.)



Editor: REV. W. G. LEWIS.

"Speaking the truth in love."—EPHESIANS IX. 15.

LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW.

MDCCCLXVII.

PRINTED BY
YATES AND ALEXANDER, 7, 8, 9, CHURCH PASSAGE, CHANCERY LANE,
LONDON, E.C.

PREFACE.

BEFORE completing the *fifty-ninth* volume of the BAPTIST MAGAZINE, the Editor once more gratefully acknowledges the valuable assistance which he has received from those brethren who have contributed to its contents. He further takes this opportunity of urging upon the pastors of our churches the necessity which exists for a kind use of their influence in its support. The strictly denominational character of this periodical contracts the area in which it can obtain subscribers, and renders it impossible for its conductors to compete with publications which appeal to the whole religious world. The intention of the projectors of the BAPTIST MAGAZINE was to establish a medium for the distinct utterances of our denominational principles, and in the labours of all the past editors, this determination has been strictly kept in view. As long as he is permitted to occupy his position, the present Editor will, by God's help, do his best to make this serial a faithful exponent of those "things which are most surely believed among us," and he earnestly solicits the continued co-operation of all its readers. A good word on behalf of the MAGAZINE from each of its present subscribers would speedily double its circulation, and proportionably increase the donations annually made to the Widows of Ministers.

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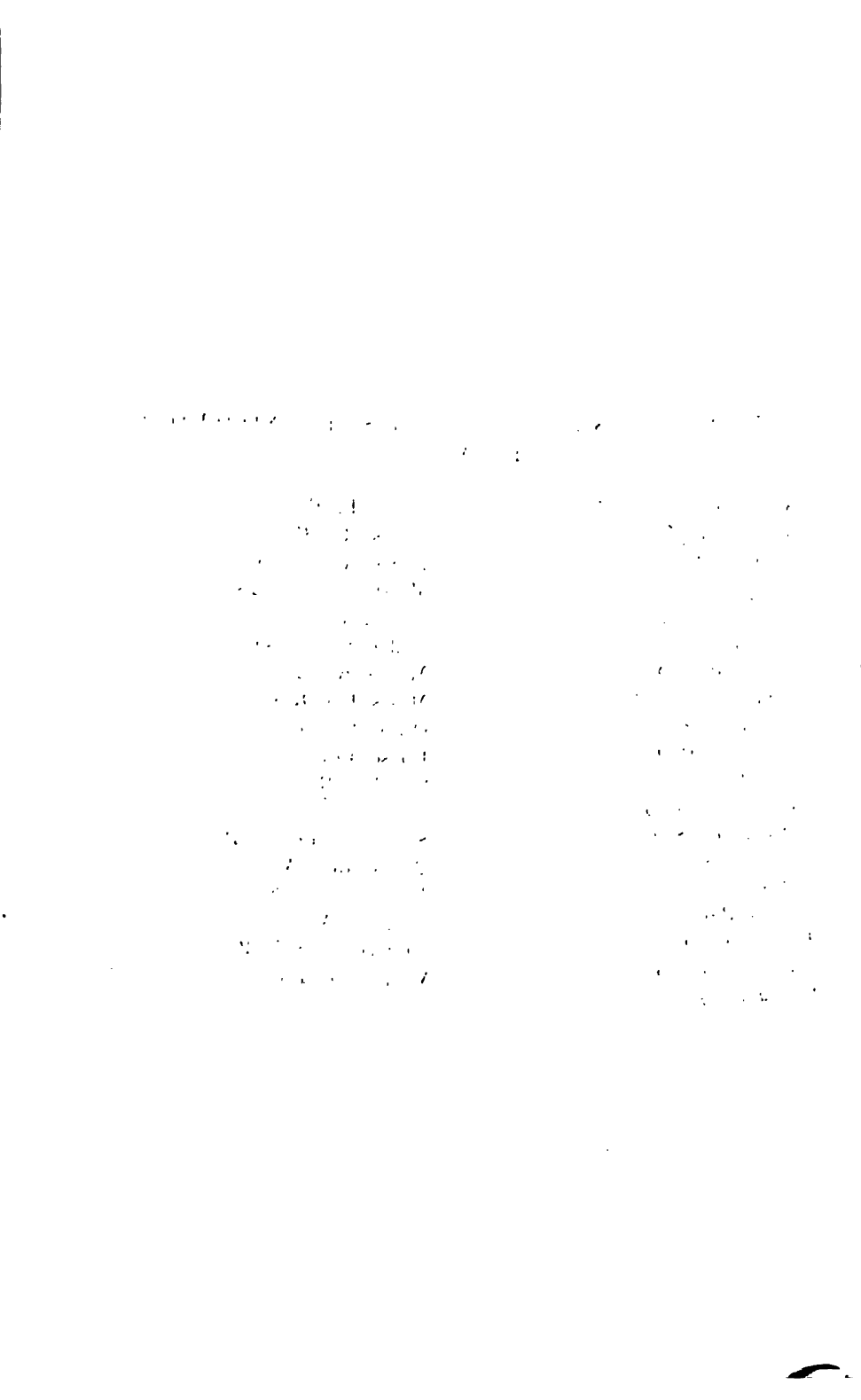

Affectionately Yours

C. B. Lewis

THE

BAPTIST MAGAZINE.

JANUARY, 1867.

THOUGHTS FOR THE NEW YEAR.

BY THE REV. D. JONES, B.A., BRIXTON HILL.

"Lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 20.

ANOTHER New Year's-day! We start afresh on life's eventful journey. That journey consists of stages, some of which are natural, some conventional. To-day we recognize one of God's own making. The revolution of the earth around the sun determines the length of our year. And to-day our planet, bearing on her surface the mighty burden of her myriad children, begins again her annual movement round her centre, and, in company with her, all mankind commence a new stage in their career.

How differently the new year dawns on different men! Some begin it gaily, some sadly; some amidst family greetings and joys, others with the shadows of death all around them. To some the fresh young year will communicate a reviving stimulus; to how many others it will give no touch of new life. Many a wearied, patient invalid will still be repeating the monotonous liturgy of the sick room. Good reason, then, have we for special thanks to "the God in whose hand our life is," if we are permitted to begin another year in health, peace, and comfort.

But, as we venture to look wistfully onward, do we not want some word of help to carry along with us through the coming months? Warriors have their watchwords, why should not the Christian soldier emblazon some inspiring sentence on his shield? Nobles have their heraldic mottoes, expressive of some family feature, or giving an index to life's leading aim and object; why should not every member "of the household of faith" this day either retouch some old device or engrave a new one on the tablet of his heart? Some sacred legend, borrowed from Heaven's own heraldry, which might well be remembered from the first day of the year to the last? Your want is met in the well-known promise placed at the head of this address—"Lo, I am with you alway, even unto the end of the world." Words of the Risen Redeemer, ut-

tered just as He was about to quit earth for heaven, and enter upon a new stage in His sublime career, what power is still in them, at once to calm and quicken every Christian sojourner.

They speak to the Church Universal.

Just as humanity after the Deluge, stood potentially in the person of Noah and his family on the lofty heights of Ararat, so, representatively, "the Holy Catholic Church throughout all the world" stood in the persons of the Apostles on Olivet. To them the Saviour said, "Go ye into all the world and preach the Gospel to every creature." Your mission is grand, and it will be attended with dangers. Be not dismayed. I leave you bodily that I may be with you spiritually. Presently I shall vanish out of sight, but I shall ascend to "the right-hand of power," from that elevation to command a survey of the whole field, to watch and guard the interests of my redeemed Church. "Lo, I am with you alway."

The Great Head of the Church then spoke a royal word of power which lives on from age to age. Clouds and darkness sometimes gather around the path of His Church, amidst which the form of her divine Defender becomes invisible. Yet she is never forsaken. Unseen, sometimes unvalued, He is ever near—"a wall of fire round about her, her glory in the midst." As to our own beloved England, it might be hopefully asked, Is not the Gospel proclaimed more extensively than ever? Have not our colleges increased? Have not the ministers they send forth sensibly multiplied? Do not churches and chapels rise up in the land with a rapidity equally new and gratifying? Are not the theatres still crowded on Sabbath evenings with attentive worshippers? This is all true, and in it we devoutly acknowledge that the great promise of our Lord's perpetual Presence is fulfilled. But other features of the times render this promise doubly dear. The once favourite boast of one section of Christians among us, was it not, that she was the bulwark of Protestantism? How few care to make that boast now! How is the bulwark getting undermined and gradually crumbling away! Her testimony to the truth was at one time in the main strong and clear. But now her trumpet sends forth an ominiously "uncertain sound." Once she was not unwilling to stand alone. Isolation was part of her dignity. But of late what strange hankerings after combination. What efforts to create an external compact, an ecclesiastical *omnium gatherum*, to be called "the unity of Christendom." The yearning for the unity of the Church is healthy and right. Were it not, however, "the more excellent way" to cultivate that invisible bond which already exists between all believers through personal union with our common Lord? And suppose the dream were realized, which aims at the fusion of the Greek, the Roman, and the Anglican Churches into one, would not the combination be a calamity? Would it not involve the surrender of the Gospel as the grand means of salvation, the substitution of elaborate but empty ceremonies for the life-giving truth? Must it not result in the formation of a league *against* the diffusion of Christian light and grace?

These are some of the dangers that threaten us. Where in view of them do devout men find their protection? Partly, doubtless, in the deep-seated attachment of the people to Evangelical religion; partly in the zealous efforts that are, and will be, made to

stem the tide of apostacy. But the Eye of Faith turns instinctively from earth to heaven. "The Lord reigneth." He who has shielded the church amid the tumult and temptations of former days loves her too well to abandon her now. Her chief security is found in the sublime promise, "Lo, I am with you always to the end of the world."

That assurance speaks to Churches separately.

So it spake of old. In the course of a few months the honoured group of men seen round our Lord on Olivet is scattered. They are found some here, some there, in districts and lands far apart, busily employed in preaching the Gospel and forming Christian churches; some in Jerusalem, some in Samaria, others at Antioch, Corinth, and Ephesus. Each of these Christian communities was complete in itself, had a life and history of its own.

The divine promise that gladdened individual churches of the first age may be well and gratefully accepted by the churches of the present age. To-day we stand on the threshold of another year. Pastors, deacons, and earnest members look onward into the future, and with wondering anxiety ask, What shall be our history through the coming months of 1867? We know not. Everything around tells of change. Changes may await our churches; some for better, some for worse; some in regard to our sanctuaries themselves, many in regard to the worshippers. Trials may be in store. Standard bearers may fall. Active and useful pastors may be taken to their rest, honoured and valued deacons may die. Friends may be lost whom we dearly love, men who have stood among us, as pillars in our churches, may fall, and the gifts, talents, and faithful service we long prized may pass away. Moreover, in these days the relations of men and things, do they not often get suddenly reversed? Scenes around us shift almost with the rapidity of a drama. Some unforeseen event occurs, and a whole set of circumstances are shaken into new shapes and bearings. A wind passes over us, and the aspect of things is changed.

We should neither indulge nor encourage foreboding. "Goodness and mercy have followed us" all our days. Why should not that stream continue? Changes, should they come, will doubtless, in many cases, be from dark to light, from good to better. But, remembering something of the past, and mindful of what is possible in the future, will not the eye of every individual church as the year begins, turn trustfully to her risen Lord? He is our true and only "Semper Idem." To-day, as from Olivet, nay, as from His Throne in the heavens, with majestic tenderness He says, "Whoever else may fail you, whatever change occurs, whether the months come radiant with smiles, or clothed with frowns, in Me find rest and strength; 'Lo, I am with you always to the end.'"

Who would not convert the promise into a prayer? Be Thou with us and the year must be happy; for the light of truth, the dew of grace, the unction of the Holy One, the effectual blessing accompany Thy presence. Be Thou with us, and there will be power in the ministry to convert and to instruct. "Times of refreshing will come." Feebleness and fickleness will vanish; mere paroxysms of piety will be exchanged for spiritual steadfastness, both in work and worship. "Strength and beauty will be in Thy sanctuary." Be Thou with us, and Sabbath services will be pleasant and memor-

able; "works of faith and labours of love" will be plenteous and fruitful; Christian character will "go on unto perfection," and the life, power, and purity of all our churches will be maintained.

That assurance speaks to Christians individually.

So it spake at first. The Apostles were inspired men, sustaining a representative and official character; but they were also "men of like passions" with ourselves. Each one had his own personal history, character, path in life. There was Thomas, with his doubts; Philip, with his dulness; Peter, with his affectionate impetuosity; John, with his deep and tranquil love. How often must these men have recalled the last interview on Olivet, and found comfort in these, the last words of their Lord?

My brother, this promise of a perpetual Presence is yours. And if, relying thereon, the Apostles began their distinguished but perilous life, shall not the same Word suffice for you? "As I was with Moses so will I be with thee." As I was with Peter, James, and John, so will I be with thee. Lo, I am with you alway." "Lay up these words in your heart; bind them for a sign upon your hand; let them be as frontlets between your eyes." Be that your motto for the year.

You will *find in it a pledge of help of all kinds.* For the speaker can preface it by saying, "All power is given unto me in heaven and in earth."

Through the year you will want strength of all sorts. "Grace to help in every time of need." With Christ at your side, no perplexity will arise His wisdom cannot meet, no foe present himself His power cannot conquer, no burden oppress His arm will not aid you to sustain, no solitude be known His presence will not cheer, "for it hath pleased the Father that in Him all fulness should dwell."

You will find it a pledge of help for all places.

Soon the Apostles were scattered abroad. Their earthly destinations were different, and their circumstances were often full of hardship and peril. Peter finds himself in a prison, John a lonely exile in Patmos; but everywhere they found the promise true. Just as the group on Olivet soon got broken up and dispersed, so in degree do all companies of men. Human policy, Divine providence, and death are continually breaking in on the associations we form. No circle of friends remains long intact together. Some who read these lines may, ere the year end, enter into new domestic relations. Some may happily tarry in dear old England, hard by the home of their childhood; while others, obeying the bidding of Providence, may have to quit the scene of their earliest joys and pitch their tent on some foreign shore. Be it even so. If Christ is yours, His words are yours, and those words will not fail you. Wander where you may or must, you will still move within the circle of His all-surrounding presence, within the gaze of His all-directing eye.

You will find in it a pledge of help for all times.

Ruth said to Naomi, "Entreat me not to leave thee." Have you not sometimes clung lovingly to some dear friend, wishing he would never leave you? The wish is natural, but how often vain. The Saviour's word is, "I am with you

alway;" "all the days to the end of the world." In that promise the whole of the future is included. The character and complexion are mercifully veiled from our view. Days of unexpected change may come; days of hard work and duty are sure to come; days of wearisome suspense may be in store; days of inward darkness, when the soul will grope after an apparently absent God; days of untoward affliction and adversity, when the burden of life seems too heavy to bear; yea, within the year, your last day of earthly life may come. But if Christ is known as your Saviour, none of these things need move you. The Celestial Companion will never quit your side, nor fail the soul that trusts in Him. As grains of gold are sometimes buried under a mass of rubbish, so in the fiction of Transubstantiation, Popery has obscured a grand truth. The "Real Presence" of our Lord, as a fact, is precious to every Christian. May we live throughout the year within the sphere of its holy light; and, though centuries have elapsed since the words were spoken, find daily how true they still are—"Lo, I am with you alway, even to the end of the world. Amen!"

SHUJAATALI.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

WHEN our Mission enterprize was young, and the agency employed in it consisted of but a few persons, a far more intimate and lively concern was taken in its progress, than is possible in the present condition of its development. The readers of the early periodical accounts had fresh in their minds the circumstances under which each adventurous Christian brother had gone forth from England to bear the Gospel to the hitherto unexplored regions of heathendom; and when God rewarded the faith of His servants with success, the names of the converts became so enshrined in the hearts of the British churches, that all they did and suffered was full of profoundest interest to every supporter of the Missionary cause. Krishna Pál, the first convert, Krishna Prasád, the first Christian Brahman, the venerable Pitambar Singh, and many others,—how dear they were to English Christians! Even now there remain in our churches many whose loving recollection of those names has not been obscured by all the subsequent memories of more than half a century. Now that our work has so greatly extended itself, when Missionaries have been multiplied, and converts are reported in churches rather than as individuals, a less vivid distinctness of interest is necessarily felt. Besides, there are in our day such a multitude of efforts of kindred benevolence, that no one work can secure so large a share of attention and sympathy, as our less busy fathers

could consecrate to the Foreign Mission. Thus, it is that with larger resources for the prosecution of our enterprize, with ever improving facilities for its efficient promotion, and with accumulated results, which shall "be found to praise, and honour, and glory, at the appearing of Jesus Christ," we have reason to deplore the too general absence of that warm and close concern in the Mission, which would secure to individual Missionaries and to native converts the personal sympathy and fervent prayers of those by whom the work is most generously sustained. Perhaps no native agent of the Baptist Missionary Society of late years has been better known by name to the churches in England than Shujaatali. For a long time before his death, his advanced age and many infirmities, unfitted him for active labour; but the *Missionary Herald*, of twenty years ago, contained many accounts of his useful efforts; and his portrait has been more than once presented in the illustrated periodicals of our Mission. If the following brief account of him is read with pleasure, is it vain to hope that this simple record of a native Christian life, not long since terminated, may awaken interest in Shujaatali's living brethren in our Indian churches, and call forth earnest prayers for the more abundant manifestation of that Spirit, whose operation can make the feeble labours of our Mission productive of the most glorious results?

Shujaatali was the son of a physician at the court of the King of Oudh. He was the eldest of four brothers; and their father possessed very considerable property, which included a valuable landed estate. Thus our brother was brought up in great affluence, and entered upon life under circumstances which his countrymen regarded as highly prosperous and enviable. He was educated as a strict Musulman; and was a devoted follower of the Prophet. As such, he cherished bitter antipathy against the Christian religion; for, though the Muhammadans are willing to honour the Son of Mary as a messenger from God, they reject, as blasphemy, the doctrines which the New Testament teaches us concerning the divine origin and supreme dignity of Jesus Christ. The morality of Muhammadanism is in many respects very impure; and Shujaatali, whenever he referred to his 'manner of life from his youth, which was at the first among his own nation,' spoke with the reserve of Christian modesty, as of "things whereof he was now ashamed." There is no reason to believe that his conduct was exceptionally evil, in comparison with that of his associates generally; but after the light of the pure Word of God was shed upon it, he abhorred it, and never alluded to it but in terms of deepest self-abasement.

After the death of his father, Shujaatali became the head of his family, and came into possession of the property; but wishing to see other parts of India, he came, in 1822, to Howrah, a town lying close to Calcutta, on the opposite side of the river. There was, of course, much for him to see in the great city; and he traversed its streets almost daily, making himself familiar with the busy scenes with which they abounded. Thus it was that one day he came upon a small company of people, in a chapel in the Bow Bazar, to whom Mr. Eustace Carey was preaching the Gospel in the Bengali language. His attention was arrested; he could understand the drift of the speaker's remarks, and he attempted to controvert some of his assertions; but Mr. Carey successfully met his objec-

tions, and a Native Preacher who was present, discovering from his dress and language that he was a stranger to Calcutta, stepped up to him, and drawing him aside, entered into talk with him. When the preaching was over, Bágchí, the Native Preacher, asked him to accept an Urdú New Testament, and told him that if he wished to speak with them again, he might find them at the same place on an early day which he named. Shujaatali turned over the pages of the book, and resolved to take it, hoping by the study of it to fortify himself to encounter Mr. Carey more successfully; and he told Bágchí that he would certainly be there again at the appointed time. Preachers to the heathen receive many such promises from their casual hearers. They are seldom fulfilled; and probably Mr. Carey and his native brother had small expectation that the fine young Musulman who courteously took leave of them that day, would ever again put himself in their way. But he was a chosen vessel, and the Lord had taken hold of him. What he had heard produced a strong impression upon his mind. He looked through the New Testament with astonishment. Its pages brought new things to his mind, and he saw them to be full of grace and truth. So much moved was he by what he read, that he soon became impatient to renew his intercourse with the Christian preachers, and he resorted to the little chapel where he had met them before, too soon to find them there. Anxious not to lose the opportunity of speaking with them, he took up a bit of charcoal, and wrote, upon one of the chapel steps, his regret that they were not there, and his earnest request that when they came they would await his return. When, after a short absence, he came back to the place, they were there, and he eagerly began to talk with them upon the claims of the Lord Jesus Christ. He had many difficulties, many misconceptions, many deep and bitter prejudices; but they were relieved by the conversation of the Missionary, and light broke in upon the inquirer's mind. From that day Shujaatali put himself under the teaching of our brethren. Mr. Yates had mastered the Urdú language, and to him Mr. Carey transferred his most interesting disciple, who grew rapidly in the knowledge of the Gospel, and in the conviction that it was the very truth of God. Not without a fearful struggle, however, was he allowed to become a follower of the Lord Jesus. His widowed mother, hearing of his connection with the Christian Missionaries, came in terror to restrain him from submitting to their guidance. He was reminded that if he became a Christian he must forfeit all his worldly possessions, and would be disowned by all his kindred. His mother displayed an agony of distress, and threatened that if he persisted in his purpose, she would die by her own hands.

The avowal of discipleship to Christ is oftentimes the occasion of loss and persecution, even in Christian lands; but we can hardly appreciate here the trial it involves in such a case as that of Shujaatali. That hard saying of Christ's, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," had to be accepted by him in its stern literalness. Had he been in his native place, very probably his life would have been added to the surrender he had to make for Christ's sake; but, in the British dominions, his relatives could not proceed to extremities with him. He was a man of strong affections, and he felt keenly the sacrifice he was making. When his mother came, he returned to his

house at Howrah; and there, for some time, he sustained the tears, the anger, the arguments, and the passionate entreaties of his wife, his mother, and his sisters, who, with many relatives and friends, strove to keep him back from becoming a Christian. He met their opposition with the meekness of wisdom; but how hard the trial was to one who was then only imperfectly acquainted with the precious truths of the Gospel, who of us can imagine? At length the struggle was ended, and with a mind fully determined to follow Christ, Shujaatali left his family, and rejoined the Missionaries; and on the 8th of May, 1824, he was baptized in the river Ganges, in the presence of a few Europeans, and of many wondering native spectators.

The irrevocable step was taken, and our brother had passed from Muhammad to Christ, from a circle of loving relatives to the condition of a friendless outcast, from opulence to utter indigence. He was kindly received by the Missionaries in Calcutta, and they gladly did what they could to aid and comfort him. Having no means of support, Mr. W. H. Pearce found employment for him as a compositor at the Baptist Mission Press; and there, by the labour of his hands, he honourably sustained himself for a considerable time. Such work might well have appeared very irksome and servile to one who had been brought up amongst princes, but our brother cheerfully accepted it. Meanwhile the Missionaries had the highest satisfaction in witnessing his advance in Christian knowledge, and his growth in grace. His early education had enlarged his mind and strengthened its faculties, and it was soon seen that he might be most usefully engaged as an Evangelist amongst his countrymen, and especially the Musulmans of India. He was therefore encouraged to preach the Gospel, and the ability and zeal he displayed soon led to his withdrawal from all other work. As a preacher, he possessed very great natural advantages. His countenance was handsome and benignant; his address courteous and attractive; his voice agreeable and sonorous; his language fluent and elegant; his fancy lively; his power of illustration luxuriant; and, when warmed with his theme, he spoke with a vehement energy and fire rarely surpassed. His native tongue, which he always used with the greatest facility, was the Urdu, but soon after he had devoted himself to the ministry of the word, he acquired almost equal ease in the use of the Bengali language.

One incident which occurred not very long after he became a preacher, must be briefly narrated here. Ever since his conversion, he had longed to revisit his family in Oudh, and hoped to convey to them the glad tidings he had himself so heartily believed. To do this was to encounter no small peril, and to involve himself in much expense; but he was constrained to return to his own house, and to show how great things God had done unto him. He went, therefore, to the place where his brothers lived. They received him with every demonstration of respect and affection, and conducted him forthwith to the presence of the Nawáb of the territory, to whose service he had himself been formerly attached. The prince welcomed him in a most friendly manner, and affected to discredit the report of his apostacy from Muhammadanism. Our brother's assertions that he was indeed a Christian were earnestly repeated, but they were all received with ridicule as an excellent joke. This painful banter was, however, soon discontinued, and every argument most likely to undermine his

stedfastness, and to secure his return to his former faith was assiduously urged upon him. The largest emoluments were offered him if he would comply,—restitution of his property, with all the advancement the Nawab could secure for him. On the other hand, he was threatened with a cruel death if he obstinately persisted in his profession of Christianity. To this fatal issue it seemed most likely that the controversy was to be brought, for Shujaatali having declared his unalterable determination to adhere to Christ, the Nawáb ordered him to be confined in a dungeon for twenty-four hours, at the close of which he was either to avow himself a Musulman or to be slain. With a calm and happy submission to the will of his heavenly Father, he bore this imprisonment, rejoicing that he was counted worthy to bear reproach for the name of Christ, and at the close of it he still persisted in his allegiance to his beloved Saviour. The prince did not venture to fulfil his threatenings, but angrily dismissing the Christian confessor, he bade him, as he valued his life, to fly from his territory, and never to set foot within it again. Though his loving purpose of conveying the Gospel to his family was thus frustrated, Shujaatali enjoyed during this journey numerous opportunities of declaring the way of salvation by Jesus Christ, and he found many attentive hearers.

Calcutta, with its extensive suburbs, was for some years the scene of Shujaatali's active labours. He preached to the Musulmans and Hindoos of the city; he ministered to his native Christian brethren there, and afterwards, when the churches to the south of Calcutta, at Khárí, Lakhyantipore, &c., were formed, he frequently journeyed to those distant villages, and is still affectionately remembered there by many of the older members. At length he suffered severely from an illness which seemed to be produced by the climate of Bengal, and, with the approval of the Missionaries, he removed for a season to Monghyr, transferring to that station, then occupied by Mr. Leslie, the energy and devotedness he had manifested in Calcutta. After his health was somewhat restored, he came back, but his disorder recurred, and he again repeatedly went to Monghyr. Perhaps the happiest part of his life was spent in that place in association with the beloved Missionaries there labouring, towards one of whom especially—the Rev. John Parsons—he ever cherished the warmest Christian affection. The last years of his life were passed in Calcutta, the scene of his earliest labours. He suffered very acutely at times, and his appearance indicated extreme feebleness; but he had long ceased to look for recovery, and was only anxious to employ all his remaining time and strength in the service of the Divine Master he so faithfully loved.

The writer of this paper first met Shujaatali, in Calcutta, in the year 1848. With his name he had long been familiar, and it was with deep interest that he became a witness of his consistency of conduct, his fervency in preaching the truth, and his dignity and sweetness of demeanour. He was not then really an old man, but prolonged sickness had bowed his once upright frame, and he was already venerable in appearance. He seemed to belong to the generation which had passed away. Lawson and Eustace Carey, Penney, W. H. Pearce, and Yates, all had gone from the field, and the native Christians to whom, at his baptism, he had joined himself were, with a few exceptions, all dead. It was pleasant to talk with him of the excellent men he had so well loved,

and of whose labours he could tell so much. It was interesting, too, to notice the many treasured objects he had around him in his poor home. A few volumes illustrative of the Bible, which he knew to be of value, though, to himself, in his ignorance of European languages, the possession of them was fruitless, were laid up with honour beside the well-used Scriptures and other books which constituted his scanty vernacular library. Amongst these was an old copy of the Septuagint, which had somehow fallen into his hands, and which he certainly could never hope to read; yet, as the most ancient version of the Old Testament, it was very highly prized. It was pleasant then, and later, to observe the peculiar reverence and love with which his native brethren all regarded him. Munshi Sahib, as he was generally called by them, was always listened to with affectionate respect, and his influence over them was ever exercised judiciously and most benevolently.

From that time to the close of his life it was the writer's privilege to enjoy much friendly intercourse with this estimable disciple. Very delightful it was to witness the power of the grace of God as manifested in him. Some of the most prominent features of his Christian character may be mentioned here, before this short narrative closes, with an account of his removal from us.

Mention has been made of the sacrifices our brother had to make when he became a Christian. Looking back to his conversion, and tracing its results upon his wordly circumstances, he might truly say with Paul, that for Christ he had "suffered the loss of all things." The spirit in which that sacrifice was made survived all the long struggle with privation and the great fight of afflictions to which his baptism introduced him. Having put his hand upon the plough, he looked not back, but it was evident, in all his demeanour, that to him the reproach of Christ was greater riches than all the treasures of the world. It was not that he was wont to declare this to be his experience, or that he spoke of his losses for the Gospel's sake with indifference. He rarely spoke of them at all. Few, very few, even of those who knew him well, had been told that this poor man had left great possessions for the Lord's sake. No querulous complaints of his narrow circumstances, or peevish references to his former affluence, were mingled with his discourse. His life evinced the quiet contentment of one who knew that all things were arranged for him by a gracious and wise Father, while his steady faith in the divine promises was always vigorous and joyful.

Another remark is suggested by the contrast between his worldly position before and after his conversion. Muhammadans are everywhere noted for their pride. In India they were, until the ascendancy of the British power, the ruling race; and no class there has been so impatient of subjection to the present dynasty. Constitutionally arrogant, the Musulman will make the most of every claim he has upon the deference and consideration of those about him. Something of this haughtiness of disposition, this impatience of rule, this intolerant self-assertion, our brother must have had by nature. A sudden affront, some seeming rudeness, might ruffle his customary placidity, or strike out a momentary spark of angry indignation. So it was even with Moses, who "was very meek, above all the men which were upon the face of the earth." But how few ever saw such a result in their inter-

course with Shujaatali. And never did any hear from his lips boastful references to his family, his rank, his former wealth, or ought besides, of which he might have vaunted himself. Many of his native brethren were very poor and ignorant, and some belonged to castes despised in Hindu society. All were honourable in his eyes, and his conduct towards them was always courteous, affable, and fraternal, so that none could feel himself neglected.

Love for all who loved our Lord Jesus Christ, was a marked characteristic of our brother Shujaatali. His tender concern for the native churches in Calcutta and Monghyr will never be forgotten by the members. His visits to other churches were highly prized both by Missionaries and people; and wherever he went, his loving, generous spirit made itself felt. With European Christians, his acquaintance was limited; but those who could freely converse with him in his own language, cherished his friendship, and recognized in him an Israelite indeed, in whom was no guile.

Gentle and loving himself, he was eminently a peace-maker amongst his brethren. Divisions and strifes were to him a source of truly poignant sorrow. When pastor of the Native church in South Colinga, and, more recently, as pastor of the Intally Native church, his endeavours to preserve and promote harmony were constant and effective. The writer has often witnessed with admiration the exercise of his benign Christian influence in conciliating alienated brethren, and in soothing and allaying mutual resentments which would otherwise have disturbed the peace of the community.

His great and constant activity in his Master's service calls for special mention. He was instant, in season and out of season, preaching the Word of Christ. After his heavy infirmities unfitted him for frequent formal preaching, his testimony was not silenced, but he was ever speaking to his brethren who visited him, and to his neighbours, Hindu or Musulman; and his mind was busy with methods for effecting good. His conversation was never frivolous, but always directed to profitable purposes. He did much to recommend the study of the Word of God, and was ever finding some fresh applicant for a Testament in Persian, or Urdú, or Bengali. He was fond of committing his thoughts to writing, and several hymns and a few tracts were printed, both in Urdú and Bengali, and widely circulated. An English translation of several interesting addresses and papers which he had at sundry times composed was more than once printed; and he hardly ever left his door without taking in his hand a few copies of this little pamphlet, together with a selection of English and vernacular tracts, for distribution to persons he might meet with on his way. So he might often be seen in the neighbourhood of the Circular Road, and the eye which saw him, and noted his fine countenance, Christianly grave, and full of genial benevolence, his flowing silvery beard, his ample turban, his clean white clothing reaching to his feet, and his feeble gait, as he made his way through the dusty thoroughfares, could not but rest with unusual interest upon his venerable and picturesque aspect. He might have served a painter as a model for the patriarch Abraham, or for Moses. And the kindly word, or the tract which he courteously offered to the by-passer, as he found opportunity, was generally received with polite readiness.

Shujaatali was a diligent student of the Bible. It was almost his only book, but he could bear testimony to the infinite amplitude of its treasures. He delighted to trace to their fulfilment the prophecies which spoke of Christ. He had often some obscure and difficult passage to mention, speaking of it in such a manner as to show that his mind had dwelt upon it with delight and profit. Many years ago, he devoted his leisure to the preparation of a Concordance to the Urdú New Testament. The result was a little book which must have cost him immense labour and time. It was printed, and is still, it is believed, the only work of the kind in existence.

Our brother was remarkable for his love of prayer. He delighted in communion with God; and the condition of his friends, and of the Church, and of the unconverted, was affectionately and constantly borne upon his heart before the throne of grace. The small mat cottage in which he passed his last years lay back a little from the road, and was somewhat isolated in its position; and it was his custom, especially at night, to make his requests to God in an audible voice. A gentleman whom he had known from early childhood, has related an incident in relation to this practice which may be quoted here. He says:— "Calling at his house, one evening much later than usual, I found him engaged in prayer. Quietly seating myself outside his room, I could hear all that was said. I listened with increasing interest as he pleaded on behalf of his children and friends by name; but my feelings could be no longer restrained when I heard him entreat God in earnest tones on behalf of myself and the loved members of my family. The assurance that he was among the number of my praying friends has often afforded me encouragement in seasons of trial and difficulty; and the thought that he is now no longer of that number makes me feel as David felt when he exclaimed, 'I am this day weak.'" Thus diligent in private prayer, it is not remarkable that Shujaatali attached great value to the exercise of family devotion. This duty was attended to in his own household with the greatest regularity, and wherever his influence extended, he urged it upon his friends, both European and native, if he thought they neglected it, with warm and affectionate fervency."

It would be very easy to enlarge upon other points of interest in our brother's character, but these observations may suffice. When in October, 1865, the writer of these pages was about to leave India, he had some touching conferences with his aged friend, bearing reference chiefly to his intended voyage. Perhaps an extract from a letter written by Shujaatali, at this time, may be read with pleasure, and may serve to illustrate what has been said of the affectionateness of his character. He wrote:—

"I cannot but feel deeply distressed at the thought of your approaching departure from India, though it be but for a time, not only because the cause of Missions must suffer, but also because I lose in you a dear friend with whom I have had sweet and pleasant communion, more particularly as I have little prospect, with reference to my advanced age, of again meeting with you in the flesh. . . . .

"The absence, too, of your dear partner, Mrs. Lewis, will be deeply felt by all who have had the pleasure of her acquaintance, and more especially by the little Native church at Colinga, where she has laboured in connection with the Sunday-

school held there, and by the distressed and afflicted sisters of the same church, who have experienced her kindness in a variety of ways, best stated in the words of our Lord, 'I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me.'

"May *her* work of faith and labour of love, be acknowledged by our common Lord in that day when He will appear as the Judge, and may she be numbered amongst the happy ones who shall be included in His summing up, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"Finally, my dear brother, as it would appear that our Heavenly Father in His wisdom has ordained to remove you for a time from India, and to separate us, there being, in the words of Solomon, 'a time to embrace, and a time to refrain from embracing,' I commit you and your dear family to His care, who has said, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. *Fear not; for I am with thee.*' 'I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble.'

"Farewell, dear brother. May the grace of our Lord Jesus Christ, and the love of God, our Father, and the fellowship of the Divine Spirit, our Comforter, be with you and yours; and may our covenant God keep you while absent, and bring you back in safety, and restore you to those who will long for your return.

"Your affectionate brother
"in the Lord,
"SHUJAATALI."

This letter was dated October 19th. On the morning of the 21st, Shujaatali called to entreat Mrs. Lewis to meet the Native sisters at Colinga that evening, for a few last words with them. He was there to give expression to their grateful regrets at her departure, and to present to her, on their behalf, a beautiful copy of the Bible, which they had bought for her; and it was most touching to witness the Christian gentleness and delicacy, and the devout earnestness, with which he discharged the office assigned to him. The following day was Sunday, and the writer, having to embark early the next morning, went in the afternoon to the cottage of his aged friend, to have one more conversation with him. He can never forget the interview. Shujaatali spoke with his accustomed piety, and all he said indicated the maturity of his religious experience. The tenderness of his parting words was inexpressibly affecting. He appeared then to be not more feeble than usual, and he was able to attend the chapel services, according to his wont; but that same night he was seized by cholera. His daughter, who alone was near him, begged him to allow her to summon friendly help; but he would have no one disturbed for him; and so he lay in patient endurance, cramped and tortured by the cruel disease, until the morning.

Loving friends and medical aid then came to him; but it was evident that human skill could not restore him. He was fully conscious of his danger, but was happy that the Lord should do with him what He would. His attendants wished to relieve him by an anodyne, but he would on no account receive it. "This," he said, "is not the time to incur risk of confusing the mind. It is the time for watchfulness, and it is necessary that the intellect should be kept clear."

His last wishes as to his temporal concerns were communicated to a beloved and long-tried friend, who had been the first to hasten to his dying bed; and thenceforth, with no care for earthly things, he calmly awaited the end. No fear of death, or doubt of his acceptance, beclouded his mind; and, when the anguish of disease wrung from him involuntary moans, he was eager to assure the bystanders that it was not fear, but insufferable pain, which extorted them.

Twenty-five years before, Shujaatali had stood by the bedside of his beloved Missionary friend, Mr. W. H. Pearce, tenderly watching him in his dying agonies in the same dire disease. When a spasm of anguish passed over the face of the sufferer, his Native brother had comforted him with the words, "Bhay kario ná; bhay kario ná. Prahbu nikate dáráitechhen." — "Fear not; fear not; the Lord is standing near thee." Mr. Pearce glanced up at the loving countenance of his comforter, and his radiant smile assured the onlookers that it was indeed true— that "he endured, as seeing Him who is invisible." And now the rolling years have passed, and he who then stood in health at the side of his dying friend lies himself the victim of death. Can he himself rejoice in the same consolation?

A friend writes:—"To my enquiry whether Jesus was near? he replied, 'My brother, has not the Lord engaged to be present with His people at a time like this? He is faithful: He is here;' and pointing before him, he added, in a louder tone, 'There He is!' The joyous assurance with which this was spoken thrilled me with an emotion I never knew before. I felt myself on hallowed ground, and in the immediate presence of the Saviour. In reply to a question put to him by Mr. Wenger, he said, his hands pointing upwards, and his eyes fixed in the same direction, 'The heavens open to receive me.' During his illness I frequently observed him with his hands clasped over his breast, his eyes closed, and his lips moving as if in silent prayer. On some such occasions I leant over him, and heard him saying, 'Ah, my Lord! why such delay? Come; oh, come quickly.' When restless from the almost insufferable pain he was enduring, he was calmed if I said, 'Brother, you are suffering much; but it is the Lord's will,' or repeated a few consolatory passages of Scripture. He would reply, 'Yes, dear brother. The Lord has seen fit so to afflict. It is, I know, all in love; and it is well. He suffered exceedingly more for me. His good will be done.'"

Thus, in patience possessing his soul, our brother lay all through that day and the day following, and until the afternoon of the day after that— Wednesday, October 25; sometimes with a brief mitigation of his distressing symptoms; then, with aggravated violence, the relentless disease pursued its course. The aged sufferer edified and comforted his friends by the assurance he gave them of his Master's presence, and never did he betray a spirit incompatible with happy resignation to that divine Master's will. Only at times his sufferings made him exclaim, "Ah, my Lord! why such delay?"

"He waited patiently for the Lord; and He inclined unto him and heard his cry." Towards the end his speech was indistinct, and communication with him was almost impossible. Mr. Wenger asked him how it was with him? He could just answer, "Praise! praise! praise!". When in the final struggle, his daughter called to him, "Dear father, are the heavens now open to receive you?" The

departing saint lifted up his hands, opened his dim eyes, and with his dying breath faintly uttered, "Yes, yes."

"Blessed are the dead which die in the Lord." The conflict was over, and the weary one was at rest.

As soon as his illness was known, his native brethren came thickly about his house, evincing the deepest interest in the beloved sufferer. His heathen and Musulman neighbours, too, had their sympathies strongly excited on his behalf, and begged permission to enter his poor chamber, that they might have the privilege "to look at the saint" as he lay there.

Next day his burial took place. The coffin, with the remains of our brother, was removed to the Colinga chapel, and placed in front of the pulpit. Mr. Wenger conducted a solemn service with the funeral party. This consisted of Christians, European and Native, Baptists and Pædobaptists, together with Hindoos and Muhammadans, filling up both the chapel and the yard around it. Then the lid of the coffin was lifted, and the congregation moved round it, and each gazed once more at the serene, venerable countenance of the happy dead. Then the procession moved to the cemetery. At the gate a company of native Christians of the London Mission, preventing their Baptist brethren, moved forward, displaced the ordinary bearers, and reverently taking up the coffin, bore it to the grave. A large assembly gathered there, comprising Christians of all denominations, and many Hindoos and Musulmans bore testimony to the worth of the man who had passed away from among them.

This account has extended itself beyond the limits proposed for it, yet many interesting particulars have been omitted.* Perhaps the writer need not regret the necessity of also omitting any observations on the narrative he has presented. He would only say, in conclusion, surely we have in such a life as that of Shujaatali, evidence which cannot be rebutted that our Mission has been honoured of God, to accomplish a glorious work in India. Fruit like this may well justify our faith that the Lord is with us, and may satisfy us that our labour is not in vain. May we be willing to work more heartily, and to pray more fervently for the efficiency and enlarged success of the noble enterprize which has already been rewarded with such precious tokens of our Master's approbation and blessing.

* I have been greatly assisted in my attempt to describe the history of Shujaatali by the funeral sermon preached for him by Babu Gulzar Shah, and by a sketch of his history given me by Mr. R. Belchambers. To both gentlemen I avow my hearty obligations.

ON THE DOCTRINE OF THE ATONEMENT.

BY THE REV. J. H. HINTON, M.A.

A SOMEWHAT remarkable series of articles on this subject has appeared during the present year in a portion of the periodical press.* They occur

* "The Homilist," for 1866, *Passim.* "Theological Notes and Queries."

in the form of replies to a querist, and handle successively the various aspects of the general theme. The series is not yet finished, but the writer has advanced so far as to make his view clearly known, and to afford fair ground for animadversion.

There is, indeed, but one point in his argument which needs to be adverted to. The writer does not believe in a personal, but only in a phenomenal or modal Trinity in the Godhead.

This view is explicitly avowed in the HOMILIST for November, 1866, where the writer tells us that he regards God as "one person, existing in three modes;" or "revealing Himself from age to age in three different ways." (P. 296.) If we suggest that language freely employed by the sacred writers is such as can be appropriate only to a personal distinction, he replies at once:—

"To say that God the Father gives God the Son and sends God the Holy Spirit, can ultimately mean no more than that God—the one infinite conscious personality—gave himself, and came himself to do a certain work." (P. 297.)

Happily this language is too plain to be misunderstood, or to permit us to be accused of falsely charging the writer with heresy. We think, however, that it is making very free—a great deal too free—with the language of Holy Writ. A hundred times over the word of everlasting truth assures us that God sent His Son into the world, and the eternal hopes of a perishing world are suspended on the wondrous fact; but, alas! in vain, for here is one who tells us that this declaration "can ultimately mean no more than that God came Himself." Who, we ask, with rising indignation, is this profane and audacious mortal that gives the lie to the oracles of God?

"To say that God sent His Son into the world can mean no more than that He came Himself." Why, then, we ask, did the inspired writers say more? Were they incapable of expressing their meaning in words nearer to the truth? "Can mean no more!" Why not? Is more impossible? The only answer is that, if more is meant, then there must be three Gods. Now, we wish this writer to understand that we as little believe in three Gods as he does. The Unity of the Godhead is undoubtedly as expressly revealed as its Trinity; but neither can we believe that language appropriate only to a personal distinction among men would be so continually employed respecting God, if there were not in the unity of the Divine essence some true distinction analogous to the personal, laying a just foundation for the use of the phraseology. To say that this requirement is satisfied by the notion of a phenomenal, or modal, Trinity, is utter childishness.

It is not our purpose here, however, to argue at large the doctrine of the Trinity; it is enough that we have brought clearly out this writer's denial of it. We now revert to what we have said above—that this is the only point to which it is needful to refer in his extended argument on the Atonement. A writer who does not hold a personal Trinity in the Godhead, of course cannot hold the doctrine of the Atonement, and he is not in a position to hold an argument respecting it with those who do. This foregone conclusion on a fundamental point necessarily exercises an injurious influence on his attitude as a Biblical interpreter, and prohibits conviction even by the clearest evidence. A striking example of this is presented to us by this writer's experiment on the 53rd chapter of Isaiah, and the miserable

havoc he makes of it; his principle requiring him to render the passage in verse 6—"The Lord hath laid *upon Him* the iniquity of us all" (E. v.) as follows: "Jehovah caused the sin of us all to meet *upon Himself*." (P. 351.) It would have been but fair that the author of these papers should have avowed his anti-Trinitarian views at the beginning, and this might have superseded the necessity of all further argument.

Three of these papers are devoted to an examination of the Greek prepositions περὶ, διά, and ὑπὲρ. We will give our readers one sample of his criticisms. In his disquisition on the proposition ὑπὲρ, this writer says:—

VII. The proposition ὑπὲρ with the genitive shows *that the act expressed by the word which precedes it, was performed by a* REPRESENTATIVE *of the person referred to in the word which follows. In this case, the act is performed* BY PROXY; *the proxy being necessarily* THE AGENT *of the person whom he represents, and acts* [*sic*] *for him by authority delegated to him by the person whose agent he is,** as an ambassador acts for his sovereign, or a counsel for his client, where the authority comes from the sovereign and the client respectively."

A strenuous effort is here made to limit the idea of representation conveyed by the proposition ὑπὲρ to cases in which an authorized agency exists; but, as a universal rule, this is not tenable. Take, for example, the following instance from Philem. v. 13; where Paul says of Philemon, ἵνα ὑπέρ σοῦ διακονῇ μοι "that *in thy stead* he might have ministered unto me." Here is plainly no *agency* created, or implied; we have simply the idea of *substitution in fact*: and we ask why the following phrase may not be translated in a similar manner? Χριστος ὑπέρ ἡμῶν ἀπέθανε. "Christ died *instead* of us."

Reading, Dec. 5, 1866.

* We copy the typography of the original.

"LITTLE BILNEY."—"SAINT BILNEY."

BY REV. R. G. MOSES, NORWICH.

"I KNEW a man, myself, Bilney, little Bilney, that blessed martyr of God, who what time he had borne his faggot, and was come again to Cambridge, had such conflicts within himself (beholding this image of death) that his friends were afraid to let him be alone. They were fain to be with him day and night, and comfort him as they could, but no comfort would serve. And as for the comfortable places of Scripture, to bring them unto him, it was as though a man should run him through the heart with a sword. Yet for all this he was revived, and took his death patiently, and died well against the tyrannical see of Rome."

The curious reader will find these words in Master Latimer's seventh sermon preached before King Edward the Sixth. The man of whom they were spoken had been dead many years. How changeful and perilous those years had been, few men knew better than the preacher. He had not once, nor twice narrowly escaped the stake. He had exchanged

the episcopal throne for the dungeon and hard usage. But for King Henry's regard for him as being every inch a man — Englishmen of that time used to say, "King Harry loved a man"—he had scarcely survived to see "the new world" and preach again at Court. Some of his hearers on this occasion had probably done their best to send him out of the world by the gate through which Bilney went; but for the present, at least, it was his day, and they listened as patiently as they might to the arch-heretic's eulogy of the "blessed martyrs" whom they had more successfully dealt with.

The memory of Bilney was too deeply venerated by Latimer for any personal perils or the hurly-burly of public life to efface it. He owed to him not only the tribute which a martyr's constancy claims from his comrades, but "his own self also." Bilney converted Latimer to the faith of Christ. With Bilney in the early days of his new life he had walked at Cambridge on "Heretic's Hill," learning more perfectly the things of the Kingdom of God. With Bilney he had prayed in those days of feebleness and immaturity, and became strong for the work the Lord had set him to do. And now, when more than twenty stormy years had passed since Bilney's death, he pictures to his audience in touching phrase the man he had known so well, who "out of weakness was made strong," whose sorrow was turned into joy.

This passage is not the only one in the sermons of Latimer in which we find mention of Bilney. In a sermon preached before the Duchess of Suffolk, he says of him—"Master Bilney, or rather Saint Bilney, that suffered death for God's Word's sake—the same Bilney was the instrument whereby God called me to knowledge; for I may thank him next to God for that knowledge I have in the Word of God." And in another sermon, preached in Lincolnshire, he speaks of him with great affection and admiration of his triumphant end.

Such testimony, from such a man, may well excite our desire to know what may be known of this early martyr of the English Reformation. His peculiarly interesting connection with Latimer is sufficient to make his name memorable. But it is due to Bilney and others like him, whose names even are scarcely known, that the share they had in bringing about the great and happy change should be recognized. History takes notice necessarily of the men who ride upon the tide of public affairs, who by their own proper vigour, or the force of circumstances, come to the front conspicuously. But, in all great movements, particularly those which affect the moral and spiritual condition of society, that saying is true concerning the leaders, "Other men laboured and ye are entered into their labours." Cranmer, Thomas Cromwell, and Latimer are the famous names of the Reformation in England; but they could not have played their parts had not scope and opportunity been made for them by men as noble or even nobler, who worked in the background. To the unknown sufferers for Lollardy; to the Christian brotherhood who, in deadly peril, sold and circulated the prohibited books; to William Tyndal and his associates in the translation of the Scriptures; to the Bilneys and Friths who braved death to preach Christ; to these above all our thanks are due for the great work of the Reformation. They laid the foundations upon which others bravely built; and like the Old Testament heroes of faith "they died not having received the promises."

Little can be ascertained of the early life of Thomas Bilney, save that he

was born at Bilney, a village in the western part of Norfolk, and "was brought up in the University of Cambridge, even from a child, profiting in all kind of liberal sciences, even unto the profession of both laws." This is Foxe's testimony concerning him, and it seems to warrant the opinion that he entered the University when very young, and early attained credit as a scholar. He was a Fellow of Trinity Hall, and had already distinguished himself as a canonist when, in 1517, the New Testament of Erasmus appeared in Cambridge. In a letter to Bishop Tunstal written several years later, he describes his spiritual condition at that time. After comparing the opponents of the Gospel to the physicians upon whom the woman with the issue of blood spent all her living, and was not cured but grew worse, he says, "Before that I could come unto Christ, I had even likewise spent all that I had upon those ignorant physicians; that is to say, unlearned hearers of confession, so that there was but small force of strength left in me (which of nature was but weak), small store of money, and very little wit or understanding; for they appointed me fastings, watchings, buying of pardons and masses, in all which things, as I now understand, they sought rather their own gain than the salvation of my sick and languishing soul." He then tells how his soul was healed. "But at the last I heard speak of Jesus, even then when the New Testament was first set forth by Erasmus. Which when I understood to be eloquently done by him, being allured rather for the Latin than for the Word of God (for at that time I knew not what it meant), I bought it even by the providence of God, as I do now well understand, and at the first reading, as I well remember, I chanced upon the sentence of St. Paul, (O most sweet and comfortable sentence to my soul!) 'It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.' This one sentence, through God's instruction and inward working, which I did not then perceive, did so exhilarate my heart, being before wounded by the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, insomuch 'that my bruised bones leapt for joy.' After this the Scripture began to be more pleasant unto me than the honey or the honeycomb. Wherein I learned that all my travels, all my fasting and watching, all the redemption of masses and pardons, being done without truth in Christ, who only saveth His people from their sins; these, I say, I learned to be nothing else but even (as St. Augustine saith) a hasty and swift running out of the right way. . . Neither could I be relieved of the sharp stings and bitings of my sins before I was taught of God that lesson which Christ speaketh of in the third chapter of John, 'Even as Moses exalted the serpent in the desert, so shall the Son of Man be exalted, that all which believe in Him should not perish but have life everlasting.'"

Bilney found salvation as the man in the parable found the treasure hid in the field. "By the providence of God I bought it," he says, intimating how little beyond the gratification of a classical taste he had expected from Erasmus's Testament. But having found Christ therein, he was stirred with a mighty zeal which burned as a fire in his bones to teach the way of salvation. "As soon as I began to taste and savour of this heavenly lesson, which no man can teach but only God, which revealed the same to Peter, I desired the Lord to increase my faith; and at last I

desired nothing more than that I, being so comforted by Him, might be strengthened by His Holy Spirit and grace from above, that I might teach the wicked His ways, which are mercy and truth, and that the wicked might be converted unto Him by me, which sometime was also wicked."

About the same time, an Oxford graduate procured Erasmus's New Testament, allured, like Bilney, by the reputation of the translator, and the charms of classical Latin. He, too, found ONE in the book whom he sought not after, and could not rest until he had gathered "certain students and fellows" to whom he read privately, and instructed them as far as he had himself attained. William Tyndal soon became suspected by the authorities of the University, and judged it expedient to remove to Cambridge. Bilney and Tyndal soon met. Stress of Oxford intolerance had now brought together two men whose fervour, character, and ability gave to Cambridge the proud claim that she reared the martyrs whom Oxford burnt. Around them gathered a little society which speedily enlarged the circle of its influence until some even of the Masters and Professors became known as Scripturists. John Frith joined it through Tyndal's teaching, to become shortly his fellow-helper in translating the New Testament into English. Many others whose names are associated with the English Reformation were more or less attached to this company. Its greatest member was, however, as yet in the opposite ranks; and the story of Hugh Latimer's conversion is one of the choice things of religious biography. He joined in the raillery against Bilney's company, singling out Stafford, the Professor of Divinity, for special attack. But Latimer's zeal for the old opinions proved the very occasion of his conversion. About 1519—20, on going up for his degree of Bachelor of Divinity, he chose for the subject of his Latin discourse "Philip Melancthon and his Doctrines." The conservatives were in ecstacy; a new champion of the Church had arisen. But there was one man amongst the congregation that day who retired to his room to ponder how this champion might be won over to the Gospel. With the keen insight of genius, Bilney saw in Latimer the vigour and stedfast boldness which the Reform cause needed, and he prayed earnestly and long for Divine guidance and help in endeavouring to convert him. With consummate tact, he caught him with guile, yet honestly. Making his way to Latimer's study, he besought him "for God's sake to hear his confession." Such a request, pleaded so urgently, could not be denied. Whatever feelings Latimer may have had concerning the strangeness of the application from so notorious a leader of the new school, they were repressed by piety and a sense of duty. Curiosity, also, and hope of recovering Bilney from German theology and heretical ways, may have urged the applicant's cause. He assented. Latimer listened, and Bilney, on his knees, confessed. He told his father-confessor the story of the distress of his soul when he sought peace but found it not. He told him the story of his finding in the Latin Testament "the Lamb of God who taketh away the sins of the world." He spoke, with beaming face, of the "peace and joy in believing" which he now had. The tale was as a spell. Heaven lent energy to the moving "confession," and the bigoted cross-bearer of the University enlisted in the army of the Gospel. "I learnt more by this confession," he wrote, years afterwards, "than by much reading and

in many years before. . . . From that time forward, I began to smell the Word of God." Like Jacob at the Jabbok, Bilney wrestled with God and prevailed. It was, as men soon began to say, the conversion of Saul of Tarsus repeated.

With such a signal proof of Divine favour, Bilney threw himself into the cause of the Gospel with a zeal and devotedness that threatened to consume him. Not only in preaching, but in private meetings amongst the students, he strove to bring men unto Christ. In company with Latimer, who was now his constant associate, he used to visit the jail and the lazar-house at Cambridge. Wherever he went, his fervent piety and Scriptural teaching made many converts. By self-denial and rigorous limitation of his expenses, he provided himself with means to relieve the destitute and afflicted. The miserable prisoners blessed him and his stalwart companion with the blessings of them who are "ready to perish," and listened with tearful eyes to the message they brought.

Thus passed the early years of Bilney's career as a Scripturist. He was not unobserved, although unmolested. Fierce and cruel Papists, clothed with authority, watched him and his friend with unresting eyes. In vain they tried again and again to move Cardinal Wolsey against them. He refused to sanction a visitation to enquire for heretics in 1523, and even invited some of the "suspects" to become Fellows of his new College of Christchurch at Oxford. He was too anxious to promote learning to be nice about the orthodoxy of renowned scholars and professors, particularly if men said of them as they did of Latimer: "He watered with good deeds whatsoever he had before planted with godly words."

Amongst the more noted of Bilney's converts was Dr. Barnes, Prior of the Augustinian convent. He had come back to Cambridge from Louvain with a great scholastic reputation, and drew around him the men who hesitated to join Bilney and Latimer. He lectured upon the Epistles of St. Paul, according to his light, and soon came into collision with Stafford, who was also lecturing on St. Paul. Bilney determined to win the Prior to the side of the Gospel; and strong through his own and his brethren's prayers, he prevailed. The conversion of Barnes opened to Latimer a pulpit which the Bishop of the diocese could not close, and gave the Reformation a standing which it had not yet attained.

The immediate occasion of Bilney's leaving Cambridge is not recorded, but as it took place about 1526, when the civil and ecclesiastical powers of the realm were fairly frightened by the activity of the heretical printing-presses, it is probable that Cambridge had become too hot for the more conspicuous Reformers. About this time probably he took the oath that he would not teach Luther's doctrines, to which reference was made on his trial in the following year. Accompanied by Thomas Arthur, he set out as an Evangelist, and preached in many places in the Eastern Counties. From Foxe's summary of the depositions of certain witnesses who appeared against him after his arrest, it may be seen what sort of doctrine he preached. In a sermon at Christ Church, Ipswich, he said, "Our Saviour Christ is our mediator between us and the Father: what should we need then to seek to any saint for remedy. Wherefore it is great injury to the blood of Christ to make such petitions, and blaspheneth our Saviour. . . . Man is so imperfect of himself that he can in no wise merit by his own deeds . . . that it is great folly to go on pilgrimage . . .

that the miracles done at Walsingham, at Canterbury, and there at Ipswich, were done by the devil, through the sufferance of God, to blind poor people, and that the Pope hath not the keys that Peter had, except he follows Peter in his living." In addition to many other similar statements about the Popes, pilgrimages, and the saints, he had the audacity to tell a congregation at Willesden that "the Jews and Saracens would long ago have become believers had it not been for the idolatry of Christian men in offering candles, wax, and money to stocks and stones." For daring to utter such wicked heresy, he was repeatedly "plucked from the pulpit," and at length was arrested and brought to London to be examined before the Cardinal himself. The pages of Foxe preserve the scene in graphic distinctness. On November 27, 1527, in the Chapter-house of Westminster, Bilney and Arthur were questioned by Wolsey and seven Bishops concerning the doctrine they had taught, whether it were Luther's or not. Wolsey had no mind to persecute; and, alleging important business, he delegated the work of ferreting out the heresies of Bilney to Tunstal, Bishop of London, West, of Ely, and Fisher, of Rochester. On the 2nd December, the trial being conducted in the house of the Bishop of Norwich, Arthur gave way, and submitted himself to the discipline of the Church. Bilney, however, stood firm, and would not yield that the words alleged against him were contrary to the Scripture and the Church's doctrine. The next day, Tunstal produced five letters which he had received from Bilney, and gave them into the hands of the notaries to be copied and registered, and then returned to himself. These letters, which are presented entire in Foxe, were written by Bilney during the five or six days intervening between his appearance before the Cardinal and his final examination. Tunstal was very desirous of saving him. Probably these letters had touched him, and he may have hoped his brother inquisitors would be touched too, when they read them. The day following, Bilney was again placed before them, and admonished to recant his errors; but he answered, "I will stand to my conscience." The depositions were recited, and the Bishop exhorted him again to deliberate with himself whether he would renounce his opinions and return to the Church. He sent him apart for a short space, and then again asked him the fatal question. Bilney persisted in his refusal, although many times admonished and urged by Tunstal; and at last, with evident reluctance, the sentence was pronounced, but only in part. The penalty was reserved till the morrow. In the morning the prisoner was of the same mind, and sentence was deferred until the afternoon. In the afternoon, he gave signs of yielding, and asked if he might bring witnesses in his favour. This could not be permitted; it was too late. Again the bishop plied him, shrinking still to pass sentence to burn him; and finding him disposed to consult with his friends, willingly granted a further respite of two nights. Overwhelmed with the entreaties, and bewildered with the casuistry of his friends whom he had consulted, he yielded; and on the 7th December, at the appointed hour, he was brought before Tunstal, and read his abjuration. With a joyful heart, the Bishop absolved him from the guilt of heresy, and gave judgement "that he should go before the procession in St. Paul's, bareheaded, with a faggot on his shoulder, and should stand before the preacher at Paul's Cross all the sermon time; also that he should be

imprisoned during the Cardinal's pleasure." On the morrow, Sunday morning, the sentence was carried out, and the prisoner, after thus doing penance, returned to his cell.

The fall of Bilney could be but of little moment to the great world: it was but another heretic terrified into conformity. But amongst ecclesiastics in London and Cambridge, and the diocese of Norwich in particular, it was an event of no small interest, and in proportion to the exultation of the orthodox Papists was the bitter sorrow and humiliation of the friends of the Gospel. Many, doubtless, at Paul's Cross that Sunday, looked with heavy hearts at the miserable dejected man, bearing the faggot, emblematical of the fire heretics deserved. The Christian brethren who were imperilling everything men hold dear to smuggle into the country the prohibited books were dismayed. For a time the Reformers felt as an army "when a standard-bearer fainteth." The natural leaders of the movement flinched in the time of trial. One after another of the scholars and doctors had recanted in prospect of the flames, and now the chief, whose spirit had seemed so heavenly, quailed likewise. Grievous as his loss would have been had he been burned, it was a greater grief that he had abjured.

The unhappy man himself was abandoned to a keener anguish. Latimer's repeated testimony throws a strong bright light upon his life during the next two years. He was not detained in prison long, and on being set free he returned to Cambridge. "A whole year after he was in such an anguish and agony that nothing did him good, neither eating nor drinking, nor any communication of God's Word; for he thought that all the whole Scriptures were against him, and sounded to his condemnation. . . . . If ever you come in danger for God's quarrel I would advise you, above all things, to abjure all your friendships; leave not one unabjured. It is they that shall undo you, and not your enemies. It was his friends that brought Bilney to it."

Wolsey's disgrace was the occasion of Sir Thomas More's advancement to the Chancellorship. The Cardinal chastised the Reformers with whips; the philosopher with scorpions. A fierce and vigilant hunting-down of heresy was speedily resolved upon. The Bishops assiduously aided it, and asked for further powers in the matter. Bishop Nix, of Norwich, eighty and blind, reported to the Archbishop that his diocese was "accumbered with such as read the Bible. There is not a clerk from Cambridge but savoureth of the frying-pan." It seemed to be a necessity of State-policy that the government should be free from the charge of favouring heresy, and the voices of the persecutors prevailed. During 1530, the fire and the prison devoured many victims, and terror did its work in the ranks of the Scripturists. But there was a man in Cambridge whose faith had been purified and strengthened by a baptism, such as few could endure. He was fully determined to abjure his abjuration. He had counted the cost, and was now ready to give his life for the truth he had been induced to betray. One night, in the spring or early summer of 1531, a little company assembled in his room at Trinity Hall, and at "ten of the clock he took his leave of his friends, and said he would go up to Jerusalem (alluding, belikes, to the words and examples of Christ in the gospel), and would see them no more." Thus setting forth the end could not be far off. He went immediately into Norfolk, his native county, and preached, at first, privately in households, confirming the brethren, and then openly in the fields

declaring how he had fallen, but was now ready to die for the Gospel. Then he turned towards London and made himself known to the brethren as "ready to be offered." Having procured some English Testaments he distributed them at Greenwich, and brought some back to Norfolk. Soon after his coming to Norwich he was apprehended, and sent to London to the Tower, whence he was removed to Norwich to die. The Bishop having applied to the Chancellor for an order to burn him, More replied, "burn him first, and then ask me for a bill of indemnity." Although there was no hope of his being spared, he was continually visited by the resident ecclesiastics. They besought him not to die in his errors, lest his body and soul should be damned. But he was not to be moved by threat or entreaty, and sentence having been passed upon him by the chancellor of the diocese, he was formally degraded from the priesthood, and delivered into the custody of the sheriff of the city until the arrival of the writ. In one of the chambers of the Guildhall of Norwich Bilney spent his remaining days of life, and the sheriff being his very good friend, his imprisonment was not comfortless or solitary. On the Friday night before his execution, he was very cheerful, and spoke freely with his friends concerning the morrow. Putting his hand toward the flame of the candle burning before them, and feeling the heat, he said, "I feel by experience, and have known it long by philosophy, that fire by God's ordinance is naturally hot; but yet I am persuaded of God's Holy Word, and by the experience of some spoken of in the same, that in the flame they felt no heat and in the fire they felt no consumption. I constantly believe, howsoever, the stubble of this, my body, shall be wasted in it, yet my soul and spirit shall be purged thereby—a pain for the time, whereon, notwithstanding, followeth joy unspeakable."

The next day, St. Magnus's-day, August 19, 1531, he was conducted through the streets of the city, over Bishop's-bridge, to the place of execution, then, as now, known as the Lollards' Pit. It is in vain that the eye wanders over this piece of waste ground in search of some memorial of the martyrs who have gone up thence to heaven. Here, however, in this untended barren spot, the present resort of wandering hawkers with their travelling houses and miscellaneous wares, Bilney and many more whose names are unremembered "found life in death." On his way to the stake he gave much alms. Little in stature, but of a good upright countenance, he was placed upon a ledge coming out of the stake, that he might be the better seen. He addressed the spectators briefly, and recited the Creed with great emphasis and reverence. Being asked by certain members of the religious houses to acquit them in the hearing of the people of any share in his death, he did so with a loud voice, and then yielded himself to the fire. A high wind, which blew the flames from him, somewhat prolonged his sufferings; but the wood at length kindling with a fiercer heat, his body was presently consumed.

A curious controversy is found in the pages of Foxe, in which Sir Thomas More claims Bilney for his church, on the ground that he recanted at the fire, and also several days before. Foxe takes great pains to confute the statements of More, and adduces very trustworthy witnesses to Bilney's constancy, besides Latimer's testimony already quoted. The most probable explanation of the origin of this dispute is suggested

by Bilney's acknowledging at the stake, while repeating the Creed, that he had offended the Church by preaching to a village congregation when he was prohibited by the bishop. His scrupulous conscientiousness dictated this confession of disobedience of Church authority, and the regret he expressed was probably magnified into a general recantation.

Bilney's teaching was Evangelical but not purely Scriptural. He sought to publish the truth which he had himself found—that Christ alone can save men from their sins. Whatever obscured this great principle of the Gospel, such as the worship of images, the invocation of saints, and trust in human merit, he earnestly condemned. But he never advanced beyond this point. Belonging to the early period of the Reformation, he had not investigated the doctrine of the sacraments in the light of Scripture. Like Latimer and other distinguished Reformers, Bilney was more concerned with the practical than the speculative errors of the time. Some of his companions lived to find that a true reform must deal with both. But Bilney died too soon to take part in constructing a Protestant confession of faith. His work was that of a pioneer. He had to preach to men enthralled in superstition that "there is none other name given under heaven whereby we can be saved but the name of Jesus Christ;" and not Calvin or Luther could have more forcibly preached justification by faith alone. To many his word came "not in word only, but in power and in the Holy Ghost, and in much assurance;" but there were also many whom he humorously described as "like Malchus, having their right ear cut off, only bring their left ear to sermons"—who felt that this preaching would be the ruin of them if they did not make an end of him. And having the power, they used it as soon as he gave them opportunity—proving thereby that the pretensions of a dominant priesthood are always incompatible with a free utterance of the Gospel.

MEMOIR OF THE REV. SAMUEL LILLYCROP,

LATE OF WINDSOR.

THE subject of this memoir was born at Crediton, in Devonshire, on the 14th of February, 1795. In a few memoranda, drawn up in the form of a diary, which he calls "The Records of a Sinner saved by Grace," he describes himself as "shapen in iniquity, conceived in sin, and brought forth as a transgressor from the womb." This diary also contains some special instances of providential deliverance from accidental death. While yet an infant, he was nearly scalded to death, and twice in early life he escaped a watery grave. He mentions that in his childhood, while about four years of age, he was greatly moved at hearing a juvenile companion utter an oath while they were at play together; and not long afterwards, when the mother of that boy said that her son was dead, he was horrified at the contemplation of his condition in the other world.

At length, Samuel Lillycrop was

placed with a relative, to be trained to the profession of music. His master did not, however, display much solicitude for either the temporal or the spiritual welfare of his young charge, and he was speedily restored to the care of his parents. It may be well to observe here, that Mr. Lillycrop had considerable musical skill, and could not only discourse accurately on the works of others, but was himself a composer of no ordinary merit.

In the year 1811, while bathing on a Sabbath in the river Exe, he narrowly escaped drowning, yet his heart was not moved by thankfulness for his great deliverance.

Happily for this thoughtless young man, he formed an attachment with a young lady, the child of godly parents, by whose salutary influence he was brought under the sound of the Gospel, and induced to forsake the society of frivolous and idle youths. His worldly business was in consequence pursued with greater diligence, and the sittings taken by him in the Wesleyan Chapel manifested an improved state of mind in relation to the great interests of the soul.

Mr. Lillycrop was early married to the object of his affections; and, after a lengthened union, characterized by unabated confidence and love, his widow looks back with gratitude upon the distant period when she was the means of bringing him under Christian influences.

It was by means of a discourse by Captain Hawtrey, uncle of the late Dr. Hawtrey, Provost of Eton College, that "the hammer of God's Word," to use his own expression, "first struck his hard heart." The text was, "Lazarus, come forth!" (John xi. 43) and although not a word of the sermon could in subsequent years be remembered, the impressions made were never effaced. Shortly after this event, he commenced the practice of family prayer, and had occasionally seasons of much enjoyment in secret communion with God. In one instance he says: "Such was the apparent opening of the heavens and the displays of glory, that the vision remains fresh unto this day." The process was a gradual one that brought Mr. Lillycrop into a personal experience with the blessings of the Gospel. He had to conflict with the dissipating influences of his professional occupations; but Divine providence also sent to his aid devout men who were the means of enlightening his mind on evangelical truths. The late Revs. D. Denham and S. Kilpin were both of them eminently serviceable to the subject of this memoir. Mrs. Lillycrop first joined the church in South Street, Exeter, of which the latter was the pastor, and not long afterwards Mr. Lillycrop was baptized by his friend Mr. Denham, at Plymouth.

In the church at Bartholomew Yard, Exeter, of which Mr. Mason was the pastor, he became a teacher in the Sunday-school, and actively engaged in other and kindred activities. Great depression of mind now overtook him, in consequence of a conviction that his worldly avocation was adverse to his spiritual prosperity. Persuaded to undertake the district treasurership of the Baptist Home Missionary Society, his interest was greatly awakened on behalf of the surrounding villages, and at length he began to minister the words of life himself. His first sermon was on Luke ii. 10: "Behold, I bring you good tidings of great joy." His services were now in request at Thorverton, Crediton, Honiton, and other neighbouring places. He says: "I soon got into the habit of preaching every Sabbath, though often with a heavy heart and a doubtful mind; yet as the Lord gave utterance and favour in the sight of the people, I

hope these labours, although extremely weak, were in some way useful to those who could feed on a few barley loaves when nothing better was at hand."

A devoted man of God, who was at this time endeavouring to establish a Baptist cause at Kenton, in Devonshire, engaged Mr. Lillycrop regularly to supply the pulpit in that village. This engagement was interrupted by severe illness, which compelled his removal to the sea-side, and a protracted abstinence from public labour. With enfeebled health, there was an additional burden, arising from growing distaste to his secular employment. Having at length realized a moderate competency by his musical ability, he now followed the advice of his physician, and travelled in different portions of England to avoid the hypochondriacal feelings with which he was threatened. In one of these journeys a new sphere of labour was found at Heckington and Helpingham, villages in Lincolnshire, near Boston. During the ministrations of a year the services in these villages were greatly revived, and many souls were gathered unto Christ. Mr. Lefevre, a Pædobaptist minister, having been baptized by Mr. Lillycrop, and subsequently consenting to take the pastorate, Mr. L. repaired to the Continent for more extended travel. After preaching in Boulogne, Calais, Brussels, and Ostend, during four or five months, he returned to England, and for a short time presided over the Baptist church at Dover. During this period a considerable addition was made to the church, and a large reduction effected from its debt. A short season of ministration at Midhurst, in Sussex, was followed by an invitation to preach to the then infant cause at Windsor, in the autumn of 1840, and in the following summer he accepted the unanimous invitation to the pastorate. The motives by which Mr. Lillycrop was actuated in the acceptance of this sphere of labour will be sufficiently illustrated by the fact that the little church was deeply involved in debt, and he had to rely upon his own resources far more than upon any prospect of support from the contributions of his flock.

Repeated journeys were now undertaken by the pastor of the Baptist church at Windsor, with the view of diminishing a debt of £1,300, by collecting in various portions of the country. These expeditions were always commenced and pursued with much prayer, and often were accompanied with signal success. The whole of the Midland and many of the Northern Counties were thus traversed, the diary of this self-denying servant of God being full of repeated expressions of gratitude for the divine mercies he had experienced on the road. In the year 1853 his wishes, prayers, and efforts were crowned with the long-desired success; and the chapel debt was removed; yet, in consequence of an attack of illness, the laborious pastor was not permitted to meet with his flock at their joyful gathering. In reviewing the twenty-five years spent by Mr. Lillycrop at Windsor, we feel it due to his memory to observe that he preached with faithfulness, earnestness, and zeal; he visited his flock with great assiduity, and was liberal in ministering to the necessities of the poor. Never blessed with robust health, he was often a very great sufferer from bodily weakness and nervous depression. Nevertheless, the tone of his mind was habitually cheerful, and the entries in his diary are exuberant with expressions of gratitude and praise to the God of his mercies. Many might be found in the Nonconformist churches of our country

more learned and eloquent than he; few, we should say, more devout, more consistent, more holy. His diary is full of entries, made on anniversaries of his birth, New Year's-days, and similar epochs, and all of them are outpourings of a humble, loving, thankful heart, mingled with earnest cries to be made useful to the souls of his fellow-men.

One extract will serve as a specimen of its contents:—"Feb. 14, 1863. Birthday. Oh! how gracious is my God to me. Ah! so He has ever been, amidst the dangers of youth, the sins of growing years, the trials of life, the pains of sickness, the anxieties of the pastoral office, and the various conflicts of a pilgrim's progress towards the heavenly Jerusalem. Sixty-eight years ago to-day I came into this world; but how long from this day before I shall go out of this world, I know not, but all this I leave in the hands of my heavenly Father; and, Oh! that I may be blest with grace to wait patiently and prayerfully till the Lord shall say unto me, 'Come up higher.'"

From this time he continued to suffer in his health; his strength greatly decreased, and to other infirmities there was added failure of sight, so that he felt it his duty to resign the pastoral office. March 22nd, 1863, he preached his farewell sermon from Acts xx. v. 20—22. He says, "It was a trying time, but the Lord sustained me." In the following week, at a meeting of the church and congregation, a handsome testimonial was presented to Mr. Lillycrop as an expression of the respect in which he was held by Christians of all denominations in the town and its neighbourhood.

In the month of May, last year, Mr. and Mrs. Lillicrop removed to Brighton for the benefit of their health. After a few weeks' residence there, a severe cold was the messenger of the Lord to announce that the time had come for His servant's homeward journey, and on the 2nd of June he fell asleep in Jesus.

Mr. Lillycrop was a man of active mind. He wrote several excellent tracts for the Baptist Tract Society, and contributed not a few papers to this Magazine some years since; but the most fitting comment upon his life and character is that he was a faithful man, and feared God above many.

SHORT NOTES.

BIBLE WATERWORKS.—Jerusalem, travellers tell us, is abundantly supplied with water from the many natural springs which issue from the limestone rocks around, and, if we turn to the history of the acts of King Hezekiah, as described in 2 Kings, xx., and 2 Chronicles, xxxii., we see that his attention had been turned to this most important question—the supplying of water to the town. And how strange it is, as we take our stand far back in that dim and distant past, to think how closely his system of operation coincides with our own favourite system of water supply—that of "gravitation." We are told that King Hezekiah "made a pool and a conduit, and brought water into the city;"

and also, in a parallel passage, "that he stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David." These two passages show clearly the method by which the King supplied the wants of the inhabitants. He made a pool by stopping the watercourse or stream, and conducted this closed-up water straight to the city by a conduit—as our engineers do at the present day. A pool or reservoir is formed by running a dam across some hollow locality through which a stream flows, from which the water thus stored up is led by a conduit or pipe straight to the town or city. Although these "works" are spoken of amongst "all the might" of King Hezekiah, yet they could not have been of any great extent, as the distance from the reservoir to the city must have been only about a mile—at least such is about the distance of the pool called the "Upper" from the city of David. The Pools of Solomon, situated about ten miles to the south of Jerusalem, if intended to supply the city with water, were far grander works, and, of course, must have been made before the time of Hezekiah. It, however, does not seem probable that Jerusalem was supplied at that time by water from the Pools of Solomon, as the undertaking of Hezekiah is spoken of as one of his great acts, and as if there appeared a novelty in the manner by which it was carried out. And, from the great size of these pools, a large quantity of water would be already supplying the city, which would have rendered his supply less necessary.

The Pools of Solomon, situated in the hilly limestone district, ten miles to the south of Jerusalem, are said to be three in number, the largest being 580 feet in length by 236 feet in breadth, the smallest 380 feet by 207 feet, and from 50 to 25 feet deep. If we take the third one to be of an average size, the quantity of water stored up would be above 80 million gallons, which, at 15 gallons to each inhabitant per day, would give a four months' supply to a population of 40,000. We know that these pools did actually supply the city of Jerusalem with water as they now supply Bethlehem; but as the pools spoken of by Solomon in Ecclesiastes ii. and vi. are supposed to be identical with those above-mentioned, and as Solomon, in referring to them, connects them with his gardens and trees, and says, "I made me pools of water to water therewith the wood that bringeth forth trees," we are led to conclude that King Hezekiah was the first engineer who brought a large supply of water to the city; and thus we link ourselves to these dwellers in that Jewish metropolis by wants which are still the same, the great question of the British metropolis at the present day being the very question which had arisen nearly 3,000 years ago, and which was answered by King Hezekiah, by making a pool and a conduit, and bringing water into the city. We are told that Hezekiah prospered in all his works, and surely this gives encouragement to all those who, animated by a desire to benefit their fellow-men, and who are engaged in the busy workshop of life, to feel and be assured that, relying upon the God of Hezekiah, they may also prosper in all their work.

W. J. M.

THE GREEK CHURCH OF RUSSIA.—In these days, when much is said of the union with the Greek Church, which certain members of the Establishment seek in preference to communion with the Christian Churches of their own country, it is interesting to know what are the peculiar characteristics of the favoured com-

munity. Like the Roman Church, Greek ecclesiastics teach the doctrines of the Real Presence, the Invocation of Saints, and Prayers for the Dead. They differ chiefly in maintaining the procession of the Holy Ghost from the Father alone, and the supremacy of the Czar instead of the Pope. Indeed, their teaching on the religious superiority of the Czar is scarcely short of blasphemy. Thus they speak:—"The earth is the Czar's, and the Czar is the privileged interpreter of the will of God. What he wills, God commands. Liberty is the bane of mankind. It was by seeking liberty that Adam fell. Blessed, then, is the authority which points out where free action ends. The only real freedom is the slavery of duty. All other freedom is abusive. Thanks to the Czar, holy Russia is the anteroom of Heaven, and while all the neighbouring States are mere sinks of iniquity, she is the protectress of legitimate power, order, and peace. If anarchy have not yet invaded the entire world, it is to her that it is due. The Czar is not only the father of his family, the origin of all social life, he is the way of life. He who dies for the Czar receives for his boon eternal life in the bosom of the Czar of Czars." Such is the doctrine to be found in the sermon of the Metropolitan of Moscow, and it pervades the entire literature of the Russian people. No wonder that we should read in the Russian accounts of the Princess Dagmar's reception into the Greek Church, that on that solemn occasion the Czar "*deigned* to kneel" before the screen painted with the figures of saints, which conceals the altar. Is not the Czar greater than they?

A NEW DISCOVERY IN THEOLOGY.—We have often heard of "the mind of the Church," and "the conscience of the Church," but it was reserved for the Bishop of Oxford to discover that the Church also possesses "instinct." "We would do well to mark," he says, when re-opening the eastern portion of King's Sutton church the other day, "that the *instinct* of the whole Church of Christ thought there ought to be a chancel." So curiously has this instinct wrought, that "as the Church's doctrine increased" (because, we suppose, Christ and His Apostles did not lead the Church into all truth), "so the chancel grew, and, in every part of the Christian world it became larger, as being a part of the instinct of that living body in which Christ dwells." Like the caddis worm, whose instinct teaches it to gather fragments of straw and stone to form its habitation, so the Church's instinct led her to draw together, with the chancel, fragments of the Judaic economy and rags of Romish abominations, altars, chalices, and lights. It is extraordinary with what unction the Bishop dwells on his discovery. "The chancel is placed at the eastern end of the church, whilst in at the western door the hearer is admitted. Close to the entrance is the font, for celebrating Christ's own ordinance of holy baptism. But there was in the Church a holier and a more mysterious part of the service, which was called a holy mystery. Then the chancel was covered with the veil, lest the unbeliever should turn it into mockery. Then and there the believers in Christ were wont to eat His flesh and to drink His blood spiritually. Further and further they advance, a yet clearer drawing nigh; nearer and nearer they come to receive the emblems of their crucified Lord. This was what the instinct of the Church points at." The finding of this new attribute of the Church does honour to the Bishop's acuteness, for it may

be made to cover and justify any and every departure from the simplicity of the Gospel of Christ.

PIOUS FRAUDS. — In the June number of the *Reveu des deux Mondes* we find an exposition of the frauds practised by the Church of Rome for the encouragement of saint-worship. Many of the tombs in the Catacombs of Rome have, in their side-walls, a small vase of glass or pottery containing coloured matter. Leibnitz, who examined it, concluded that it was the dried remains of human blood. Relying on this fact, the Romish Church, by the lips of two Popes, has determined that the tombs possessing this vase are those of martyrs, and the bodies they contain are given over to the faithful for veneration and worship. Thus, in 1853, the cathedral of Amiens obtained the remains of Aurelia Theodosia, whom her husband in his epitaph describes as "benignissima et incomparabilis femina"—"a most gentle and incomparable woman." A vase of blood was found in her tomb, and she becomes thenceforth Saint Theodosia. The great antiquarian Mabillon seems to have doubted the correctness of this conclusion; but was silenced by Papal infallibility. Recent inquirers, not so tongue-tied, decide otherwise. It is an ominous fact that no ancient writer speaks of this "vase of blood," and it is certain that it is not found in any tombs containing the bones of a known martyr. The inscriptions on the vase-tombs often contradict this idea. For example, one epitaph says: "She was a marvel of youth, a miracle of beauty and of grace." Another: "She enriched me with three children;" without any allusion to other than a natural death. Some epitaphs are even Pagan in their sentiment. The fact is, these vases were amulets. A profound superstition led to the collection of the blood, the bones, and other relics of the martyrs, and these relics were carried about as charms, and deposited in the tombs of those who possessed them. The ancient writer, Prudentius, describes the Christians of Saguntum as anxious to obtain the blood of the martyr St. Vincent. "Many dip a cloth in his dripping blood, that they may keep it at home as a sacred palladium for their posterity." Some vases actually contain the sponge or linen cloth by which the blood was absorbed. Thus, the blood-vase indicates not the tomb of a martyr, but that of some superstitious Christian, who wished to carry his amulet with him to the grave. Roman Catholics are worshipping, in such cases, not holy martyrs, which itself is wrong, but the bones of some fictitious saint.

TICKETS FOR HEAVEN.—The *Pall Mall Gazette* informs us that there are now selling in Paris small packets of cards, purporting to be tickets for Heaven, "billets d'entrée pour le ciel." They are issued by a pontifical publisher, and consist of sixteen embossed cards, each giving a picture of the particular way by which Heaven may be reached, for which that ticket is good. Some of these modes of getting to Heaven are very curious. One way is by a palanquin, carried on two sprightly mules, for which "obedience and holy confidence" are necessary. The next is an ass, an angel holding the bridle. The fourth is by railway; an angel is the engine-driver, and a broad-hatted priest is the stoker. This is "the iron road to self-abnegation and sacrifice." The ninth is the soul being carried on the shoulders of the charitable. Another is by a ladder, and shows how Heaven is taken by storm and with holy violence. The next is by swimming; but the last represents the pilgrim suddenly de-

tached from this world and blown to Heaven from the top of a volcano, and thus cast into the arms of God." By these puerile devices the Romish priests deceive the people, declaring that the purchase will secure admission into the courts of Heaven. They are curious illustrations of the follies into which error betrays the votaries of Rome.

UNION BETWEEN CHURCHMEN AND NONCONFORMISTS.—The Bishop of London is one of the few men of his order who see the mischief which was done when the Establishment drove out the Nonconformists, and who are obviously moved by a sincere desire to repair it. In his recent charge he is rejoiced that the hearts of some in the Church of England are yearning for reunion with those whose only difference consists in minor points of doctrine and discipline. He is ashamed when told of members of a Protestant Church going, cap in hand, seeking recognition from that "old usurping power which slew Latimer and Ridley and Cranmer and Hooper in the old time," and is glad when they meet with a cold rejection from the old haughty spirit which they seek in vain to propitiate. The dangers pressing on the Church make the Bishop anxious to see again that natural drawing towards union which was shown when Sancroft advised his clergy to draw nearer to the Nonconformists, at a time that Romanism threatened to overrun the land. He names Lardner and Robert Hall with honour, and confesses the mistake that the Church made when "Charles II. forgot, in his restoration, the promises of his adversity," and when Sheldon sought to impose a uniformity of thought, and discipline on men who "were the great champions of pure doctrine and saintly life, with whose aid, in that unbelieving and dissolute age, he could ill dispense. These are sentiments which do honour to Bishop Tait; but we fear that he will not find Nonconformists now so pliable as he seems to anticipate. They have learnt to mistrust the advances of the Establishment, and in the terms of union he may feel disposed to offer will look for guarantees which neither royal nor episcopal promises have ever yet secured.

ANCIENT PAGANISM IN ROME.—The visitor to Rome is continually reminded of Pagan practices which seem to underlie, or to be the origin of many rites observed by the Roman Catholic Church. As is well known, the 2nd of November is observed in all Catholic countries as the day on which visits are made to the tombs of the departed. In Rome, one is reminded not only of the feasts with which the ancient Romans honoured the manes of the dead, but of the symbol of Pythagoras, "Abstain from beans;" it being supposed that the bean contained a departed soul. A writer in the *Contemporary Review* thus speaks of the custom he observed on a recent visit to Rome: "In honour of this festival of the dead, two kinds of cake are made, one in the shape of a bean, called the 'Fava dei Morti,' and one in the shape of a thigh bone, called the 'Ossa dei Morti.' The former is a species of maccaroni, made of pounded almonds and sweet paste. The latter has a marrow of sweetmeat, covered with a white frothy sugar, to give it resemblance to the bone from which it takes its name. So the ancient Pagan usage underlies the common Catholic life and thought of to-day, just as the foundations of the antique temples uphold the modern churches of Rome. The new temple is built with the old bricks; the ancient superstition survives in the modern custom."

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

SIR,—A copy of your Magazine for June, 1866, has been sent to me, and my attention directed to a letter signed PHILALETHES (p. 361), in which there is a reference to a review of the controversy between Mr. Govett, of Norwich, and myself, about the Man of Sin of 2nd Thess. ii. Permit me to inform you that the book which Mr. Govett has published does not contain a full report of that controversy. While it is stated in the title page that it is "the controversial correspondence in the *Achill Herald*, between the Rev. E. Nangle of Skreen and R. Govett of Norwich," it is no such thing; it contains supplemental letters *which never appeared in the* "Achill Herald" *at all*, and which make about one-third of the volume which Mr. Govett has published with the deceptive title which I have quoted. To these supplemental letters I was denied the right of reply. When I learned that they were to be published, I wrote to Mr. Govett requesting him to send me the sheets in proof, that I might reply to any argument which they contained, in order that both sides of the question might come fully and fairly before the public. This reasonable request was peremptorily refused; although, to leave Mr. Govett without any excuse, I engaged to pay the additional expense which the publication of my replicatory letters would involve. I make no comment upon this transaction, and simply state the facts.

Mr. Govett, in his defence of the Pope, deals largely in syllogisms, most of which are about as conclusive as that to which Philalethes refers. On my side the reader will find nothing but an elucidation of the critical meaning of the terms of the prophecy, and a reference to authentic history, shewing that the prophecy so interpreted, is a photograph of that PERPETUAL PERSON, the Bishop of Rome.

It is a very remarkable fact that those who take the same view of this important prophecy as I do, and who identify THE MAN OF SIN of 2nd Thess. ii. with the LITTLE LION, of Dan. ii., arrived at the conclusion that the Pope would be divested of his regal state and territory in 1866 or 1867.

The realization of this anticipation is now an established fact, and it is well calculated to incline thoughtful men to believe that the old-fashioned Protestant view, is the right one; and that the Jesuit figment of a future Antichrist, which Mr. Govett and others have adopted, is as false and deceptive as the party with which it originated.

Trusting that you will give this letter a place in your next publication,

I remain,

Your faithful Servant,

EDWARD NANGLE.

Skreen, Ireland,
Dec. 15, 1866.

P.S.—A reply to Mr. Govett's supplemental letters appeared in the *Achill Herald*. If a second edition of Mr. Govett's book should be called for, he should, in common fairness, reprint it. He has my permission to do so.

Reviews.

An examination of Mr. J. S. Mill's Philosophy, being a Defence of Fundamental Truth. By JAMES M'COSH, LL.D., Professor of Logic and Metaphysics, Queen's College, Belfast. Author of "The Method of Divine Government," "Intuitions of the Mind," &c, London: Macmillan & Co. 1860. Pp. 404.

THE study of metaphysics is a pursuit in which comparatively few persons take an interest. The reasons why are not difficult to find. One reason is that the science needs more continuous and hard-thinking than most people are inclined, or perhaps have the ability, to give; a second reason is to be found in the numerous and discordant theories which metaphysicians have in all ages put forth, acting very much as if they were a dynasty of "Amuraths," of whom one must be killed in order that the other might reign; and yet another reason is because of the few practical results to which the study of mental science has hitherto conducted its votaries. Robert Hall once said of some metaphysical book that it was "as interesting as a novel;" but such an opinion is a mere matter of taste. Max Muller delights in the derivations of words, but many persons would rather "pick oakum" than meddle with them; and Macaulay tells us of an Italian criminal who had his choice between studying history and going to the galleys. He leaned toward history for a time, but before long the galleys became preferable to the perusal of Guicciardini. Now if metaphysics proper are apt to be distasteful, what shall we say concerning *controversies* between rival professors and schools of mental science? The following answer to the question has been given:—"Philosophical reading is difficult at best. When presented in the form of philosophical controversy it is in its most difficult and most unattractive shape. The statement which tells the most as an argument is not the best for conveying information. The disputant, in the head of the *mêlée*, forgets that it is a matter of entire indifference to the learner which of two antagonists comes the best out of the wordy war. The greater the magnitude of the question itself at issue, the more impatient we become of the tactics of the arena, and the more angry at having our vision obscured by the dust of the combat."

Some of our readers are, of course, acquainted with Mr. Mill's metaphysical and political works, and have already formed their judgment upon them; to such we can heartily commend Dr. M'Cosh's searching criticism upon the philosophy of the new popular member for Westminster. But as most of our readers have but lately heard of Mr. Mill, and that only as a politician, we think that the following notice of him by Dr. M'Cosh will prove interesting and not without instruction:—"It is understood that he received no collegiate education; but it is clear that he has been instructed with care, and I should suppose upon a system, in the various branches even of academic learning. If not so technically erudite as Hamilton, it is evident that he is well acquainted with the various departments of physical science; that he is extensively read in all historical and social questions; and that he is competently conversant with the opinions of philosophers and logicians in different ages. His thinking has many of the qualities of a self-educated man: that is, it is fresh and independent, but, at the same time, it is often exclusive and angular, in consequence of its not being rubbed and polished and adjusted by being placed alongside of the philosophic and religious wisdom of the great and good men of the past. Taught to think for himself from his boyhood, he

has prepared opinions on all subjects, he has published many of these in his writings, and has evidently many more to advance in due time, as circumstances may seem to require, and the world is able to bear them. He received, I rather think, his first intellectual impulse from his own father, of whom he always speaks with profound reverence, a circumstance favourable alike to the father and son. But Mr. James Mill, though a clear and independent, was by no means (so I think) a comprehensive and profound thinker. The title of his philosophical work, *Analysis of the Phenomena of the Human Mind*, indicates its character and its contents; it is an analysis of the operations of the mind into as few elements as possible, and preceded by no careful observation of the nature and peculiarities of the mental phenomena, which he seeks to decompose. One so trained could not but have his attention drawn to the speculations of Doctor Thomas Brown, who, largely following the sensational school of France, had shown his ingenuity in deriving the complex phenomena of the mind from a few ultimate laws. Like the older Mr. Mill (in this respect, unlike Dr. Brown) the younger Mr. Mill delights to trace ideas to sensations; like Brown and James Mill, he represents all our mental states as 'feelings,' and, like them, he generates our ideas by means of suggestion or association." . . . . With an original clearness of intellectual apprehension, his whole training has disposed him towards distinct enunciations and practical results. Engaged for many years in a public office, he has acquired habits which enable him to understand the business of life and the condition of society. He is particularly fitted to excel in the exposition of those *media axiomata*, upon which, according to Bacon, depend the business and fortune of mankind. With an English love of the concrete, he has a French skill of reducing a complex subject into simple elements, and a French clearness of expression. He is ever able to bring out his views in admirable order, and his thoughts lie in his style like pebbles at the bottom of a transparent stream, so that we see their shape and colour without noticing the medium through which we view them. I have to add, that in his love of the clear, and his desire to translate the abstract into the concrete, he often misses the deepest properties of the objects examined by him: and he seems to me far better fitted to co-ordinate the facts of social science than to deal with the first principles of fundamental philosophy. As to his spirit, there are evidences of a keen fire of enthusiasm, perhaps of passion, turning within, but the surface is ever still and green."

Ritualism in the English Church in its relation to Scripture, Piety, and Law. By ROBERT VAUGHAN, D.D., author of "Revolutions in English History," &c. London: Jackson, Walford, and Hodder. 1866.

OUR great universities have failed us. Oxford and Cambridge have remitted to their less pretentious allies the defence of the truth. Those ancient institutions, of which England may well be proud, have disappointed, the expectations of both friends and foes. They have not betrayed the cause of truth without earnest Protestants in their midst, but they have unheeded the remonstrances of their faithful sons and sold their nominal master for childish frippery, of less value than a mess of pottage. It may be that Dr. Pusey and his reverend followers base their efforts on a defined ecclesiasticism, but the life and power of this Ritualistic movement, both at its fountain head and through its meandering streams, are sustained in bustling activity by an effeminate love of show. Divest the scheme of its gaudy trappings, and the silly men and women that make up the crowded congregations would disappear. It is the religious flirting, in the very presence of the altar of God, that decoys and destroys the younger devotees that unhappily are the victims of this cruel delusion. If, from the present Ritualistic body, we could draw out, all the course and entanglements, for which Oxford and Cambridge are responsible, and

detach all the excrescences created by ecclesiastical dress-makers and milliners, we should have but a shrivelled corpse, to awaken our fear. At present, it is a formidable foe. It may be successfully stripped of its false hood, and condemned as a sham, nevertheless it has inflicted and is inflicting on the public mind a serious injury, and distracting the attention and dividing the energies of the Church of Christ. It may, and possibly will be, immediately overruled for good, but the present duty of all is to disclose its treachery and indignantly resist its assaults. While we may feel troubled and disappointed that the great national centres of cultivated thought and ripe scholarship have betrayed us, we may be thankful that others are braving, resisting, and conquering this storm. Among this noble band, Dr. Vaughan stands pre-eminent. His calm judgment, mature experience generous sympathies, and sturdy independence, help him largely in this service. His pen is apt at controversy like this. It is an old enemy with which he has been familiar in other forms. The ex-editor of the "British Quarterly Review," has even the right to be among the first to resist the common foe, as familiar with his character and accustomed to his assaults. He follows his enemy into his strongholds and brings his massive refuge in ruins at his feet. One illustration of this destructive logic may suffice. The Ritualist refers to the book of Leviticus, as authorizing his ceremonial. Dr. Vaughan virtually replies: "This book confessedly prescribed, with great exactness the mode of worship under the Old Testament Dispensation. Let a similar book be adduced with instruction for ritual under the New, and the case of the Ritualist is ceded. If there are no such instructions, the existence of the book of Leviticus proves that only for the Old Testament Dispensation was the ritualistic system included." Dr. Vaughan thus takes his opponent on his own ground and easily turns against him his own guns. The author with equal success disposes of the other references to scriptural teaching and practice, and pursues the disciples of symbolism into the very Apocalypse itself, despoiling them of the beautiful imagery that they daringly appropriate to the purposes of a carnal and earthly priesthood. In the two last sections of this work, the author regards ritualism in its relation to piety and to law. It is shewn to be as unfriendly to the one as disobedient to the other. There are added valuable appendices, which render the work an important manual on the Ritualistic controversy. It is grateful to find a pen that has travelled so well and so far in the good old way of evangelic truth still directed to its vindication. The present defence is timely and acceptable, painstaking and fair, although unmarked by the pungency and occasional brilliancy that have enlivened many of the author's former works. While he remains amongst us we have at our side a champion, whom no wealth can bribe, no threats terrify, no craven fear silence.

A Cyclopædia of Biblical Literature, originally edited by John Kitto, D.D., F.S.A. *Third Edition*, greatly enlarged and improved. Edited by WILLIAM LINDSAY ALEXANDER, D.D., F.S.A.S., &c. 3 vols. Edinburgh: A. & C. Black.

WE offer our hearty congratulations to the editor and publisher of this very valuable Cyclopædia on the accomplishment of their enterprize. The editor has successfully laboured to improve upon the original work issued by the diligent and painstaking Kitto, and a very cursory examination of a few articles taken at random, will shew that when alterations have been made, they have been demanded by the more accurate knowledge now possessed by Biblical scholars of the subjects referred to; and when new articles have been substituted for old ones, they have been confided to writers who are fairly acquainted with the critical productions of home and foreign scholars. It would be absurd to pretend that the book is now issued in a perfect form, or

that occasion will not hereafter be found to alter and amend several expressions and statements of opinion, and formal conclusions which occur in various articles; but, as it is intended for readers who wish to hold a clue whilst pursuing their inquiries on Biblical matters, it may be strongly commended as a generally trustworthy guide, which will facilitate their researches and direct them to more extensive treatises upon the several topics discussed. We heartily commend it to all who are not content to accept the conclusions of any writer without testing them to the utmost; and whilst well aware that comparatively few are able to examine the entire evidence upon many disputed questions, we shall be glad if the statements of each article that is consulted are diligently compared with the evidence lying within the Bible itself. For the Cyclopædia will be a very questionable offering to the churches, if it supersede a personal, and, as far as possible, a thorough search of the Scriptures on the part of all who use it.

The very large and valuable additions made to this work have increased its bulk by more than one-half; and it is to the lasting honour of the publishers that they have issued it to their subscribers at the price first announced, and before the extent of the projected alterations had been ascertained. There can be no doubt that they kept faith with their friends and supporters to their own pecuniary loss, and though they have very fairly raised the price of the work now that it is issued in its complete form, we think they have done well in publishing so good a work at so cheap a price after all. We wish them a large sale for it.

The Ante-Nicene Christian Library. Edinburgh: J. & S. Clark, 38, George-street.

Mr. Clark has rendered good service by the publication of the Foreign Theological Library and its companion series. Invaluable stores locked up in a foreign language have been released and given to the student of the Word of God. The Ante-Nicene Library gves promise of standing pre-eminent among these aids to the successful study of the Scriptures. The first volume contains the writings of the Apostolic Fathers. Clement, in the simplicity and purity of his character, occupies the foreground, and the Pastor of Hermas appropriately completes this part of the volume. The spurious epistles of Ignatius are presented as an appendix to the first volume. The eye glances over the contents with the deepest interest. The writers—the disciples of the Apostles—are but few. They appear like lights and beacons from the far distance, while all around is silence and gloom. The Great Teacher had retired. The sun had but recently set. The elevated places of the Church, where dwelt the Apostles, were radiant with the departing glory of the retiring Saviour; but the lower heights, where stood the Apostolic Fathers, were bathed with the subdued splendour of the glowing eventide. The contrast between the Apostles and the Apostolic Fathers was striking; but the Divine glory that fell on each revealed the high, but different, attainments common to both, the perfect harmony of their distinctive characters, and the essential contrast between their separate missions. The Apostles are the foundation, the Fathers, the superstructure, of which Jesus Christ is the chief corner-stone. It needs no penetrating eye to discern the difference between an Apostle and an apostolic Father, yet does the disciple, with all his inferiority, command the affection and grateful regard of the Christian. So is it with Clement and his companions in honour and service. By the side of the great Apostle of the Gentiles and his fellows, they and their works appear feeble and dwarfed; but, withdrawn from the presence of these divinely-inspired men, they possess an antique richness and heavenly purity that exacts the homage of the Christian heart.

The second volume is occupied with the works of Justin Martyr and Athenagoras, and forms a suitable sequel to those written by the fathers

more correctly called apostolic. There are short, but carefully-prepared introductions and a full index given. The appearance of the volumes is creditable to the care and taste of the publishers. If Messrs. Clark secure for this new series the circulation it merits, they will be amply repaid for this venture in the cause of truth.

God's Word Written. The Doctrine of the Inspiration of Holy Scripture explained and enforced. By the Rev. E. GARBETT, M.A. London: Religious Tract Society.

THE Religious Tract Society is daily increasing the obligations of the Christian Church, for its watchful care and noble defence of Evangelical truth. Every avenue by which an enemy can approach seems jealously watched and competently guarded. The treasure to be defended is correctly understood. A few months since, we had to welcome Tischendorf's little brochure, whose value it is difficult to exaggerate. His triumphant reply to the enquiry "When were our Gospels written?" is an appropriate companion of "God's Word written." Each aids the other, and both form an acceptable contribution to the literature of Christian evidence. Mr. Garbett's work is among the latest of the contributions of the Tract Society, and deserves alike thanks to the author and to those who have occasioned the publication. The writer approaches his subject with a care and mastery of his purpose and resources, which at once put him at a great advantage with his reader. His guidance is accepted without distrust. There is neither factitious zeal nor hasty denunciation, but a calm, confident tone, and exhaustive inquiry. Perhaps too much labour is expended on the earlier chapters, and too little on the latter; but all is instructive, if not convincing. The author, by cumulative evidence, seems to render verbal inspiration a necessity; but there are points and principles untouched in this discussion which need attention, before the concession will be made. The work may be regarded as a useful manual of a certain class of Christian evidence, and we doubt, whether for the purpose of the student, a more satisfactory guide can be secured.

It is pleasing to find the author casting aside the conventional terms by which the inspiring influence has been measured and described. The dynamic and mechanical nomenclature and theory are rejected, and the loose phraseology often employed, condemned. Mr. Garbett very wisely avoids all hypothesis as to the *mode* of inspiration. He threads his way carefully through the facts of the case, and states the explanations that can alone satisfy his own mind. He does not irreverently tie down the Divine spirit to hypotheses, by which many have, theoretically, despoiled the Holy Spirit of His influence. His agents, and His dominion. He presumes not to prescribe, much less to dictate, the various ways in which holy men of God may have been inspired by the Holy Ghost. He believes in the verbal inspiration of the Word of God, but with such concessions as greatly to lessen the difference between his views and those who think that the inspiration may be plenary without being verbal. The practical result is but of little importance among such students of Scripture as are likely to choose the author as their guide. It will be a grateful result if the reader is gradually led to see how utterly inexplicable are the phenomena referred to, without a full inspiration by the Divine Spirit.

Mr. Garbett's style is simple, definite, and effective. Occasionally the topics are lighted up with a glare of feeling and a gleam of poetic radiance. The subjects of discourse are tempting; but there are few outbursts of impassioned eloquence. We may, however, accept gratefully that simplicity of purpose which seeks rather to convince than to persuade.

The Life and Light of Men. An Essay by JOHN YOUNG, LL.D. Edinburgh: Strahan.

THE design of this volume is to controvert the evangelical doctrine of "the expiation of human sin by Christ's

death, and the Divine pardon purchased by this costly means"—we quote the author's own words. Once a minister of the United Presbyterian Church, he now attempts to overthrow the faith which formerly he preached. He attempts to prove that the sacrifice of Christ was simply a display of love on the part of God, by which He *lightens* the spirit of man, and thus induces a voluntary return to God. He says that "Christ was full of God, breathing out, streaming forth, brimming over with the Divine, that the Divine through his medium (mediation) might re-enter men's souls, and might subdue and quicken and restore them—might come down on men in a way never before possible;" and he further informs us that he looks on this substitution of the word MEDIUM for MEDIATION, as "revealing the entire meaning of the doctrine of mediation." !!! He argues that death is not so much the punishment as the result of sin, that the soul "in sinning, and by sinning, dies inevitably;" that "God himself could not annul the sequence—sin and death—could not dissolve this dire connection, could not shield from the penalty except by removing its cause;" "that the work of God is not so much to pardon the past as to kill outright an evil which is present;" in short that "God slays the sin, and thus saves the soul." If this be true, if "sin always exacts its own punishment, and always continues, as long as it remains in the soul, to exact its own punishment, and in this fact the justice which ordains always secures its own punishment;" if it be true that "God did not elect and ordain that sin should be death" but that "sin in itself is death," that this "is a necessary fact independent of all beings and all things," we ask, what need or what room is there for forgiveness? If sin exacts its own punishment, the sinner cannot be *pardoned*. If sin be a thing independent of all beings, and therefore of God, and God cannot prevent the punishment of sin as long as sin exists, then all the references to the *pardoning* love of God and to redemption through the blood of Christ, even the forgiveness of sin, are absurdities. If the Advent of Christ did not and could not prevent the necessary punishment of sin, of what worth was His Advent? In what way did it display the love of God? and how could it lighten man's spirit, or reconcile, even according to Dr. Young's interpretation of the word, man to God? If the necessary consequence of sin be death, and of holiness life, in what way was the sacrifice of Christ *vicarious*, and how could Christ share in man's sufferings without first being a partaker of man's sins? The attempt to avoid the difficulties which our author supposes to attend the Evangelical view of the sacrifice of Christ as our atonement for sin, lands him in ten-fold greater difficulties, and also in monstrous absurdities.

The review of Dr. Bushnell's work on Vicarious Sacrifice in a recent number of this Journal renders it unnecessary that we should further notice Dr. Young's work. The aim of both writers is to eliminate from the word of God the notion of remission of sin by the shedding of blood. The arguments employed by both are very similar. Dr. Young may, perhaps, manifest more reverence for the Scriptures than Dr. Bushnell. Both misrepresent, we do not say designedly but inexcusably, the views of the Evangelists. The Cross of Christ has been from the beginning an "offence" and "foolishness," and it still may be said of many, that "professing themselves to be wise they become fools."

Novum Testamentum Græce, in usum Scholarum, ad fidem testium antiquissimorum recensuit. THOMAS H. CANDY, S. T. B. London: Rivingtons. Price Four Shillings and Sixpence.

MR. Candy announces as soon forthcoming a larger edition of the Greek Testament, with critical notes, prolegomena, &c. Meanwhile he publishes the bare text in the little volume before us.

The title-page indicates at once the general character of this text, as given "according to the evidence of the most

ancient authorities." We are glad to see this simple and only sound principle of textual criticism gaining ground among biblical scholars. It is the principle for which our learned countryman, Dr. Tregelles, has so earnestly contended, by which Tischendorf has for the most part and increasingly been guided in his successive editions of the New Testament, and towards which not only Tischendorf, but Alford, and even Scrivener, have of late years been tending more and more. It is the principle upon which alone a classical text would be formed if we had the same wealth of material for constructing a true text of Herodotus or Sophocles, of Cicero or Virgil, as we through God's goodness do possess in the case of Luke and Paul.

In carrying out this principle, however, we think we perceive a tendency to defer too much to the sole authority of one favoured *testis antiquissimus*, the Codex Sinaiticus. Thus this MS. alone gives the reading in 1 Jno. i. 5, "and this is the love of the promise which we have heard from him," which we regard as just simply a *sphalma* of the scribe, as is surely Mr. Candy's leaving the words "in earth" in 1 Jno. v. 8. But what of 2 Peter i. 3, where this editor gives ἰδίᾳ δόξῃ καὶ ἀρετῇ? As printed, these words have no meaning: ἰδίᾳ is an adjective, nominative feminine singular, agreeing with no noun, expressed or understood. The word is clearly a misprint either for διὰ, which is the reading of the Received Text, but of only one of the *most* ancient MSS, the Vatican Codex; or for ἰδίᾳ, in which case the following words should be δόξῃ καὶ ἀρετῇ as in the Alexandria and Sinaitic MSS., the Codex Ephræmi, the Vulgate, Bede, &c., and accepted as the true ancient reading by Tregelles and Alford, Lachmann and Tischendorf. But three misprints in three successive words reflect little credit on the editor of a Greek text.

Yet though defaced by a few blemishes of this kind, this edition of the New Testament is on the whole one that we can recommend, by no means as a mere school book, but as a handy pocket edition for those students of the sacred volume (of whom we trust there are very many in the Baptist Denomination) who habitually read at least the New Testament in the original tongue.

NEW YEAR'S GIFTS.

THE Religious Tract Society furnishes us with its customary and attractive display of new books for the New Year. The crowded state of our pages will not admit of the extended notice which they deserve, but we must direct the attention of our readers to the following.—

Scenes from the Life of St. Paul, by Dr. Howson, illustrated, price six shillings. This is a valuable work and gay enough for any drawing-room table. *Christie Redfern's Troubles*, price three shillings and sixpence, is a story young ladies will thoroughly appreciate, and like all the publications emanating from this Society its aim is to promote the best interests of the reader. The same remarks apply to *The Fishers of Derby Haven*, price two shillings, and *The Chronicles of an old Manor House*, by G. Sargent, price four shillings, a tale which has been already favourably received by the readers of the "Sunday at Home."

Christian Manliness, price three shillings. "A book of examples and principles for young men," is worthy of being placed in the hands of every young Englishman. With the blessing of God great things will be accomplished by this work in moulding the character, regulating the habits, and purifying the thoughts of young men.

Bible Sketches and their Teachings. Second series, by S. G. Green, B.A., price two shillings and sixpence. Our friend, Mr. Green, is one of the most expert of teachers of Divine truth to the children. Christian mothers will find great assistance in their "delightful task," from this and its companion volume. This series comprises the period of history from the Israelites' entrance into Canaan to the close of the Old Testament. A third volume is to follow comprising sketches in the Life of Jesus. *These Forty Years, and other Sketches and Narratives*, by G. Sargent, price two shillings and sixpence. These papers have appeared at different times in a very unpretending publication called *The Tract Magazine*. They are illustrative of the power of Christianity in the various circumstances of life, and thoroughly deserve the more attractive form in which they are presented in the volume before us.

Christianity in its Relation to Social

Life, price two shillings, was written by our late honoured brother, the Rev. Stephen J. Davis. Its topics are Social intercourse with the World—Friendship—Courtesy—Woman's Sphere—Marriage—Temper—The Tongue—Government and Obedience. The aim of the writer has been to show that our social life ought to be pervaded by the Spirit, and controlled by the authority of the Word of God. This little book is a gratifying memento of a good and godly man, and by it "he being dead yet speaketh" with the exactness and the force which characterized his pulpit efforts. We are quite sure that it will be extensively blessed.

MESSRS. NELSON AND SONS, Paternoster-row, have favoured us with the following: *Pictures of Natural History:* a wonderful specimen of chromo lithography. *The Boy Makes the Man; a Book of Anecdotes and Examples for the use of Youth.* By W. H. DAVENPORT ADAMS: a book of stirling worth; "let the boys have it that they may grow thereby." *The Dark Year of Dundee; a Tale of the Scottish Reformation.* By the author of "Sunset in Provence," is a work rich in historical fact, and the fiction employed is intended to illustrate the character of that great saint and sufferer George Wishart. *The Draytons and the Davenants;* a Story of the Civil Wars. By the author of "Chronicles of the Schönberg Cotta Family, &c., &c. Price 6s. 6d. We can only report this fresh contribution from the pen of its accomplished author, next month we hope to give it the space it deserves. *The Triumph over Midian*; by A. L. O. E. *The Sunday Chaplet of Stones*; by A. L. O. E. *The Holiday Chaplet*; by A. L. O. E. *Old Gems Re-set*; by the author of Village Missionaries. *The Story of a Happy Little Girl; and Zaida's Nursery Note Book for the Use of Mothers*, by A. L. O. E., are also such as will be welcome in Christian families.

MESSRS. GALL AND INGLIS, Edinburgh—*A Winter in Spitzbergen; a book for Youth.* From the German of Hildebrandt. By E. GOODRICH SMITH. Price 2s. *Stories and Studies from English History.* By Mrs. S. C. HALL and Mrs. J. FOSTER. Ninth Edition. Illustrated by numerous engravings. Price 3s. 6d. *The Wanderer in Africa.* A Tale illustrating the Thirty-second Psalm. By A. L. O. E. Price 1s. 6d. *Heinrich's Struggles: or, How the Poor Boy became the Great Man.* Price Ninepence. *The Lake of the Woods.* By A. L. O. E. Price 2s. 6d. *The Pilgrim's Progress.* With Notes and Memoir. By Rev. J. Inglis. Eight steel engravings; four are Baxter's Oil Colours, &c. Price 3s. 6d. *Winning Words.* A Lamp of Love for the young folks at home Second Series. Price 1s. 6d. *Natalie: or, the Broken Spring, &c.* Price Ninepence. *The Day of Rejoicing; a New Year's Tale for 1867.* By A. L. O. E. *My Brother's Keeper.* By A. B. WARNER. Price 2s. *Sketches and Incidents.* By JOHN TODD, D.D. Philadelphia. Price 2s. *Twenty-four Illuminated Picture Tickets*, price Sixpence; and sixteen *Hymn Reward Cards*, Illuminated, price Sixpence. We thank Messrs. Gall and Inglis for this collection of new books for the young, and commend the list to the attention of Christian parents, as affording a large choice of elegant works, all at most moderate prices.

MESSRS. JOHNSTONE HUNTER AND CO. have sent us *Rosa Lindsay, the Light of Kilmain.* By M. H., author of the "Children of the Great King." Price 2s. 6d. *The Children's Hour Annual.* Price 5s. Edited by M. H. *Newlyn House, the Home of the Davenports.* By A. E. W. Price 2s. 6d. We strongly recommend them all. The Children's Hour is a delightful monthly magazine for the young.

Quiet Questions.—No. 15. By Rev. RICHARD GLOVER.

"WHAT IS A NEW YEAR'S DAY?—New Year's Day is one of the hours on the Clock of Time. It strikes loudly, saying, in its solemn tone, Work, while it is called To-day, for the Night Cometh when no man can work. It tells that the day is wearing fast on, and is going every moment faster away. It says the time past of your life is sufficient to have wasted, begin now TO LIVE. It calls to every soul, Redeem all wasted Time, and Seize remaining opportunities.

The New Year brings new duties which call for new zeal: new temptations, which will require new graces from Heaven; new sorrows, which will need new comfort; new mercies, which will deserve new consecration to the Lord. And so the New Year calls for a new start. Leave off all old sins, old frailties, old hardness of heart, old dislike of God, and old neglect of man.

The New Year should be happy, for it will bring new mercies as well. THE CHANGELESS GOD WILL BLESS THE FUTURE AS HE HAS BLESSED THE PAST. The New Year will be happy if you begin it with Christ. Oh, do so. Begin it not with folly but with prayer.

LET GOD BE YOUR FIRST-FOOT. Open your ear to Christ, and let Him bid you first a happy New Year.

GIVE HIM THIS NEW YEAR, that He may use it for your good. Now, He is putting a new gift of Life into your hand, will you defile it? Shall this year have all the stains that make you ashamed to look upon the last, or will you not try and make it more pure and holy, more kindly than any previous year?

This New Year's Day will be the last to many who little think so. It may be the last to you; if so, where will you be next New Year's Day. Will you be in Heaven?

Let us live in such a way as that we shall not need to care whether we live or die.

BEGIN THE NEW YEAR SAVED. You may do so, for Christ is waiting to be gracious. He casts out none that come to Him. Whoever throws one repenting, beseechful glance to Christ, will at once be saved (John iii. 14—15).

May your New Year be full of the happiness God gives, the joy of being saved, the joy of hope, the joy of peace, the joy of feeling Heaven nearer every day.

> Together to our Father's house,
> With joyful hearts we'll go.
> We'll dwell together with the Lord,
> Beyond the reach of woe."

Leaflets extending to a series of sixteen in number, similar in style to this, are to be had of R. L. Allan, 109, Sauchiehall-street, Glasgow, price sixpence per 100.

We wish Mr. Glover much success in this devout effort to do good.

Routledge's Popular Natural History. By the Rev. J. G. WOOD, M.A., F.L.S., with seven hundred illustrations by Wolf, Swecker, Weir, Coleman, etc. Engraved by the Brothers Dalziel. London: Geo. Routledge and Sons, Broadway, Ludgate Hill. Price 12s. 6d.

THIS is amongst the most useful and the most elegant of the Christmas books which have come under our notice. Mr. Wood is unrivalled as a writer on Natural History, and this work is in his best style. With a most pleasing description of the appearance, the habits, the dwellings, and the means of subsistence of the inhabitants of the animal world, there is a scientific nomenclature and scientific exactitude of representation, without the wearisome technicalities that are too commonly found in works of the kind. The engravings are of a superior order, not merely as works of art, but as delineations true to nature. The great number of these pictures renders the book a perfect portfolio of Natural History.

The Sea and Its Living Wonders, a popular account of the Marvels of the Deep. By Dr. G. HARTWIG. Third Edition, considerably enlarged and improved. London: Longmans, Green and Co. Price 18s.

WE are not surprised that this work has so rapidly reached a third edition. Anything worthy of so grand a theme as the great and wide sea, is sure to attract the attention of the inhabitants of our Island home. The Physical Geography of the Sea—the Inhabitants of the Sea—and the Progress of Maritime Discovery, are the threefold division of his subject, made by the learned author. The illustrations in woodcuts are numerous; and those in the new chromoxylographic process are most effective aids to the enrichment of this delightful combination of scientific learning and skilful writing.

Apologetic Lectures on the Fundamental Fruits of Christianity. Delivered in Leipsic in the winter of 1864, by CHAS. ERNEST LEICHARDT, Doctor and Professor of Theology. Translated from the Third Edition by Sophia Taylor. Edinburgh: T. and T. Clark.

BRITISH Christians are under great obligations to Messrs. Clark for presenting them in their own language with the results of the patient and diligent investigations of German divines. If Germany has sent forth its streams of poison, it has richly furnished antidotes to the poison, and has supplied materials from which many a Christian warrior may be equipped. The aim of these lectures is to state the general truths on which Christianity is founded to justify them in the presence of modern thought, and to show that the fundamental truths of Christianity are the intuitive truths of the mind. These lectures were so cordially received in Germany that they reached a Third Edition in less than six months; and they will, we doubt not, be extensively circulated in this country.

Sunset Thoughts: or, Bible Narratives for the Evening of Life. London: Hamilton, Adams and Co., Paternoster-row.

AN admirable and inexpensive present for an aged Christian. The type is good and large, and the teachings are of the very best.

A Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council. By JAS. DONALDSON, M.A. Three Vols. London: Macmillan and Co. 1864-6.

WE call attention to the completion of this masterly history for the purpose of announcing the issue of a translation of Ante-Nicene Christian literature under the editorship of Mr. Donaldson and Dr. Roberts. Few projects meet the actual wants of our times more completely than this, for the controversy which has already been begun afresh as to the authority of the Gospels, and the doctrines taught by the Apostles, must be affected by the evidence which the fragments remaining to us of the earliest Christian literature can supply. We should be glad to know that the critical history of that literature which has been prepared with such minute carefulness by Mr. Donaldson had a large circulation, and especially that it was used in our Colleges as a text-book on the early history of Biblical interpretation. In the hands of efficient Professors it would give ample opportunities for discussing the importance to be given to all post-Apostolical writers, and for laying down canons of Biblical interpretation. The errors of the men of olden times ought to guard us against repeating them.

Discourses on the Lord's Prayer. By CALEB WEBB. London: Houlston and Wright, 65, Paternoster-row.

THE Lord's Prayer has been subject to such free handling, both from scepticism and reverence, that a new exposition appears at a disadvantage. Mr. Webb need not fear this prejudice. His work consists rather of trains of thought, suggested by the prayer, than of a new exposition of its contents. There is a freshness, sobriety of judgment, seriousness, and even pensiveness of tone pervading it that will attract the attention and secure the interest of thoughtful readers. Here are the results of a varied and matured Christian life, shown in a wise and experimental interpretation of the Lord's Prayer. The style is calm, earnest, and, in the main, simple. A dreamy indefiniteness occasionally besets the meaning, as when the writer discourses of *the immortal elements of invigorating consciousness*, and a certain mannerism detracts from the force and value of the work; but its suggestive thoughtfulness will more than compensate for the imperfection of style.

Our Hymns: Their Authors and Origin. By JOSIAH MILLER, M.A. London: Jackson, Walford, and Co.

THIS is a valuable and delightful book. It contains brief memoirs of nearly two hundred of the principal psalm and hymn writers who have contributed to the comprehensive psalmody of the British Churches, with comments on their productions. Mr. Miller has limited his catalogue of names to those writers whose compositions are to be found in *The New Congregational Hymn-book*, and, although that collection contains specimens from the pens of most of our English hymn writers, there are some names excluded by this limitation which deserve to have found an honourable place in such a work.

Hymns of Faith and Hope. By HORATIUS BONAR, D.D. Third Series. London: James Nisbet and Co., Berners Street.

AT page 44 of this Magazine will be found a specimen of these charming poems. There are many of them quite equal to *The White Raiment*, and if our readers are of the same mind with ourselves, they will enrich the family library with this book as speedily as possible. Long may Horatius Bonar be spared to bless the Church and the world both with pen and voice.

The Year of Prayer, being Family Prayers for the Christian Church, suited to the Services and Commemorations of the Church. By HENRY ALFORD, D.D., Dean of Canterbury. London: A. Strahan.

DR. Alford's name is a certain guarantee for the excellence of any work which bears his name; and this is in many respects an excellent work. It is simple and scriptural in language, yet we would rather hear the plainest utterances of free prayer at the family altar than the most exquisitely chosen and most harmoniously adapted words of formal prayer. We thank the publisher for his courtesy in favouring us with a copy, and respectfully inform him that the use of such a work is almost unknown amongst our readers.

Words Old and New: or, Gems from the Christian Authorship of all Ages. Selected by HORATIUS BONAR, D.D. London: James Nisbet and Co., Berners Street.

THIS is, as the title indicates, a choice collection of weighty and wise sayings. It will prove an excellent thought-book for those who are wise enough to love the process of storing the mind with fitting and profitable themes for meditation.

THE WHITE RAIMENT.

THE babe, the bride, the quiet dead,
Clad in peculiar raiment all,
Yet each puts on the spotless white
Of cradle, shroud, and bridal hall.

The babe, the bride, the shrouded dead,
Each entering on an untried home,
Wears the one badge, the one fair hue,
Of birth, of wedding, and of tomb.

Of death and life, of mirth and grief,
We take it as the symbol true;
It suits the smile, it suits the sigh,
That raiment of the stainless hue.

Not the rich rainbow's varied bloom,
That diapason of the light;
Not the soft sunset's silken glow,
Or flush of gorgeous chrysolite:

But purity of perfect light,
Its native, undivided ray,
All that is best of moon and sun,
The purest of the dawn and day.

O cradle of our youngest age,
Adorn'd with white, how fair art thou;
O robe of infancy, how bright!
Like moonlight on the moorland snow.

O bridal hall, and bridal robe,
How silver bright your jewelled gleam!
Like sunrise on the gentle face
Of some translucent mountain stream.

O shroud of death, so soft and pure,
Like starlight upon marble fair;
Ah, surely, it is life, not death,
That in still beauty sleepeth there.

Mine be a robe more spotless still,
With lustre bright that cannot fade;
Purer and whiter than the robe
Of babe, or bride, or quiet dead.

Mine be the raiment given of God,
Wrought of fine linen clean and white,
Fit for the eye of God to see,
Meet for His home of holy light.

(*From Hymns of Faith and Hope, by Horatius Bonar, D.D. Third Series*)

A Biblical and Theological Dictionary. By SAMUEL GREEN. Sixteenth Thousand. London: Elliot Stock, Paternoster-row.

A VERY useful book to put into the hands of young Sabbath school-teachers and all juvenile students of the Bible. The extensive sale it has attained is the best evidence of the utility of the book. Few men have done such good service in this department of Biblical illustration as our friend Mr. Green. May his labours be long continued, and increasingly blessed.

Expositions on the Epistles of the New Testament. By CHARLES DALLAS MARSTON, M.A. London: Shaw and Co.

THESE expositions, each of which is about as long as a sermon of moderate length, were delivered originally before a mixed congregation. They were heard with interest, and their publication, will, no doubt, promote the intelligent reading of the Scriptures. We especially commend them to Sunday School Teachers. Each exposition consists of three divisions: I.—Circumstances under which the Epistle was written. II.—Contents of the Epistle. III.—Short Comments. The last division contains interesting illustrations of the text.

Saul. A Dramatic Poem. By W. S. ROWORTH, B.A. London: Elliot Stock.

THERE are some passages in this poem of great pathos and power. The subject is attractive; and there are few theories more calculated to develope the resources of the poet or dramatist than Saul's interview with the witch of Endor and the closing scene of his melancholy life.

Aids to Bible Reflection. For the Daughters of Great Britain. London: Nisbet and Co.

A SERIES of letters supposed to be written by a Christian mother to her daughter at school, in which the most prominent scenes in Old and New Testament History are depicted, in a manner calculated to induce reflection, draw attention to the lessons they contain, and excite loving trust in God.

Why Weepest Thou? or Thoughts for the Tried and the Tempted. By the Rev. DAVID A. DOUDNEY. London: W. Macintosh, and the Book Society.

A COLLECTION of short papers, most of which have been issued in the form of tracts. A suitable gift-book for the sorrowing and bereaved.

The Secret of Life, being Eight Sermons preached at Nottingham. By SAMUEL COX. London: Arthur Miall.

THESE sermons are manly and vigorous; but, unhappily, the atoning blood of Christ, in our opinion the true and only secret of life, finds no place in them.

Stories for Sunday Scholars. Twelve Stories, beautifully illustrated. Price 1s. London: Elliot Stock, Paternoster-row.

AN excellent packet of Tales, admirably adapted for distribution in a Sunday School.

Intelligence.

MINISTERIAL CHANGES.

The Rev. J. S. Reaney, of Falmouth, has accepted the cordial and unanimous invitation of the church at Taunton. The Rev. Allan Curr having resigned the pastorate of Grove-road Chapel, Victoria-park, has accepted a unanimous call to the pastorate of Stratford-grove Chapel. The Rev. J. C. Cracknell, of Cambray Baptist Chapel, has signified his intention of resigning his present charge in January, at the close of the third year of his pastorate. His resignation has, with much reluctance, been accepted by the church. The Rev. T. M. Roberts, B.A., has resigned the pastorate of the church at Newbury, Berks. The Rev. J. Francis Smythe, of Worstead, Norfolk, has accepted the hearty and unanimous invitation of the church at York to become its pastor. The Rev. J. Bloomfield, of Meard's-court Chapel, Soho, has accepted the invitation of the church at Westgate, Bradford, Yorkshire. The Rev. Harvey Phillips, B.A., of Wigan, Lancashire, has accepted a very cordial invitation to the pastorate of the church at Evesham.

MISCELLANEOUS.

Progress of Ritualism. — The principal actors in the Romanizing innovations on the established practices of the Church of England, are daily becoming bolder and more open in their movements. It would be tedious to enumerate all the Churches in different parts of the country which are opened for the first time with Ritualistic observances, or those in which Romanism is all but openly preached. A sample of what is going on in various quarters may be taken from what passed a few weeks ago at the Church of St. Ethelburgh, in Bishopsgate, of which the Rev. John Rodwell is Rector. It was the ninth anniversary of the Association for the Promotion of the Unity of Christendom; and while the chancel was crammed to overflowing with priests, choristers, acolytes, and the other actors in the mummery, the congregation consisted of about thirty persons, chiefly women. The edifice was filled with the smoke of incense, which at first had a suffocating effect upon the uninitiated. The "altar" was decorated with white and crimson drapery, and the Host was exhibited exactly as in Roman Catholic Churches. While prayers were intoned, the incense was flung about vigorously. The Rev. Mr. Lee preached the sermon, after which a species of "Miserere" was chanted; and the priests, with their backs to the congregation, administered to each other what appeared to be the consecrated elements. These proceedings, by the way, have attracted the attention of the general newspapers, and reporters are sent to watch and report them, the same as any other performance. The introduction of sisterhoods has also formed a prominent topic of discussion in the press. Some of our Boards of Guardians refuse to admit Sisters of Charity into the workhouses on any consideration, and their refusal has been variously commented on. Mr. Capes, once a clergyman of the Church of England, who afterwards seceded to Rome, and now appears from his writings to assume the position of an impartial and philosophical inquirer into the merits of all religions, wrote a series of articles to the *Pall Mall Gazette*, in which he contended that the work of nursing would never be rightly discharged, except by women who undertook it as a religious duty; and further, that these women could never be sustained in their work except by the stimulus of incense, genuflexions, and other ritualistic observances; to which another writer aptly replied, that he did not see much difference between this stimulus of superstition and that other stimulus, of a grosser kind, to which nurses of a more vulgar nature are addicted. A painful instance of the effects of these practices on the laity is shown in what took place at Northmoor Green Church, near Bridgewater, where the incumbent carries out the ritualistic system in its rigour, and the congregation, in revenge, turned the house of God into a bear-garden. The magistrates, in punishing the rioters, made some severe remarks on the Romanizing practices of the incumbent, which had provoked the tumult, and the incumbent replied to the magistrates, by a letter in a local newspaper, in a style which would have disgraced a coalheaver,

THE AGED OR INFIRM BAPTIST MINISTERS' SOCIETY (formerly known as the Bath Society) held its annual meeting on the 7th of August last. Twenty-three claimants received each £23. 2s. 0d., the largest amount the Society has ever voted; four new members were admitted to the beneficiary list, making a total of 98 beneficiary members. For some years past the Society has gradually progressed, and was never in so good a state in all respects as at the present. It has an invested capital of about £9,000 stock. Two instances of generous liberality should be mentioned as worthy of imitation. A friend, by L. Smith, Esq., has given to the Society £1,000 stock in the Indian Peninsular Railway Company, and Miss May, of Barnstaple, kindly sent a donation of £100. Most of the ministers in the West of England are members of the Society, and those who have not joined would find it to their interest to do so. Copies of the rules may be had on application to either of the secretaries, Dr. Gotch, of Bristol, or Rev. E. Webb, of Tiverton, who will cheerfully give any requisite information respecting the Society.

LUTON.—On the evening of October 9th a Tea-meeting of the Bible-classes in connection with Union Chapel, Luton, was held. The attendance was large. In the course of the evening a testimonial was presented to Rev. T. R. Stevenson, consisting of a handsome walnut writing desk, well furnished, and fitted up in the latest style. The gift having been acknowledged, addresses were delivered by the deacons expressive of the deep interest which they take in the class, and displaying cordial feeling towards Mr. Stevenson. Reference was made to the large number of scholars who had joined the church within the last few years.

DEVONPORT.—HOPE CHAPEL.—After upwards of forty-five years' labour in Devonport, the Rev. Thos. Horton has announced to the church that increasing years and infirmities render it necessary he should either retire from the pastorate, or have ministerial help. The church, unwilling to accept their minister's resignation, appointed a season for special prayer on the matter. This was followed by a Church-meeting at which it was unanimously agreed to invite Rev. J. P. Haddy, of Ravensthorpe, Northamptonshire (formerly one of themselves), to be co-pastor. Mr. Haddy has signified his acceptance of the invitation, though preferring at present to be assistant only.

CHARLOTTE CHAPEL, ROSE-STREET, EDINBURGH.—We understand that the Rev. J. E. Dovey has resigned the pastorship of this church, to which he was appointed about five years since, on account of his health. This is the more to be regretted because the church was a very harmonious one, and during Mr. Dovey's ministry numerous additions were made to the membership of the church. It will now, of course, devolve on the church to look out for a new pastor, and we trust that they will be well and wisely guided in this matter, so important to themselves and also to the locality around them.

OLD KENT-ROAD.—The Rev. William Young, after labouring for about forty-five years at Alfred-place Chapel, Old Kent-road, is retiring from the active duties of the pastorate. The church have, therefore, unanimously invited Rev. Henry Bucks, of the Metropolitan Tabernacle College, to become co-pastor.

VALEDICTORY SERVICE, EYTHORNE, KENT.—On the 22nd November a meeting, numerously attended,, was held in the Baptist Chapel, Eythorne, to bid farewell to the Rev. C. W. Skemp, whs is leaving England for America. After about two hundred friends had partaken of tea, a numerous company assembled, and the members of the church and congregation, to whom Mr. Skemp has ministered for six years, and many neighbouring ministers and friends, showed themselves desirous of manifesting the respect and esteem so deservedly felt for Mr. Skemp and his family, and of expressing their best wishes for his future welfare. The meeting was appropriately addressed by the following Baptist and Independent ministers :—Revs. C. Stovel and C. Kirtland. of London; W. A. S. Smith and P. Ward, of Dover; Mr. Hudson, of Folkstone; J. T. Bartram and W. Garwood, of Deal; and D. Pledge. Valedictory prayers were offered by Revs. C. Stovel, B. Etheridge, of Ramsgate, and Ward, of Canterbury. An address, was read by the chairman of the meeting Mr. G. E. Sargent of Whitfield, who then presented Mr. Skemp with a purse of 70 sovereigns, which was acknowledged by him in a very ing and affectionate farewell.

HALSTEAD.—Providence Baptist Chapel after being closed for five weeks for repair, was re-opened on the 11th Dec. Amongst the ministers present on the occasion, were the Revs. B. Davis, (Greenwich), B. Johnstone, S. G. Woodrow, T. G. Wilon, (Halstead)—Hollier (Sudbury), E. H. State,

(Earl's Colne),—Watkins, (Maplestead), S. Willis, (Sible Hedingham), Houchin (Stambourne), and J. Toll, minister of the place. The proceedings commenced in the morning at 11 o'clock, with a prayer-meeting, to implore the Divine blessing, presided over by Mr. Toll. Thanksgiving and earnest prayers were then presented to the God of all mercy, by the Revs. S. G. Woodrow, A. H. Stote, T. G. Wilson, S. Willis, and Mr. Porter (town missionary). At half-past two a sermon was preached by Mr. Davis, from Gal. ii. 20, Messrs. Willis, Stote, and Watkins taking part in the service. At 5 p.m. nearly one hundred friends from the town and neighbourhood sat down to a tea provided in the chapel. In the evening, at half-past six, Mr. Davis again preached an earnest sermon to a crowded congregation, from John vi. 37. The Scriptures were read, and prayer offered by Messrs. Woodrow and Houchin. The collections were good beyond expectation. It was stated during the day that twelve months ago there was a debt of £200 on the chapel, with the front wall tumbling to the ground, and the inside in a sad condition, but through the kindness of the mortgagee, friends in the town and neighbourhood, the church and congregation have been able to pay off the whole of the debt. Mr. Toll, on behalf of the church, heartily thanked all who had in any way helped them. But another debt for repairs, &c., had been incurred, to the amount of nearly £100.

The Rev. T. S. Bristow, who for many years has been a member and a minister of the Independent denomination; and who, from his views on Baptism, has lately resigned a ministerial charge in connection with the Independents, has recently been baptized by the Rev. Thos. Dawson, at Byrom-street Chapel, Liverpool, and received into communion as a member of the Church, under the pastoral care of Mr Dawson. Mr. Bristow is a strict Communionist in sentiment. He has joined the Baptist body with an honourable testimonial, signed by the Rev. Enoch Mellor, A.M., Minister of Great George-street Chapel, Liverpool, his former paster, and is now employed in supplying vacant Baptist Churches, and open to engagements wherever his services are required.

Reading.—On the 18th inst., West-street Hall, in this town, was opened for public worship by the Rev. J. H. Hinton, M.A. (formerly of Devonshire-square, London), with the view of forming an additional Baptist church; a step required at once by the large increase of the town itself, and by the relative position of the Baptist denomination in it. The effort has been commenced with the entire sympathy of the Rev. J. Aldis, of King's-road, and appearances are encouraging.

Crayford.—October 16th. The foundation stone of the new chapel was laid by G. B. Woolley, Esq., Treasurer of the Baptist British Missions. The Revs. W. Emery, Cowdy, B. Davis, W. K. Rowe and Poulton, took part in the services. In the evening a public meeting was held, and addresses were given by Revs. T. Wigner, S. Cowdy, W. Goodman, W. Emery, &c. The collections amounted to £145. 10s.

We can speak from our own observation of the necessity for this undertaking, and hope that some of our readers will kindly contribute. The Rev. E. T. Gibson, Dartford-road, Dartford, Kent, will thankfully receive any pecuniary help. [*Ed.*]

Pershore.—For several years two Baptist churches have existed in Pershore. By invitation of the church in Broad-street, united prayer meetings were held in both chapels on the 5th of November. The engagements of the day were greatly blessed to all who took part in them, and the time will be long remembered as a time of refreshing from the presence of the Lord, "As the days of heaven upon earth." Subsequently the representatives of the two churches met for conference, and the result is that both the churches have resolved, with great cordiality, to unite as one church, in the Broad-street Chapel, under the ministry of the Rev. J. W. Ashworth. 'What hath God wrought!"

RECENT DEATHS.

Mr. William Challis.

The subject of this brief sketch, who was a deacon of the Baptist Church, Braintree, nearly forty-four years, departed this life on the 27th of June, 1866, in his 75th year. He was born at Sloughhouse Farm, Bocking, Essex. His parents attended the Baptist Chapel, Braintree, then under the pastoral care of the venerable John Hornblow, and of this place his father was also a deacon for many years. At an early age he left home to serve his apprenticeship to a miller, and subsequently lived at Chadwell Mills, where he attended the ministry of the late Rev. James Smith, of Ilford, whose labours were greatly blessed to his spiritual good. His first convictions he attributed to the reading, about this time, of one of Mr.

Romaine's sermons, when he became the subject of very deep impressions. One Sabbath morning, whilst remaining at home that the rest of the family might attend the sanctuary, which was some distance off, it bethought him that he might as well have service in the house, although alone. He opened his Bible, read, sang, prayed, and spent the rest of the time in meditation. He was baptized with three others by Mr. Smith, on the 5th of November, 1810. In a letter which he wrote to one of his sisters in 1812, he expresses his feelings as one stil earnestly seeking, although enjoying only in part the promised peace: "I trust my thoughts have been composed and my enjoyments greater. Oh! how delightful to enjoy Christ precious to the soul, to feel an interest in Him, to receive comfort and consolation from the precious promises with which His blessed word abounds, and which are left upon record for our encouragement in our way through this vale of tears. But these enjoyments are only shortlived here, we being the subjects of so much sin and so prone to turn aside from God. Oh! dear sister, I feel much of the depravity of my fallen nature, insomuch that I am sometimes ready to exclaim with Paul, 'O! wretched man that I am, who shall deliver me from the body of this death?' yet the Lord will not forsake whom He loves, for He loves unto the end and changes not, wherefore we are not consumed; may we be enabled to trust in Him where we cannot trace Him."

In the year 1818, he found a help-meet in Miss Surry, of Writtle, near Chelmsford, who was the daughter of pious parents and a most exemplary character throughout life. She was baptized at Braintree, of which Church she was a member until her death, which occurred in the year 1864. Soon after his marriage he removed to Felstead, where he carried on business for some years, and became an attendant and 'ere long a deacon at Braintree. During his residence here he used to conduct cottage meetings on the surrounding greens, services which were blessed in leading many souls to Christ. One person, on admission into Church fellowship, as recently as six years ago, attributed her first impressions to these labours of his thirty years previously, So long had he sown the seed, and watered it with his prayers, and so long was the result hidden from him; yet he was spared to rejoice over it before his departure to receive the reward. After the demise of his wife's father, they removed to the farm at Writtle, which was their own property, where for the rest of his life he enjoyed the ministry of the Rev. J. B. Law, although retaining his membership at Braintree. He buried, in addition to his deeply lamented partner, four of his daughters at Writtle, all grown up into womanhood and possessing a good hope through Christ. The hand of affliction was laid upon him in March, 1865, from which time he became a great sufferer; but most grateful and patient to the last. In his most trying moments he found great comfort from reading the fortieth chapter of Isaiah, and some favourite hymns from Dr. Rippon's selection, such as:

"How firm a foundation," &c.
"O Zion! afflicted," &c.
"Jesus, I love thy charming name," &c.

Conscious that his disease was unto death, he had expressed a wish that Eph. ii. 8—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," should be inscribed on his tombstone, as it might prove the means of arresting some poor sinner's attention. Thus died this man of God, whom to know was to love, fully ripe for eternal glory, leaving four sons and two daughters, with a large circle of friends to mourn their loss. His death was subsequently improved by Mr. Law, at Writtle, and by the Rev. J. Mostyn, at Braintree, to large congregations. He was always desirous of doing good to the souls of his fellowmen around him; was ever ready to help and sympathize with the poor, and to stand up for the rights of the widow and fatherless; he was wise in counsel, and a liberal supporter of every good cause. May the Lord raise up many such in connection with our Churches

J. M.

Mrs. Mary Evans.

Our departed sister was the widow of that famous preacher of the Gospel—the Rev. Christmas Evans. After protracted suffering from painful disease, she entered into rest on the 12th of October last, in the 77th year of her age. Her remains were interred in the cemetery at Holyhead, the service being conducted by the Revs. Dr. Morgan and L. Evans, of Newport, Mon., in the presence of a large number of spectators. Mrs. Evans was a devout Christian, and had been for many years one of the pensioners on the *Baptist Magazine* Fund.

THE MISSIONARY HERALD.

MR. GOLDWIN SMITH ON BAPTIST MISSIONS IN JAMAICA.

A PUBLIC Missionary Meeting of unusual interest was held in the New Road Baptist Chapel, Oxford, on the 17th December. It was attended by the Rev. W. Rosevear, of Abingdon, and Dr. Underhill, on behalf of the Society; but had for its chairman Mr. Goldwin Smith, and for another speaker the Rev. Professor Rogers, both eminent members of the University. The unusual presence of gentlemen connected with the University naturally drew a large audience, and we are sure our readers will be pleased to read such portions as our space will allow of the admirable address of the Chairman.

Mr. Goldwin Smith began by an allusion to his being a member of another community. He said:—

"It may be known to some here that I hold Free Church principles. I hope and believe that it is consistent with perfect loyalty and fidelity to the Church in which I was born and bred, and in which I purpose always to remain, to maintain that it is better for her, and every other Church, to rest on the free love and devotion of her own members rather than on State support, which necessarily involves State control. I hold Free Church principles firmly, and, perhaps, for the very reason that I hold them firmly, I would wish to see them most tenderly and considerately applied, knowing how long this community has been accustomed to the opposite system, and how unspeakably important are the interests at stake."

He then turned to the immediate subject of the meeting:—

"I come here simply to support the Baptist Missions in the work which Providence has put into their hands of Christianizing and civilizing the negroes in the West Indies, and especially in Jamaica. To Christianize and to civilize, in my mind, is the same thing. There is no real civilization—at least, the world has yet seen none, but that which Christianity has produced. The Greek and the Roman had intellect, art, skill in government and war; but they had not moral civilization. At the highest point of their high culture, they tortured and crucified slaves. This or the other Church may think itself the only Church in the world: but Providence is of a different mind, and has assigned work to them all. To Bishop Selwyn and his Anglican Missionaries was assigned the work of converting and civilizing the natives of New Zealand; and if the greed and violence of colonization had not interfered, perhaps they would have made the poor Maoris a Christian nation. To the Baptist Missionaries has been assigned the same work with regard to the negroes of Jamaica."

The manner in which the Established Church of Jamaica had accomplished its duty was thus described:—

"There is, I know, in Jamaica, an Anglican Church, with a clergy well endowed, perhaps for religious objects too well endowed by the government, but we have had sad proof of the fact that this Church is the Church, not of the negro, but of the white. Rate the offences of the negroes in the late disturbances as high as you will: still when the disturbances were over, the out-pouring of white vengeance in the shape of hangings, floggings, burnings out, was such as must have filled with horror every Christian heart. I was told, and I was not surprised to hear, that an English statesman, whose nerves must be pretty well steeled, said he could not sleep for thinking of those bloody scenes. If Christianity is a religion of mercy, that surely was a time for her ministers to make the voice of mercy heard. But no voice of mercy or pity was heard, at least none reached my ear, from the established clergy of Jamaica. Nothing came from them but praises of those who had been the authors of these sanguinary executions. They threw themselves, you could plainly see, heartily into the feelings of the dominant race. And therefore we must conclude, and it is a charity to them as Christian pastors to conclude, that they do not look upon the negroes as their flock. This work, then, is given to the Baptists."

Mr. Goldwin Smith then discussed the question raised by sciolism, not by science, whether the negro was a man, and thus deals with the statements of Sir Samuel Baker:—

"Sir Samuel Baker, the great African traveller, tells us we must not presume to talk of negroes; nobody has seen negroes but himself. I suppose nobody has seen men but those who have visited the wild regions of central Asia—the seat of primitive man. I, among many others, have seen the negro, not in a state of unnatural degradation, but in that which is the natural state of human beings—a civilized society—and there I have seen him where he had the chance, an intelligent and prosperous man. Sir Samuel Baker says that the negro's intellect does not grow after fourteen. We shall see when the three negroes who have been elected for Massachusetts come to take their seats in Congress. But I think we have seen it already in the case of Frank Douglas and other educated negroes who have given an earnest of the capacities of their race. The yearly sum spent on the established clergy in Jamaica, as I learn from the pamphlet of my friend Mr. Roundell, the late Secretary to the Royal Commission in Jamaica, was above £30,000; the sum spent on education was only £2,000. No wonder the intellects of the negroes did not grow. You often hear the same complaint of early quickness, and subsequent failure, made against the Irish as against the negro child. Both have been placed under great disadvantages. No doubt it takes generations to expand the shrunken brain of an uneducated race, and to place it on a level with races which have been long undergoing education. And so it takes generations to civilize. It took many generations even to half civilize our Saxon forefathers, and yet we should say that it would have been a mistake to give us up in despair. It could hardly be expected that the negro, kidnapped by the slaver in his native woods, would be civilized all at once by the lash of slavery, even though it were twisted with piano wire. Therefore, the missionary must not despond if he sees but a slight progress in his own day, provided that he sees any progress at all. Civilization, like all the great works of Providence, moves slow. God could make it move fast if he pleased, but for reasons inscrutable to us, He chooses the other way."

The speaker thus vindicated the moral nature of the negro:—

"Assuredly it is not open to the planter party in Jamaica or to the planter party

anywhere, to say that the negro is not a moral being; for they treat him as the most morally responsible of all moral beings, and punish his offences with a severity which they would not think of using in the case of men of their own race. If the negro is not a man, to hang him for sedition is as irrational as it would be to kill a horse for the same crime. The negro is said to be incurably ferocious and brutal; and treatment of him which is certainly ferocious and brutal is justified on that ground."

Mr. Goldwin Smith next proceeded to explain the course of events in St. Domingo, charging upon the French revolutionary party the guilt of the deeds there done: and then showing how, during the recent civil war in America, and the overthrow of slavery thereby, all the prophecies of the outrages the freed negro would commit have been falsified. On the other hand, he said, the freedmen are being constantly murdered by the whites; and, the other day at New Orleans, a regular massacre was organized by the white authorities of the place. He next referred to the impending legal proceedings against Mr. Eyre:—

"Those proceedings are not being taken in the interest of the negro, or to avenge his wrongs. They are being taken in the interest of all Her Majesty's subjects; to vindicate the law against lawless violence, to assert the principles of public liberty, to uphold the sanctity of human life, and to wipe away a great stain from the honour of the country. The negro peasantry of Jamaica were, in their simple way, loyal to the Queen, and, though not enlightened in politics, disposed to be submissive subjects of the Crown. 'I found the inhabitants, one and all animated by the same spirit of warm loyalty, considerate kindness, and generous hospitality.' Such is the description given by Governor Eyre himself to the Assembly of the reception he had met with in his first tour through the island from those whom he and his party now describe as a set of tigers, to be kept in control only by the terrorism of the gallows and the lash. But they were suffering from oppression, or at least from denial of justice. The new Governor, Sir J. P. Grant, speaks in the strongest terms of the iniquity of the tribunal, before which cases between master and servant were brought, and of the complete practical denial of justice to the peasantry. At the same time they were suffering from other causes set forth in that most temperate, as well as benevolent and instructive, letter of my friend, Dr. Underhill, for which, if he had been in Jamaica the other day, he would certainly have been hanged."

Speaking of the riot at Morant Bay and its suppression, Mr. Goldwin Smith says:—

"The vast atrocities which in the first wild paroxysm of alarm were imputed to the negro, and which formed a pretext for the most dreadful severities, such as drinking the brains of a slain white mixed with rum, were afterwards disproved, and so were the alleged outrages upon women. On the other hand, the worst atrocities imputed to the whites unfortunately cannot be disproved, for they are attested by the damning evidence of their own reports. An English colonel boasts of having, as a refinement of cruelty, forced his wretched prisoners to hang each other. He tells you how he put up a prisoner at four hundred yards as a mark for his riflemen. And then he says that nothing can endear a man to the Established Church so much as a campaign in Jamaica."

He then points out the improbability of the negro being actuated by a ferocious disposition. "In fact, if the negro had been as ferocious as the Red Indian, he would never have been made a slave." Nor can the negro

be more idle than our own labouring classes in feudal times were said to be, for whom the regular prescription in those days was the lash and branding iron. If the planters of Jamaica had followed the wise action of the planters of Barbadoes, they might have enjoyed equal prosperity, and the negroes have been as obedient and useful. In conclusion, Mr. Goldwin Smith thus nobly vindicated the duty which we owe to subject and inferior races:—

"As it is with men so it is with races. Some are either less gifted by nature, or more backward from untoward circumstances than the rest. But the part of the more gifted or more forward race, as of the more gifted or more forward man, is to help the less gifted and the more backward, not to exterminate them. By helping them on they help us and advance their own character in the highest sense; and that these exertions of benevolence may take place seems to be the reason why Providence permits such great inequalities in the world. Curious doctrines for a Christian nation are afloat. The great organs of our national morality tell us that the subject races are destined to melt away beneath the rays of a higher civilization. These are the sort of people, I suspect, against whom, in the garrotting season, we provide ourselves with life preservers, lest, falling in with them in some lonely place, we should melt away beneath the rays of their civilization. These principles, if you look at them, mean, in fact, the unscrupulous dominion of strength over weakness, which, in the end, would be the overthrow of all civilization. The negro being at present the lowest and most despised member of the community of man, the application to him of the physical force doctrine is morally the thin end of the wedge; but the thin end of the wedge always is thin. Perhaps, however, under his dusky skin he may have gifts which education will bring to light; and which, when brought to light, may form in their way a valuable addition to the common store of mankind. At all events he has the humble gift of being able to work in those regions better than the white man: and by virtue of that gift he seems destined to be the principal inhabitant of a large and fruitful portion of the earth. Christianity assumes the unity of the human race, and its constant aim is to make one great community of man. To prosecute that aim among the people of the West Indies the Baptist Missions go forth. That task is appointed to them among the Churches. When the divisions of Christendom are healed, as healed some day they will be, the work, if well done, will be gratefully acknowledged and recorded by the whole united Church."

THE HURRICANE IN THE BAHAMAS.

The arrival of the Rev. Jno. Davey enables us to furnish our readers with more particulars of the effects of the hurricane on the Mission property in Nassau. Through the good providence of God, Mr. Davey and his family reached their destination in safety, but not without experiencing very severe weather on the way. Under date of November 17th, he writes:—

"Our voyage across the Atlantic was a long and dangerous one, and we were detained in New York a month, which was a great disappointment both to ourselves and the people. The "Corsica" reached the bar of Nassau early on the morning of the 7th, but found that the passengers would not be landed in boats (the usual way) on account of the heavy sea that was running. She gave signals respecting passengers and freight, and then proceeded in the direction of Cochrane's anchorage, in the hope that schooners would soon be despatched to us, but no schooner came alongside till the following morning. Though the people were

looking and waiting for us all day, and there was great uncertainty as to the time the schooner would arrive on the morrow, yet when we got to the landing about noon, we found the shore lined with the members of the church, waiting to welcome us. Their congratulations were very hearty, and two or three days after we arrived, we were fully employed in receiving visitors. But, though it was pleasant to see the people, it was distressing to hear their accounts of the desolating hurricane with which the colony had been visited. I asked them in what light it was generally regarded, and some said as a judgment from God. One aged African woman said to me "Massa, God has punished we this year, nothing left to pick a copper," referring to the destruction of the crops.

"The Mission property has sustained considerable damage through the hurricane. The portico of our large chapel, which was put up last year, was blown down, stripping away the cornice and the gutter, and thus laying the chapel open to the rains. The chapel gates were blown down and broken, and a great quantity of glass destroyed in the chapel. The roofs of the Mission-house and out-buildings were so damaged that they must be shingled immediately. But the saddest part of the story remains to be told. Bethel, the original Baptist chapel in the Bahamas, in which Mr. Burton laid the foundation of this Mission, after he was driven from Morant Bay, is levelled with the ground. This is a great grief to the poor people, especially the aged, who have worshipped in it so many years. It is very desirable that it should be rebuilt as speedily as possible, as the bulk of the members live in the neighbourhood of that chapel. But they cannot possibly rebuild it themselves in their present distressed circumstances, and, therefore, I hope, that when the news of this great calamity reaches England, the friends of the Mission will kindly help us to repair our damaged chapel, and rebuild those that have been blown down. The Episcopalians and Wesleyans have suffered as badly as ourselves, and, therefore, we cannot look to them for help, who need all the means they have got to rebuild their own places of worship. The hurricane was very severe upon other islands, but I believe that the two principal chapels of our Society, beyond New Providence, sustained but little damage. There was not much injury done to property in Inagua, and though there was much private property destroyed at Turk's Island, yet the places of worship were not much damaged. Many of the out-island chapels were destroyed, but as they were not very costly buildings, I think they may soon be rebuilt."

From the "Nassau Guardian," we take the following description of the tempest:—

A fresh breeze blew on Sunday evening last, and those who walked on the Esplanade or elsewhere, congratulated themselves on the favourable change in the weather; but to those used to observe the weather, appearances decidedly bespoke a "blow." The wind increased during the night, and about 7 o'clock on Monday morning had become a regular gale, accompanied with rain. The bar of the harbour appeared a ridge of foam, and the harbour itself, formed by the long, low rocky land "Hog Island," though it kept off the main sea, yet left all exposed to the violence of the wind, which kept steadily increasing. . . . The short seas breaking in rapid succession upon the line of wharves along Bay-street, the abutment of the Barrack-square, the Esplanade, and rocky shore to the westward sending dense wreaths of spray over everything. Rumour soon reported much damage among the shipping.

Small boats, lumber, various gear and fragments began to bestrew the Ordnance Wharf, &c., and in Bay-street the scene was excitingly sad, most of the spacious stores and warehouses (on the north side next the harbour), principally with roofs of corrugated iron or other metals, were unroofed; immense sheets of metal were whirled along in the wind, and torn up like sheets of paper, and the whole thoroughfare was covered with portions of shipping and houses. The passage was not only dangerous, but difficult in the extreme, the few people seen about being frequently brought to a stand-still by the corner of a street, and obliged to cling

to lamp-posts or pillars of the piazzas, till a partial lull in the wind enabled them to make a run forward to go on afresh. The public market and wharf exhibited a scene of wild excitement, a number of vessels jammed together against the abutment—fishermen and boatmen shouting to the crews of the vessels, who, like those on shore were equally unable to save their property—the larger vessels rolling against the smaller, and smashing them to fragments, and in their turn were broken up against the stone wall of the wharf. The other streets began to show the effects of the storm—parts of verandahs, window shutters, and branches of trees, and occasionally a whole tree was blown down.

About 1.30 or 2 p.m., it was impossible to remain abroad; it was dangerous to take shelter under walls or houses, and totally impossible to remain standing when exposed to the presence of the wind, which shook every building. The sensation within doors was like the vibrations of a railway car attached to an express train; the noise of the wind, combining with the sound of the waves, kept up a loud bellowing roar, varied with thunder-like gusts, and were succeeded by a crashing sound which indicated destruction of some kind or other. Green seas were now breaking upon the wharves of the town and government property, sending their spray over the tops of the houses, and, together with the heavy falling of rain and hail, made the air as obscure as the thickest fog, which, as it now and again cleared partially for a few moments, shows some further damage, houses being dismantled in all directions, and the fragments, intermingled with branches of trees, swept along at an alarming pace. The trees that remained standing were being rapidly stripped of their leaves. . . . Every house was in a state of commotion, the wind and rain penetrating everywhere, doing every kind of damage, and causing indescribable inconvenience. A lull in the storm occurred about 7.30 or 8 p.m., which fortunately enabled those who had some shelter remaining, to offer a share of it to their less fortunate neighbours. About 9 o'clock it sprung up again in a south-easterly direction, but with far less violence, and altogether subsided by day-break. Next morning, the whole scene was indeed a desolation, the most familiar objects were scarcely to be recognized; some gone entirely.

Distressing accounts of the effects of the hurricane on the out-islands are being received. We learn with sorrow that St. John's Church and thirty-eight houses at Harbour Island have been levelled with the dust, and that the settlements of Spanish Wells, the Current, Governor's Harbour, and other parts of Eleuthera are nearly swept away. . . . At Abaco, the work of destruction has been awful. . . . Our correspondent at Great Harbour, in a letter dated the 4th instant says, "I am sorry to inform you that we had a severe hurricane on the 1st of October, ruining all the plantations, making all the water in the tanks unfit for use, blowing down all the kitchens, several dwelling-houses, the public school-house, the assistant-keeper's dwelling, belonging to Elbow Cay Lighthouse, and doing a great deal more damage than I can mention. The poorer classes were trusting to their plantations, which are all destroyed, and I expect they will starve."

PROGRESS OF THE MISSION AT MAGOORAH, JESSORE.

From several recent letters we extract the following interesting facts, furnished by our energetic Missionary, the Rev. W. A. Hobbs. June 13th, he writes:—

"On Sunday, the 2nd instant, I had the happiness of baptizing six hopefully converted persons in the River Nobagunga, in the presence of about 150 spectators. This is our third baptism at Magoorah. It was an interesting occasion, and peculiarly refreshing to our souls. The formidable and senseless opposition we

encountered when we first came here seems to be dying out; the practical superiority of our holy religion, and the solemnity of its rites are evidently making an impression upon the masses around. I trust the good Lord will give us more fruit before the year closes; this is our earnest expectation and prayer. The time for the Master's return is evidently near, and we desire so to live and hope, and labour now, that we may have an abundant entrance vouchsafed to us into the glories of his everlasting kingdom. The six newly baptized are Gopal, a high caste Hindu, a Musulmanee widow, (a relative of the late celebrated native preacher, Ali Mahomed), her daughter, and three of the eldest school girls, all of whom have given very satisfactory evidence of a thorough change in their thoughts and feelings in relation to religion. They have begun to run their Christian course well; Oh! that they may give all needful diligence to make their election sure. I am delighted, too to tell you that a younger brother of Gopal (the high caste Hindu referred to) has renounced idolatry and cast in his lot with his baptized brother and the Christians. He is an exceedingly intelligent youth, has learnt more in a month than many learn in a year, and moreover, exhibits a very humble and lovable disposition. God willing, he may be serviceable to me by-and-by."

A month later Mr. Hobbs says:—

"God has again encouraged us by the introduction of another convert into our little Mission circle here; a man eminently calculated to exercise an influence for good on his idolatrous and sceptical fellow-countrymen. His name is Mohendro Nath Chowdry, a Brahmin. He was educated at the government school, Howrah, where he studied English for ten years. After completing his education, he obtained a situation on board one of the river steamers. Some time previously, Professor Bannerjee, of Bishop's College, gave him a Bible, the reading of which excited his attention, secured his interest, and at last won his heart. He now began to feel his sympathies drawn out towards his ignorant neighbours, and longed to tell them of the way of life. That he might be the better prepared for this work, he resigned his employment, went to Kooshtee, and for some time was a constant enquirer at Brother Goggon's house, during which time he maintained himself upon his little savings. When these were exhausted, he determined to publicly confess himself a Christian, and for this purpose came to me at Magoorah. At present he is doing colporteur's work at a remuneration which just keeps him from actual want. I hope soon to have the pleasure of baptizing him, as well as the young Khayst, the brother of Gopal, whose baptism with five others I mentioned in my letter of June 13th.

Again, August 10th, Mr. Hobbs writes:—

"You will be glad to hear that last Sabbath, in the presence of 100 spectators, we had our fourth baptism at Magoorah; the baptized were a Brahmin and two Khaysts, the latter brother and sister-in-law. A respectable Musulmanee also, who gets her living by mat making, has joined us with her child. Since the Mission has been established here, we have been instrumental in gathering in from the heathen (including eight children picked up in bazaars or made over to us by the magistrate) twenty-four persons, of whom three have died; nine have joined the church, and twelve others, mostly youths and children, are under instruction. When we review the Lord's good dealings towards us, we are struck with wonder.

"The famine is still in the land, and our Christians are hardly pressed to obtain the ordinary means of nourishment. It falls, too, very heavily upon ourselves, but we will not repine; better days surely will come soon."

In September Mr. Hobbs forwards the following gratifying intelligence of the labours of his Bible women:—

"We have been gratified by the addition to our Christian community of three more persons, the first-fruits of the labours of the two Bible women engaged to

visit the villages around Magoorah. Such continued expressions of God's favour as we have this year been honoured with, fills our souls with lively gratitude and hope.

"After we had been here six months, the first numbering of the people gave us twenty-five adherents, we now number nearly sixty, notwithstanding that we have lost six or seven by death. The larger portion of this increase has been obtained from the heathen around, which makes the result still more satisfactory. We have devoted ourselves sedulously to our own division of the district; not taking in hand more than we could manage, and the result seems to intimate that God has approved our policy. You would be astonished to see the number of persons that come to my bungalow in the course of a week to obtain books and have theological conversation. Towards the close of the day, sheer weariness makes me often obliged to tell visitors that I cannot talk to them, and that they must kindly wait till to-morrow. With seven schools, three preachers, a colporteur, market preaching, village visiting, library conversation, and Mofussil preaching; all these to attend to or direct, you will see at a glance that my time is wholly engrossed."

THE NATIVE PASTOR AT SIMLAH.

Owing to the residence of the Governor-General, Sir John Lawrence, at Simlah during the hot season, the officers of government have had to follow. Our native brother, Goolzar Shah, being employed in the Public Works department, with his colleagues in the office, has thus been led to visit the hills, leaving his church in the Colingah to be supplied by his Missionary brethren during his absence. Taking advantage of the occasion, he has devoted his leisure hours to the proclamation of the Gospel to the Hill people, and to the ministering to the spiritual wants of the few native Christians that accompanied the different offices. He has forwarded to us a long and very interesting report of his proceedings in the hot season of 1865, and from this paper we propose to extract a few facts.

Our brother tells us that on the way he had many opportunities of addressing pilgrims on their way to the holy shrines of Benares, and obtained the most serious attention. On his arrival at Simlah his work naturally divided itself into three parts. First, his labours among the native Christians; 2, among the heathen and Mahammadans in the public offices; 3, among the Hill people.

1. A room in the office was allowed the native Christians to meet in on the Lord's-day. Prayer-meetings and public worship were regularly held. The attendance was regular and good, and the native brethren were fortified in their resistance to evil and their resolve to serve the Lord.

2. Much conversation was had with the Hindu and Mahommadan employés of the offices. They listened with attention, and received with pleasure the religious tracts and books which were distributed among them. As an illustration, we quote the following conversation which took place at the scene of a "wonderful cataract," five miles from Simlah.

"As I beheld the cataract sweeping down with rapidity, it reminded me of the waters which gushed out of the rock at Moses's command, and the waters of salvation which flowed so copiously from the sacred body of our Lord—that men dying of spiritual thirst in the dreary desert of this world, might drink abundantly and slack their thirst for ever. The Hindu Babus now made up to me, and I said to them, 'Welcome.' One of them exclaimed, 'The place is so beautiful and interesting, that we are forced to forget and forego the world with all its attraction and transitoriness.' Another remarked, by the way of calling to mind the inconvenience of serving a hard and unfeeling master, 'That it is a place where a cruel master

cannot reach us—where we are safe from the distressing circumstances of the world, and where every man is his own master, and enjoys his freedom which God has bestowed upon him.' I took advantage of the opportunity to dwell upon the power and goodness of God. They sang one of Rammohun Roy's hymns, and we also one of our sacred songs. One of them requesting me to speak on the subject of God's goodness, I began to expatiate upon the Divine power and benevolence which seemed so congruous with the object before us. I said that, in conversing with a fellow creature on earth, it is not with his body that we converse, though it is his body only which we see. From his words and actions we conceive his mind; with his mind, though invisible, we hold correspondence, and direct towards this spiritual essence our affection and regard. In like manner, though here we behold no more of God than what His works display, yet, in those displays, we are capable of perceiving the universal Spirit, and of holding communication with this unseen Being, in veneration, gratitude and love. I dwelt also on the depravity of our nature—how by sin we have gone astray from our God, and rendered ourselves deserving of wrath. Just as I had entered upon the scheme of redemption, I was interrupted by the attention of the audience being suddenly diverted, and the company having dispersed. But a little while after, as we retraced our steps homewards, I was anxious to let them know that the subject of my conversation had not ended; but that I would give them in writing the result of those reflections which the cataract had given rise to—which they requested me to do. And on my return to Calcutta, one of them repeatedly reminded me of my engagement, which I hope to fulfil at no distant time."

6. Goolzah Shah seems to have devoted great attention to the Hill people. Their religious condition he thus describes:—

"The people are divided into castes, and the priests sway the bodies and minds of the rest in the same manner as the Brahmins of Bengal do. They bring about marriages of parties as well as perform the ceremony; and they conduct the funeral rites of the dead. Although the number of gods and goddesses, the objects of their religious worship, is comparatively small, yet it is sufficient to brutalize and corrupt the minds of their votaries with those religious observances, which in Bengal encourage and countenance the most degrading vices. They have Khali, Shiva, Gonesha, and Khrishna in common with the natives of Bengal, but some unknown here, are also worshipped, such as Tará, Ingola, Pingola, Naroda, Sharoda, Naina, Jewala, &c. They observe a peculiar ceremony of tying a piece of red thread round the wrist for fear of being destroyed by the *Daukinee*, which is in our country synonymous with the female monster. They adhere to this observance with an unparalleled pertinacity, which will be subsequently illustrated. They sacrifice goats, lambs, buffaloes, &c. to the gods, in the same manner as the people of Bengal do; in fact their religion differs from the idolatry of Bengal only in degree, not in kind, as they venerate certain beasts, birds, &c., alike with the natives of Bengal. Their religion countenances the re-marriage of widows and other practices which the Hindus, in spite of their religion, do not act upon, simply to avoid singularity and the revival of systems which have not obtained for ages."

In addition to his labours among the people in the courts and bazaars of Simlah, our brother visited them in their villages. He especially mentions six to which he frequently went, as also a large mela, where he found an excellent opportunity of preaching to many thousands of people. Of the latter he says:—

"Our work in the mela was really successful, and we trust for the issue in God our Saviour. I believe that if ten preachers had been sent to preach on that occasion, the supply would have fallen far short of the demand, so large was the number of hearers."

The work thus favourably began, our native brother has continued through the present season, and we hope in good time to be able to report the results.

INTALLY CHRISTIAN INSTITUTION FOR BOYS.

BY MR. J. WILLIAMSON.

In submitting a report of the "Intally Christian Institution," I shall content myself with briefly noticing a few facts.

As to the number of boys upon the books of the school, the months of the year 1864 show on the books an average of 92, and an average of 126 in actual attendance appears in 1865, from the month of May of which year the school has been under me. At present the number upon the books of the school is over 170, and the daily attendance has been not unfrequently as large as 120.

This increase has necessitated the employment of another teacher, whose salary, almost if not entirely, will be obtained from the increase in the fees of the upper half of the school, which has taken place from this month.

I have very good hopes that before the end of this year, we may see the names of 200 boys on the books of the school.

There have never been more than 20 or 22 Christian boys in the institution. Almost all these come from villages in the south. Many more would come, if they could be boarded here.

The boarding school for the Christian boys is but one-fourth or one-fifth the size of that for the girls! The subject, I think, deserves attention, to see if we cannot increase the present boarding school, so as to give to a larger number of boys of the south villages the benefit of the institution.

As to the teachers under me, I am glad to say that they are a very fair set of men, and I think them deserving of better salaries.

If the school is efficient, it ought to allow of a further increase of the fees, for the fees of this school are lower than those of others. But only a very little can be done in this way just now, and we are sorry to learn that the local funds are in such a low state. The school is very deficient as to certain necessary things. It has a library, if a collection of five or six books may be dignified by that name. There are enough of benches and desks, but we want a few more maps, a gallery, and other infant school apparatus.

It has been my object to raise the standard of studies in the school, and at the beginning of the year no boys were promoted into the first and second classes. The standard of the first class is that of the entrance examination, but there is only one boy in it, who hopes to go up for that examination this year. The knowledge of English hitherto obtained in the school has been so imperfect, that the boys of the first class cannot very easily understand an English explanation of a difficult passage, and I have to resort constantly to Bengali and to illustrations.

A want of discipline and a show of independence were apparent in the school. It has been my object to remove this, as well as to encourage and enforce a more regular attendance.

The whole school is taught the Scriptures. This is done in the last class by means of illustrated stories. The first three classes are taught in this by me, and the others by the two Christian teachers, and it is my opinion that there is a better feeling in the minds of the boys towards Christianity than there was previously. We have a lot of old Bibles which have long been in the school. These exhibit many marks of wilful disfiguring; but I do not think one of them has been torn or soiled of late. There is little doubt that the Christian instruction here imparted is preparing the way for a fuller admission of the Gospel into the hearts of our scholars.

It is my intention to take a Sunday class composed of heathen boys, as I have one among the teachers. Several of the boys have expressed their willingness to come to such a class, and it is my earnest prayer that God would bless these means for His name's sake.

MISSIONARY MOVEMENTS.

SEWRY.

Mr. Williamson notwithstanding his increasing infirmities, is able to continue his preaching in the bazaars and markets. He speaks of the formation of two new sub-stations, and of the baptism of three persons at Nulhattie, about eight miles from Rampore. A young Brahmo has been baptized at Sewry. His baptism attracted a great crowd of people, most of whom were of the respectable classes, even the trees were filled with spectators. The youth is the son of a Zemindar.

CALCUTTA.

The arrival of the Rev. A. Williams to assume the pastorate of the church in Circular-road, releases the Rev. Thomas Evans from the duty of supplying its pulpit. His labours have been very acceptable, and during the months of his ministry additions have been made to the church by baptism. Mr. Evans will now resume his Missionary work in the North-west provinces.

KHOOSTIA.

Our native brother, Gogon Chunder Dut, writes very encouragingly of his labours in this village. Being the railway terminus he has been able to distribute many tracts and books among travellers. Among the more intelligent and educated he has found a very hearty welcome, and several inquirers are seeking after God. One respectable youth is staying with Mr. Hobbs, at Magoorah, preparing for baptism. Gogon has lately removed to Khoolneah, to occupy the station there, owing to Mr. Anderson's departure for Serampore. Mr. Anderson will now aid in the instruction carried on in the College.

BEBBROONIA, NEAR SEWRY.

Great distress has fallen upon the Santhals, as well as upon the people of Orissa. Mr. Johnson has been obliged to give much time to their relief, distributing a daily meal to many hundreds of persons in a state of starvation. His own private resources have been taxed to the uttermost, and lately the Government has come to his aid by a grant of two hundred rupees. "The people," he says, "from long privation, and eating roots, are dying of dysentery, &c. Our work is hard; but, blessed be God! 'as thy days are so shall thy strength be.'"

JAMAICA.

The North Cornwall Association of Baptist churches has sent in a memorial to the new Governor, Sir J. P. Grant, congratulating him on his appointment, and calling his attention to the burdensomeness of the taxation for the support of the Established Church. Sir J. P. Grant has acknowledged their congratulations, and their assurance of loyalty and affection to the Queen. On the subject of the Establishment, his best answer is in the fact announced by the last mail, that he has withdrawn from the clergy all grants for the maintenance of public worship, except their salaries and repairs, from the 1st January. For the future their congregations must provide the requisite conveniences for divine service, including organs, organists, sextons, vergers, vestments, and the like.

THE COMMUNION SERVICE AT TREMEL.

BY THE REV. J. JENKINS.

Last Sabbath was a day to be remembered with joy in the history of our evangelical labours in Brittany, and especially at Hengoed, Tremel. The mem-

bers of our church in that country district had for some time expressed their desire to have the Lord's Supper administered to them at Tremel. As their demand appeared reasonable and good, it was agreed upon. Therefore, last Lord's-day morning I preached there, from Acts i. 3., and then we partook of the Lord's Supper with gladness and praise. Fifteen members partook of this communion with the Saviour. All the congregation, composed of above thirty persons, remained during the whole service, not one going away in the interval, and the demeanour of every person was serious and becoming.

The meeting was held, as usual, in a spacious room of the dwelling contiguous to the chapel, as we are not yet authorized to hold public worship in the chapel.

This is the first time we have had the Lord's Supper administered among the members of our church in the country, and it is, no doubt, the first time since the revocation of the Edict of Nantes that such a thing has taken place in a country district in all Brittany. We feel it to be, in effect, an important step forward, for we are confident it is the beginning of a Gospel-administered ordinance among our brethren in the country that will be continued and extend.

I must mention another interesting fact. After the friends had taken refreshments, for which they contributed by means of a collection, we held a Church meeting, in which was read a letter from the Breton Baptist Church to the Welsh Baptist brethren in the Principality, to greet them for the first time in the Lord, and to acknowledge with gratitude the good which has been done by them to their kindred Breton people in Brittany, by efforts to have the Gospel proclaimed to them, and the Holy Scriptures distributed among them in their own tongue, with a request that they should continue the good work thus commenced. The letter is addressed to the Rev. T. Thomas, D.D., Theological Tutor of the Pontypool Baptist College, because that worthy minister of Christ was the first, in connection with a donation offered by the late Mr. Boyce, to create the movement in Wales which resulted in the formation of our Breton Mission about thirty-three years ago. This letter had been previously read and approved of by a church meeting of the friends at Morlaix, and it was also unanimously approved of by the brethren at Tremel. As it is written in Breton, and by a Breton brother, I am to send with it a Welsh translation.

HOME PROCEEDINGS.

The Meetings have not been numerous during the past month. Mr. Martin. with Mr. Jones, of Liverpool, has visited the Churches in Pembrokeshire; Mr, Kerry, Aylsham and Lynn; Mr. Sampson, Cardiff and Watford; Mr. East, Edenbridge and Vernon-square Chapel, and Dr. Underhill, Oxford. Unusual interest was imparted to the latter meeting by the presence of Professors Goldwin Smith, who took the chair, and Thorold Rogers, both of whom evinced a very warm interest in the Society and its operations. Extracts from the speech of Mr. Goldwin Smith will be found in the previous pages of the *Herald*.

Bahamas.

Our friends will be glad to know that by far the greater part of the packages of clothing sent up for the relief of the sufferers in Turks' Island, together with a considerable quantity of provisions, were sent off by the mail steamer, which sailed from Southampton on the 2nd of December. The Directors of the Royal Mail Steam Packet Company, at the request of the Secretaries, allotted a space of one ton measurement, free of all charges for freight, as far as St. Thomas's. By the

kindness of Rev. J. Badham, of the Moravian Missionary Society, we were enabled to consign the goods to the care of the Rev. F. Kleiner, of that island, who would send them on to Turks' Island by the first vessel. Perhaps by the time these lines meet the eye of our readers, the relief sent will have reached the hands of our Missionary, Mr. D. L. Kerr. He has instructions to see that the wants of the Native Preachers, whose means of support are for the present totally cut off, and who have suffered greatly, are *first* supplied. The remainder will then, most likely, be added to the common stock, the distribution of which is carried on by a Relief Committee, of which the Honourable A. J. Duncombe, Chief Justice of the Colony, is Chairman.

Mr. Shadrach Kerr, who was appointed one of a deputation to visit the out-islands, has forwarded a detailed report of the losses which have been sustained by the people. We have no space for these details, but some idea of the extent of the calamity may be gathered from the following extracts from a printed statement, which came to hand by the last mail. After mentioning that 1,200,000 bushels of salt have been destroyed, the great staple of the colony, on the production and sale of which the people mainly depended, it is added that—

"Upwards of twelve hundred houses with their contents of furniture and clothing, have been carried away in the force of the storm—the few left are seriously damaged—whereby hundreds have been left homeless and houseless, without food or clothing—their only shelter at the moment being the various places of worship, partly dilapidated, and the cellars of such houses as have been left partially standing; their chief sustenance and clothing having to be provided by the Government under the supervision of the Relief Committee—an assistance which cannot long be continued.

"Under such a pressure of utter distress, it has been unanimously resolved to appeal to Sir Samuel Morton Peto, Baronet, the Revd. F. Trestrail, and the Ministers of the Baptist Society of Great Britain and Ireland, imploring their aid and Christian sympathy, with a view of bringing before their congregations and friends the fearful exigency of our sad condition, and asking for their generous contributions.

"That nothing but a sense of the deepest distress and fearful suffering, consequent upon the calamity wherewith it has pleased the Lord to visit us—by which the trade and resources of the colony have been utterly paralyzed—would have induced such an appeal as the present."

It must be a source of great gratification to those friends who have helped to mitigate the sufferings consequent on this calamity, to know that the urgent appeal here made, has been anticipated. Contributions continue still to come to hand, but much more than we have received is needed. The damage done to our chapels, in this part of the Bahamas, cannot be repaired for a sum much under £500.

In respect to the Nassau district, prior to hearing from Mr. Davey, who arrived out some time after the hurricane, orders were sent to Messrs. Colgate and Co., New York, old and steady friends of the Society, to forward £100 worth of clothing and provisions. Of this Mr. Davey has been apprized, and we hope that ere this he has received these supplies.

QUARTERLY MEETING.

In order to prevent interfering with the arrangements of our brethren in the country during the week of prayer, the Quarterly Meeting is fixed for the 16th and 17th January.

NOTICE.

We beg most earnestly that Treasurers and Secretaries of Auxiliaries, who may have any funds in hand, will forward them *on account*, without delay. Particulars of such remittances can be sent at convenience. The demands of the Mission at the present time are very heavy and pressing.

CONTRIBUTIONS

From November 21st to December 20th, 1866.

W & O denotes that the Contribution is for *Widows and Orphans; N P* for *Native Preachers, T* for *Translations S* for *Schools.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Barnes, Mr. Theodore ...	1	1	0
Legge, Mrs., Bishop's Castle	1	0	0
Pewtress, Mr. T.....	2	2	0
Pike, Rev. E. C.....	2	0	0
DONATIONS.			
Baldwin, Mr. Jos., Berkhampstead, his own Executor	50	0	0
Benham, D., Esq., for *Grand Ligne Mission*	1	0	0
Bible Translation Society, for T 200	0	0	
Heinig, Mast. Edward, collected by, for *Mrs. Heinig's School, Benares*	1	15	0
Nisbet, Miss R. W., Lambden, N. B., for *N. P., Brojonath Banerjia, at Khoostia, under Messrs. Trafford & Sampson* (Half-year's Subscription)	6	0	0
Roberts, the late Miss, donation by Miss Frances Roberts.....100	0	0	
Thomas, Mrs., Bristol, for *Mrs. Kerry's School, Intally*	5	5	0
LONDON AND MIDDLESEX.			
Blandford Street— Contributions	5	0	0
Camberwell, Denmark Place— Contribs. on account...	17	0	0
Clapham Common— Contributions	9	9	0
Hawley Road— Contributions	5	0	0
Islington, Cross Street— Contribs on account ...	22	0	0
Vernon Square— Contribs., Sun.-school, by Y.M.M.A.	10	0	0
BEDFORDSHIRE.			
Biggleswade— Contributions	18	6	8
Dunton— Contributions	0	3	6
Sandy— Contributions	4	5	6
Shefford— Collection	3	16	6
	26	12	2
Less expenses.....	1	0	0
	25	12	2
BERKSHIRE.			
Windsor— 1865 Collection for *W & O*	2	5	0
Contributions	29	12	9
BUCKINGHAMSHIRE.			
Dinton— Contributions	10	3	0
CAMBRIDGESHIRE.			
Cambridge : St. Andrew's Street, Contribs., Sun.-schl., for *Mrs. Kerry's School, Intally*	6	5	0
NORTH-EAST CAMBRIDGESHIRE.			
Barton Mills— Contributions	10	17	10
Brandon— Contributions	1	16	0
Burwell— Contributions	7	8	5
Isleham— Contributions	7	10	1
Soham— Contributions	4	1	7
West Row— Collection	1	1	0
	32	14	11
Less expenses.....	1	1	0
	31	13	11
CORNWALL.			
Falmouth— Contribs. on account...	12	0	0
DERBYSHIRE.			
Swanwicke— Collection	1	0	0
DEVONSHIRE.			
Chudleigh— Contributions.....	23	10	1
Do. for *Rev. J. Davey's Chapels, Bahamas*	2	0	0
Do. for *N P*.....	12	0	0
Stonehouse— Contributions	2	2	6
DORSETSHIRE.			
Poole— Contributions	11	2	4
DURHAM.			
West Hartlepool— Contributions	7	10	8
ESSEX.			
Halstead— Contributions	12	11	1
GLOUCESTERSHIRE.			
Maisemhampton— Contribs. for *Rev. F. Pinneck, Cameroons, for support of Female rescued from sacrifice in* 1861	5	0	0
Shortwood— Contributions	22	1	6
Stroud— Contributions.....	33	8	6
Less district expenses and amount acknowledged before	25	10	6
	7	18	0
HANTS.			
Brockenhurst— Collection	2	2	0
Lymington— Contributions.....	15	5	2
Road, Isle of Wight— Contributions	2	15	4
HEREFORDSHIRE.			
Ledbury— Contributions	0	4	6
HERTFORDSHIRE.			
Watford— Contributions on acct. by Mrs. J. J. Smith, treasurer	50	0	0
KENT.			
Ashford— Collection for *W & O*	1	10	0
Contributions	3	10	0
Boro' Green— Contributions	1	5	4
Eynsford— Contributions.....	3	0	0
Forest Hill— Contribs. on account...	11	18	2
Sevenoaks— Contributions	30	9	0
Woolwich, Queen Street— Contribs., Sun.-schl., for *Rev. W. Teall, Morant Bay, Jamaica,* by Y.M.M.A.	3	15	6
LANCASHIRE.			
Astley Bridge— Contributions	17	16	8
Ogden— Collection	4	0	0
EAST LANCASHIRE UNION.			
Contribs. on account, by L. Whitaker, jun., Esq., Treasurer 160	0	0	
LEICESTERSHIRE.			
Husband's Bosworth— Contributions.....	2	13	5
NORTHAMPTONSHIRE.			
Cooknoe— Collection	1	18	6

	£	s.	d.
Denton—			
Collection	3	10	0
Earl's Barton—			
Collection	2	12	0
Ecton—			
Collection	3	10	0
Northampton, College Street—			
Contrib., Pitsford	3	0	0
	14	5	6
Less expenses	0	5	0
	14	0	6

CORRECTION.—The amount acknowledged in December *Herald*, from Woodend, Weston by Weedon, should have been 18s. instead of 10s., as entered in error.

NORTH OF ENGLAND AUXILIARY.

Contribs. on account, by H. Angus, Esq., Treasurer	35	0	0

NOTTINGHAMSHIRE.

Basford—			
Collection	3	8	0
Carlton le Moorland—			
Contributions	0	11	0
Collingham—			
Contributions	12	16	0
Loscoe—			
Collections	2	9	0
Newark—			
Contributions	8	18	3
Nottingham—			
Collection, Public Meeting	11	8	11
Do., George St. Chapel	25	11	9
Do., Circus Street	21	12	6
Contribs., Derby Road	32	7	0
Juvenile Associations—			
Collection, Annual Meeting	3	16	5
Do., Afternoon	2	2	4
Do., Circus Street Chapel	1	10	0
Do., Derby Road	16	17	0
Do., George Street	7	16	5
£10 of above for *Rev J. H. Anderson, for Two Orphans in Jessore School*, and £10 for *Rev. J.H. Anderson, for Two Youths in Serampore College.*			
	201	4	7
Less expenses and amount acknowledged before	122	16	10
	78	7	9

OXFORDSHIRE.

Coate, &c.—			
Contributions	32	13	10
Do., Aston	1	5	2
Do., Bampton	0	12	1
Do., Brize Norton	1	5	0
Do., Buckland	1	2	6
Do., Ducklington	0	2	5
Do., Hardwick	0	3	2
Do., Lew	0	9	10
Do., Standlake	1	11	6
Woodstock—			
Collection	1	0	0

STAFFORDSHIRE.

Hanley, Welsh Church—			
Contributions	0	8	0

SUSSEX.

Brighton: Bond Street—			
Collection for *W & O*	1	10	0
Contributions	16	16	3

WARWICKSHIRE.

Alcester—			
Contributions	12	12	6
Birmingham—			
Contributions	107	13	9

WILTSHIRE.

Downton—			
Contribution	32	0	0
Imber—			
Contributions	2	15	0
Melksham—			
Contributions	16	9	4
Salisbury—			
Contributions	62	14	2

WORCESTERSHIRE.

Catshill—			
Contributions	1	4	0

YORKSHIRE.

Barnoldswick—			
Contributions	21	4	0
Haworth—			
Contributions	16	3	2
Idle—			
Contributions	1	11	3
Leeds, Blenheim Chapel			
Contributions	6	12	6
Do., Juvenile	22	2	1
Do. do., *for Rev. Q. W. Thomson, W. Africa*	10	0	2
Long Preston—			
Contributions	5	10	0
Meltham—			
Contribs. Juvenile	4	12	8
Ossett—			
Contributions	2	12	6
Salterforth—			
Contributions	5	10	0
Sheffield, Townhead st—			
Contributions on acct.	40	0	0
Sutton-in-Craven—			
Contributions	18	8	2

SOUTH WALES.

BRECKNOCKSHIRE.

Llanfrynach—			
Collection	1	8	0

CARMARTHENSHIRE.

Carmarthen Tabernacle—			
Contributions	30	12	0

GLAMORGANSHIRE.

Cardiff, Tredegarville—			
Contribs. on account	21	0	0
Merthyr Tydvil, High st.			
Contributions	5	4	0

MONMOUTHSHIRE.

Newport, Commercial St.			
Contributions	68	10	9

PEMBROKESHIRE.

Pembroke Dock—			
Contributions	11	9	3

FOREIGN.

Tasmania, Enandale, near Launceston— W. N. Stewart, Esq.,			
Donation for *Jamaica*	2	0	0
Do. for *N.P. India*	3	0	0
Do. for *Africa, China & India*	10	0	0

BAHAMAS HURRICANE RELIEF FUND.

Bacon, J. P., Esq., for *Native Christians, Turks Island*	£5	0	0
Clevedon, by Rev. S. Shoobridge—			
A Lady, per Rev. Mr. Victor	1	0	0
Ballam, H., Esq.	2	0	0
Shoobridge, Rev. S.	1	1	0
Small sums	1	5	6
Hampstead; Heath-st., by Rev. W. Brock, jun.—			
Collection, &c.	20	0	0
Croll, A. Angus, Esq.	20	0	0
Kettering, by Mrs. M. Howse Allen	10	12	6
Rev C. Daniell, Somerleyton	1	0	0
Windsor, by Mrs. Lillycrop—			
Lillycrop, Mrs.	£0	10	0
Under 10s.	1	0	0
Presteign, by Rev. W. H. Payne	0	5	0
Sully, Mr. T. W., Bridgwater	1	0	0
Smith, W. L., Esq., St. Albans	10	0	0
Proctor, James, Esq., Brighton	10	0	0
Bristol, Broadmead, by R. B. Sherring, Esq			
Two Friends	1	11	
High Wycombe, Union Ch. & Few Friends by Rev J. Hirons	1	10	0
Postle, Mrs., Ipswich	5	0	0
Tritton, Joseph, Esq., Lombard street	5	0	0
M. A. G.	2	0	0

Bourton-on-the-Water, by Rev. G. Mc Michael, B.A.; Truby, Mr.	£5	0	0
Kelsall, H. Esq., Rochdale	5	0	0
Islington, Cross street Chapel by Jno. Templeton, Esq.—			
Brooks, Mr	1	0	0
Cave, Mr.	0	10	0
Rose, Miss	0	10	0
Templeton, Mr.	0	10	0
Under 10s.	0	2	0
Ingham, by Rev. J. Vennimore—			
Collection	5	13	0
Hill, J. H., Esq., Hull	1	0	0
Hill, Miss M. A., Hull	1	0	0
Beckington, by Rev. W. Cloake	0	13	6
Reynolds, Mr. J., Malvern Link	2	0	0
Bootle, by Rev. R. H. Roberts, B.A.—			
Hope, Mrs.	0	10	0
Under 10s.	0	5	0
Great Yarmouth, St. George's Denes Chapel, by Mr. Richard Bryant	5	12	6
Bristol, by Rev. T. A. Wheeler—			
A Friend	0	10	0
Bailey, Mrs	£1	0	0
Bateman, Mr.	0	10	0
Cummins, Mr.	1	0	0
Gotch, Rev. Dr.	1	0	0
Sherring, R. B., Esq.	1	0	0
Smith and Marsh, Messrs.	1	0	0
Smith, Mr. James	1	0	0
Tratman, Mr. and Mrs. W.	1	0	0
Wheeler, Rev. T. A.	0	10	0
Whittrick, C., Esq.	1	0	0
Williams, Mr. W. H.	0	10	0
Williams, Mrs. W. H.	0	10	0
Under 10s.	2	16	6
Under 10s.	0	17	0

The Committee also thankfully acknowledge the receipt of packages of Clothing from—
Kettering, by Mrs. M. H. Allen,
Acton, by Rev. J. Keed,
Hampstead, By Rev. W. Brock, jun.,
Great Yarmoth, by Mr. Richard Bryant,
Rev. F. Trestrail, Norwood, and
Mrs. Risdon, Pershore.

JAMAICA SPECIAL FUND.

H. Kelsall, Esq., *for Morant Bay Chapel*	50	0	0
W. Sheldrick, Esq.	1	0	0
Birmingham, by W. Morgan, Esq., for *Repairs of Rev. J. M. Phillippo's Schools, Spanish Town, Jamaica:*			
Birmingham, Ladies' Negro's Friend Society	10	0	0
Haverfordwest, Sunday school Children	1	13	0
Rees, W., Esq.	10	0	0
Thomas, Mr. Jos.	1	7	0

Also a School Bell, for *New Mission Station, Hartlands, Jamaica*, by Scholars in Graham Street Sunday-school, Birmingham, value £5 18s. 6d.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Risdon, Pershore, for a parcel of clothing *for Rev. J. Clark, Brown's Town, Jamaica.*
Mrs. Sturge, Birmingham, for a bell *for the Rev. D. J. East, Rio Bueno, Jamaica.*
Miss Forster, Tottenham, for a case of Haberdashery *for Rev. B. Millard, St. Ann's Bay*, and a roll of Flannel *for Rev. E. Fray, Jamaica.*
Ladies at Mare Street Chapel, Hackney, per Mrs. Price, secretary, for box of clothing *for Missionaries in Jamaica.*
Ladies' Association, Denmark Place Chapel, Camberwell, by Mr. Bowes, for box of Clothing *for Mrs. Sale, Calcutta.*

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Nov. 1,; Smith, R., Oct. 30.
ASIA—
CALCUTTA, Wenger, J., Nov. 2, 3 and 9.
CEYLON—
KANDY, Waldock, F. D., Oct. 31.
SERAMPORE, Pearce, Nov. 2.
SEWRY, Johnson, E. C., Oct. ; Reed, F. T., Oct. 25.
AUSTRALIA—ANGASTON—Angas, G F.,
EUROPE—FRANCE—
MORLAIX—Jenkins, J., Nov. 16.
KRAGKROE, Hubert, G., Nov. 19.
WEST INDIES—BAHAMAS, GRAND CAY, Kerr, S., Nov. 12.
GRAND TURK, Kerr, D. L., Oct. 8.
NASSAU, Davey, J., Nov. 17.
HAYTI—JACMEL, Webley, W. H., Nov. 9.
PORT-AU-PRINCE, Baumann, W., Nov. 20, 23.
JAMAICA—ANNATTO BAY, Jones, S., Nov. 6.
BLACK RIVER—Barrett, J., Nov. 23; Holt, S. W., Nov. 21.
GOLDEN SPRING, Thompson, J., Nov. 20.
GURNEY'S MOUNT, Randall, E. C., Nov. 5.
KINGSTON, Palmer, E., Nov, 7; Phillippo, J. M., Nov. 8.
MONTEGO BAY, Henderson, J. E., Nov. 20.
MORANT BAY, Teall, W., Nov. 23.
MOUNT HERMON, Anderson, P., Nov. 21.
SALTER'S HILL, Dendy, W., Nov. 6, 21.
ST. ANN'S BAY, Millard, B., Nov. 7, 22.
TRINIDAD, Gamble, W. H., Nov. 7.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1867.

OUR COLLEGES.

Our Colleges have won a place in the confidence of the churches. In their early course they were misunderstood, but faith and work have secured their congenial triumphs, and these institutions now live amongst us as the acknowledged fountains of spiritual blessings. They have been highly favoured. They have a history that may tempt to boasting; but while rejoicing in their usefulness, the recollection of unemployed talents and wasted energy checks vanity and pride. Their direct influence has been to supply the churches with a higher order of ministry; and their indirect, to moderate the views and actions of all, on controverted points of doctrine and practice. Our indebtedness to our Colleges cannot either be appreciated or described.

Each has its valued record; but while the eye gratefully passes over the noble roll of brethren educated at Bradford and Stepney, the heart dwells especially on the names that have given to Bristol its pre-eminence. In the past generation there were Evans, Ryland, Beddome, Francis, Hinton, Hall, Foster, and Hughes, with their associates; of the passing generation there are Crisp, Hinton, Steane, Hoby, Mursell, and many others, grown grey in the service of the common Master. To these may be added a host of younger men now in active service, who have caught the spirit of these departed and departing prophets.

It would be easy to name fellow-workers and contemporaries with each, who, by their gifts, graces, and fidelity, enrich the history of Rawdon and Regent's Park; but, without injustice, we may give pre-eminence to Bristol. Here dwelt and here worked Evans, Ryland, Hall, Foster, and Hughes. These stand not alone; but if they did, our preference would be pardoned.

In reviewing the past we are deeply impressed by the kind Providence which has preserved the domestic and personal character of these institutions. Each has been favoured with esteemed and revered presidents, who have watched over the students as over their own sons, and guarded their domestic interests with paternal care. Dr. Steadman, of Bradford; Dr. Ryland, of Bristol; and Dr. Newman,

of Stepney, fitly represent this fact. Their personal influence was great, but genial and good, and they insensibly moulded the characters of their students and the form of the institution entrusted to their care.

Our Colleges have never assumed the character or spirit of Universities. They have instituted a limited and restrained competition, but have never sought to place the student beyond the influence of the family bond, nor in fierce competition with promiscuous rivalries. The rough and hazardous conflict of a University course has been surrendered for a comparatively sequestered life. Our Colleges have been moulded after the form of a Christian family and private school, where, amidst genial influences, the student, without unnecessary interruption, may prepare for his solemn work. This may have lessened the number of successful literary students, but not of successful preachers.

Young men separated from diverting studies, and taught by example and precept to regard an effective ministry as the supreme object of desire, must, with reasonable diligence and the Divine blessing, succeed. They have done so. Men of warm affections, and unconquerable ardour in the service of the Cross, have occupied our pulpits, and many have taken honourable part in the controversies of the day. If surpassed by some in culture and scholarship, they have scarcely been equalled for usefulness and zeal.

Neither College needs be ashamed of her sons. Rawdon can point to this field of toil, and that of conflict, occupied by those trained within her walls; and Regent's Park, with the old spirit in a new form, has done and is doing its appointed work with great success. We attribute much to the comparative seclusion of the students. To break in upon this, is a considerable risk. The candidates for admission are generally least prepared for severe mental labour, and all the energy available is needed for the special work the student has to do. The changed circumstances of the churches point to the character of the remedies to be employed. The doctrines, rather than the practice of our churches, are now assailed. The student's mind is captivated by the fascinations of style, generosity of character, and purity of motive, by which the truth is undermined. No classic lore will meet the enemy in the gate. The mind disciplined by the severest mathematical study, is powerless in the conflict. A tyro in Biblical knowledge, a babe in Christ Jesus, a young man in the Christian life, will do a work which the best schooled student may fail to effect. Our *theology* needs the benefit of all our changes. On our beloved brethren, the tutors, a heavy responsibility rests. It is theirs to resist the danger, and to guard our young friends in these times of peril. The Ritualistic controversialist the Baptist can easily silence; but the Rationalistic demands our best strength put forth to the greatest advantage. If so, how important it is that the theological lectures, and the Biblical criticism, with all their accessaries, should be in perfect keeping with this new aspect of our times, and that every suitable preparation should be made to enable the student to give to the people, in the most popular form, the established convictions of his own mind. Our Committees and tutors are not standing still. A tendency to alter has set in, which is gradually diffusing itself over our educational institutions. Rawdon and Regent's Park have taken the lead, and Bristol, with becoming dignity, by issuing revised rules,

sanctions this spirit of innovation. University honours have struck our older Colleges with their fascinations, while the youngest-born at the Tabernacle has loosened the bonds of conventionalism, and has let the bounding heart and ready tongue go free. All are feeling the tide. They are passing onward. No eye can detect how fast; but happily, by suitable diligence and prayer, the right course may be secured. It needs especial prayer that these changes may be improvements. The necessities of our position will inevitably give rise to crude planning and extemporized arrangements; but a thorough reform seems the only fitting course. By this we mean a revival of the old spirit of calm, resistless energy, finding new and appropriate channels to declare its power. It is a disadvantage that we have no council to which we can appeal. If a conference of experienced brethren could be held, fairly to discuss the present state of our Colleges, its suggestions would give occasion to inquiries and discussion in the Committees, and command the respectful and grateful attention of the tutors. Even adverse criticism is better than none. Oxford and Cambridge, if ever saved, will be so by the severe handling of their sharp and scrutinizing sons; and we hope and believe that each of our Colleges would welcome the severest comment that might awaken life and impart new power. Within these few years many important changes have been suggested, but it is not our purpose to criticize these. We would rather seek to call renewed attention to that which, by common consent, underlies the entire discussion—the preparation of an *able ministry of the New Testament.* To secure this everything must be subordinated. As there goes out again and again a well-instructed minister, there proceeds a living sanction of the institution from which he passes. They testify to their value, vindicate their honour, and in their successes justify their works. It is the privilege of these schools to send out men, whose characters, lives, and eloquence are made triumphant and glorious by the Cross. To those truths that cluster around the cross, our ministry must be dedicated. These alone can invest with imperishable honour the labourer and his work. Expediency, principle, and necessity, demand supremacy for the truth as it is in Jesus, and this cannot reign in character, life, and ministry, but as the student resolves to know nothing among men but Christ and Him crucified. With this resolve it is ours to co-operate, and every pursuit and study that can awaken youthful admiration of the sublime attractions of Evangelical truth and enthusiasm in its proclamation, should be encouraged. The mind must thoroughly apprehend, if it cannot comprehend, the truth, and the heart must do it homage before the tongue can enforce its claims. Even, if the mind be thoroughly furnished, and impelled by a Divine love, the best use of the student's powers and opportunities will do full justice neither to the preacher nor his theme. His life as a student would be well used in seeking to know, and how best to declare the matchless grace of God. If it be so, economy of resources is the first demand, in the arrangements of the house. Every hour and every pursuit should aim at the ministry of the truth. If classical and mathematical studies invigorate the mind, favour theological enquiry, and help to pulpit power, let them be pursued. A well-disciplined is more needful than a well-furnished mind, but jealous care is necessary that time and

energy are not wasted on an inferior and inefficient pursuit. It may be practicable, effectively to discipline the mind by the very process of furnishing it. We can accept neither scientific nor classical aid, but as they help us to preserve the truth as it is in Jesus. The Divine theology of a crucified Saviour has not yet received the intellectual homage which is its due. Its touching pathos has kindled myriads of hearts with fervent love, and urged numberless tongues to praise; but its scientific value, vast resources, moral grandeur, and spiritual power, have been neither appreciated nor understood. Here are heights that none have scaled, depths that none have fathomed. The Church has been unmindful of its priviledge and neglectful of its duty. The schools of the prophets must not be content with the conservation of the truth. It is theirs so to exhibit its attractions, and enforce its claims, that our ministry may unceasingly reverence the glorious gospel of the blessed God. Would that we had means to institute a theological professorship whose only duty should be to exhibit the illimitable influence and attractions of evangelical truth. The foundations of our faith, are without concealment, resolutely and perseveringly assailed. Calm reflection, prayerful study, matured experience, a baptism by the Word and Spirit, with self-culture, are the best armour of defence and weapons of attack. To despoil the adversary of his power, his virtues must be imitated, his errors understood, and the truths he attacks felt to be the strength, glory, and life of the believer. To prepare the student for such a success, is the high mission of our College life, and all should bend to this glorious triumph. The ordinary residence of four or five years is not enough to qualify for this work, and if the course of study be interrupted by other objects, success appears impossible. In this light, we doubt the propriety of numerous attempts to secure University honours. In most cases, the study and anxiety given, are taken away from the legitimate object of preparation, and for the sake of a few, a factitious stimulus is applied to all. The studies necessary for a right understanding of the Word of God are requisite as laying the foundation on which the whole superstructure of theological truth rests; but the exigences of our times ask that only the few, favoured and gifted, should attempt more. The critical must be held in subordination to the theological. Competent scholars are around us on every side who can measure swords with the most accomplished of our foes. The Ritualistic element finds its neutralizing power in the simple truths of the Gospel. Let the preacher, with an emphasis that a loving heart, cultivated expression, and natural eloquence prompt, declare dogmatically the saving truths of the Gospel, and rites and ceremonies, both in theory and practice, receive their fatal blow. Neither scholarship nor historic lore can so easily disarm the heavy armed Ritualist as the artless, but earnest utterance of the Gospel. He that has been taught how best to preach it is the most destructive enemy with whom the ecclesiastic has to deal. The Baptist above all can strip the symbols of their falsehood. The restrained course of study we advise is more than justified by the prevalence of unbelief. It may not be apparent, but it is real. It is spread more widely than the ecclesiasticism of the day. The one is ostentatious, the other insidious and secret. It taps the root and saps the foundation of the faith, while pro-

fessedly employed on preserving each. In its best attempts, it but betrays the Master with a kiss. Unhappily many gifted pens are in the service of the enemy, and to meet him, the root of the matter and the foundation of the faith must be studied with a diligence and care unequalled in the past. The fragments of time, and unused energies, need to be gathered up, that the student may be prepared for the important service that awaits him. The stealthy attacks of the enemy are increasing, and by channels, new and effective, he is seeking to undermine our faith. Reserve in the statement of the truth—a use of evangelical terms in an unevangelical sense—the suspicious exhaustion of admiration on the person of Christ, the avowed preference for the creedless Christian; the prescribed morality, without the moral force springing from the Cross, and the aspirations after holiness without the Holy Spirit, are among the subtle means that error is using. This enervating influence is creeping into the forms of thought, the modes of expression, and the habits of the Christian life. This, alone, can be met by an enlightened apprehension of the sublime theology and saving power of the Cross. To know Christ, and Him crucified, is to know how best to subdue the baneful influence of this specious heresy. But although an experimental knowledge of the Gospel may be equal to the ordinary doubts and dangers of the believer, far higher attainments are necessary for the minister of Christ. He must familiarize his mind with the great principles most needing guardianship, and the Divine revelations most requiring truthful and obedient study. We may take, as an illustration, the doctrine of the Atonement. This at present is a point of especial attack. If the mode of assault be watched, the necessity of a theological, rather than of a classical, training to secure success, will at once be apparent. The analogies of nature, the social structure, the constitution of man—his relation to his fellow-man and God, form the theology and the gist of the question. The scriptural argument is invaluable to the believer, but it is powerless with the sceptic, until his own principles have been compelled to yield homage to the "*Word*." We contend that a severe course of theological study and discipline is the main thing needful in our present circumstances, and this alone can be secured by the majority of our students holding cheaply the distinction of University honours. We would discourage none who may be regarded as equal to success in both departments; but if only one can be traversed, let the whole College life be thrown into the effective vindication and ministration of the truth. Let all be taught how best to contend earnestly for the faith once delivered to the saints, and to prove themselves good ministers of Jesus Christ. This is the goal at which we aim. We are reminded that a graduate's honours are not sought for their own sake but as necessitating a preparation which ultimately increases the power of the Christian ministry. This may be conceded, but only in exceptional cases. He must be a gifted and favoured candidate who can enter our College course, and within its four or five years, master his University and College studies with success. The one must be subordinated to the other; and if the matriculating course be kept under, theology will be "*plucked*" by the classics. The student may toil and labour honourably and successfully in his professional and direct course but for this the secular authorities

have no prize. To obtain it, a jealous all-absorbing attention to the prescribed course is requisite; and when the honours are gained—concerning their value there are doubts, but about their cost there is none. To win—results in a doubtful prize; to fail—brings disappointment and dishonour; and whether winning or losing, waste of time and energy is almost certain. These remarks apply to the many cases in which an indiscriminate encouragement has been given to the preparation for University honours. That some caution is needed, the occasional action of our Committees abundantly proves. It is reported that one of our Colleges has just accepted five gentlemen, to pursue permanently their studies only on condition that each should engage to matriculate and graduate. On the cruelty of exacting such a promise we offer no remark; but of the impropriety of such a resolution, we have no doubt. The probability is, that not one out of the five will be able to meet the wishes of the Committee. The object we infer is, to stimulate the student to a diligence which, without neglecting the ordinary course, will successfully urge him to succeed in gaining University honours. This is possible, but not probable. Even if success come to all, in some cases, it must be at a cost that will accept of no compensation. We sincerely trust that no temptation will lead to the introduction of such a condition into the rules of our Colleges. It would be far better to exact from every candidate indubitable evidence of his ability to teach and preach the truth. These are the gifts that, amongst us, prove their inestimable value, and receive our highest rewards. The eminent Christian, thoughtful student, and able preacher, is the character over which the Church rejoices. On him she confers her highest honours. Let us demand from all, full proofs of the possession of those gifts and graces, without which the ministry, however approved by man, will not be honoured by God.

We venture to suggest, that to keep alive the attention and industry of the students, the annual examinations should be thorough and genuine. A change of examiners gives increased interest to the work. The more discriminating the reports, the more satisfaction they give. Honours should be awarded to the successful students of the Word of God, and proficiency in any studies bearing directly on the usefulness of the pastorate and the success of the ministry should be recognized and sanctioned. Carelessly conducted examinations tend to relax the attention of the students, and lead ultimately to undue dependence by the Committee upon the alien influence of a University course.

Pastoral work should command more serious attention, and the cultivation of the gift of public speaking should be conscientiously pursued. No profession permits such neglect as this holy calling has to endure. The lawyer, the barrister, the physician, have their guides and models, whom they jealously obey and most anxiously imitate. Our Colleges do not pretend to impart either gifts or graces, but to improve them. The speaker's gifts and the pastor's graces have but a scanty consideration in our prescribed course. By common consent, the candidate once admitted is allowed to fight his way to pre-eminence in pulpit service, or to die of despair. He needs the caution, help, and sympathy of a kindred spirit and worker, but how rarely does he find them. In his preaching a friendly eye should be upon him, to mark his

gesture; an ear to listen to his intonation; an interest to detect his weaknesses, and appreciate his strength. A word spoken in season has often been better than an apple of gold to a warm-hearted devoted speaker. The awkward movement, falsetto voice, and bad delivery, have been checked and at last changed for self-control, easy and commanding gesture, and varying and pleasing expression. To secure these instruments of power no care should be spared; but we fear, in many cases, other studies have been required where this priceless preparation should have been given. The elocution-master is not the teacher desirable. He may be the drill-serjeant of the class, but never its urging and moulding spirit. Some honoured minister, whose eloquence, shrewdness of observation, and mature experience, make him a congenial instructor, should favour the students with his watchful counsel. Their proverbial sensitiveness would not rebel against such authoritative counsel; and the College authorities would welcome the presence of a minister, whose practical advice would so admirably supplement their habitual instructions. Among our cloud of accomplished and able ministers of Christ, a variety could be secured, which would render their occasional presence a source of interest to all. The conditions of prosperity are simple. Common sense and common talents, employed with uncommon skill, under the Divine blessing, give the victory. None need despair. With the aid we are asking a revived life and energy may be ours. What to say, and how to say it, are the lessons primarily to be learned, and such acquirements ought to be within easy reach of every one committed to our care. We deprecate a severe critical spirit. Freedom in language, though approaching looseness of expression, is to be preferred to a cold and rigi precision. The tongue, unless earl trained, is inapt at great accurac This is to be aimed at, but not impe tuously. Let our students be traine to speak freely. Let mistakes b borne with, and not so dreaded as t paralyse the tongue. Sometime cases occur which painfully illus trate the danger of this hypercriti cal habit. The critic, in speakin has often fallen into his own tra Accustomed to refuse many a wor that offers to express his meanin he waits to choose, but the word h needs will not come. He hesitate stammers and stutters, and at last i compelled to employ some phras that wraps his meaning in indefi niteness and mist. Nature has ex acted reprisals, and the critic has t bear the severest criticism. Th student preacher must escape thi bondage, and with freshness an freedom proclaim the truth.

The mother-tongue should b carefully studied, and its resource understood. Many of our bes speakers know but little of othe languages than their own; but thi they use with masterly power. The accept it as the appointed instru ment of their success; and th nervous, graphic, and Shakesperia force with which it is employed allows of no complaint. Le English be more carefully studied its best models imitated, and its re sources perpetually used for writin and speaking. This will produce a style that will be neither rigid, no loose, and absolutely prohibit diffu siveness and disorder in the pulpi ministration. The stereotyped form which College exercises so frequently take, have injured the reputation both of the house and of the ministry Our young brethren have seriously suffered from the formal mould int which their exercises have been

pressed. *Only a student* has become a proverb almost of reproach, rather than an apology for imperfection, and a reason for commendation. Let him assume perfect self-possession, without boldness; be natural in appearance, voice and gesture, and speak from the heart, and the blessing will come. Though *only a student* he will win the heart. The success of Mr. Spurgeon's students in character and work, confirms the representations we have made. Probably the frigid zone of College life created the torrid zone of Tabernacle animation and adventure. Here all is free, buoyant, and full of vivacity: the president reigns, but happily in the hearts of all. The students have time only to pick up the crumbs that fall from the Professor's table, yet they grow, and thrive, and do deeds of daring. It may be an extreme case, but it proves that a very simple course of study and preparation may be most effectively used in the Divine service, and that some approach to this irrepressible life and energy in our older institutions is possible. We much doubt the propriety of establishing separate institutions for preparing city missionaries and village preachers. This class should have ample opportunity of study in our existing Colleges. We have no doubt, that a wise and generous spirit might devise a plan by which they could prepare the men Mr. Spurgeon so ardently desires to send into the ministry, and with them a goodly number of those who should graduate. The result would be as a rule that among the one we should find our scholars, and among the other our preachers. Each class is a necessity to the Church of Christ. If three or four scholarships were established in connection with each College, the stimulus to a higher course of study would be secured. They need not be confined, except by preference, to the students of the particular College, to which the scholarships are attached. They might be open to all. Then if an unusual number of suitable students happened to be at either of the institutions, there would be stimulants and rewards for all. This would necessarily lead to a re-casting of the procedure of each College, and the blending of individual action, in a united arrangement for one common purpose. Regent's Park is rich in these attractions, and Bristol has, been promised liberal assistance. Some years since, a friend in the north proposed to found a Robert Hall-scholarship and promised to contribute largely to this object. We hope that the arrangements are matured, and soon this appropriate memorial of Mr. Hall will be established. If this example is imitated we may soon possess exhibitions enough to meet every necessity. Real scholarship might then be secured without subjecting the ordinary student to a discipline and to studies, alien from his habits and foreign to his purpose. The time has come for popularizing these institutions. They have hitherto, with great success, done their work in comparative quiet and silence. The churches around them have known but little of their inward life. The students have caught this spirit, and have disregarded the advantages of Church fellowship and local work. Some intensely in earnest have joined the city church and mission to keep alive their zeal, and get pledges of future good, but as a rule, the College and the churches have lived apart. This should not be. It is the duty and privilege of the churches near the college to give their warmest sympathy and watchful care to it. The College, in return, should encourage and welcome the presence of those around, who prac-

tically show an interest in its progress. Mr. Spurgeon at once recognized the importance of this fellowship. So soon as the students were his, they became the adopted of the Church. Hence, springs the undying energy that sustains and directs this beneficient and scriptural enterprize. It lacks nothing but the more protracted discipline and study which our elder Colleges should seek to offer.

How pleasing would be the scene, if these important institutions, the creations of the Church's necessity, were to arrange to unite their labours without blending their organizations. Such concessions as were necessary would have the Divine sanction. Our Colleges then would form a University of unequalled attractions. Its honours would be sought before any corporate distinctions, however ennobling. An interchange of work, guidance, duty and ministration, would gradually arise, and the unity of the Spirit would be realized amidst the diversity of gifts and ministrations. A baptism of the Spirit would surely be felt in such a school for the prophets as this.

There are probably not less than 150 students of the Baptist Denomination in the English Colleges alone, 80 in Wales, and 15 in Scotland, making a total of nearly 250 brethren being educated by us for the Christian ministry. Let us attempt to realize the responsibilities of such a trust: with a four years' course more than 60 students are sent out as ministers or pastors every year. Our Colleges should be the great fountains and springs of sanctified thought, feeling, and action. They have channels of communication with the churches to the extent of the settlement of some 70 students in the year. The burden of responsibility that rests upon the tutors, students, Committees, and churches, is oppressive. All are called to greater watchfulness and prayer that the great Lord of the harvest would send out from them more labourers into the harvest. He alone can prepare the men. It is He alone who can fit the instrument to its work. From Him comes the Spirit that breathes joy and success into our languishing lives. To Him we look, and on Him we wait that our Colleges may increasingly become a source of joy and a means of success.

HELPING A LAME DOG OVER THE STILE.—The Rev. RICHARD FREDERICK LITTLEDALE, M.A., LL.D., affirming the importance of Ritualism for the instruction of congregations, writes as follows:—"It may be argued that good and vigorous preaching will fill the cravings of the imagination, and make the employment of material stimuli superfluous, if not mischievous. But good preaching is among the rarest of good things." (*The Church and the World*, p. 37). No doubt, in the Church of England, it is so: and the main use of Ritualism, it seems, is to make up the deficiency.

A LESSON FROM THE STAGE.—"It is an axiom in 'Liturgiology' that no public worship is really deserving of the name unless it be histrionic." "Stage-managers have constantly been compelled to make gorgeous spectacle their main attraction, and a splendid transformation scene, or a telling stage procession, will draw crowds night after night, even in the absence of any theatrical celebrity." (*Ibid.*) And this is the avowed philosophy of Ritualism.

THE SAVIOUR'S COMPLAINT.*

BY SHUJAATALI.

Enlighten, Lord, the reader's eyes
By faith thy love to realize;
O Spirit, let thy grace distil,
And thus Shujaat's prayer fulfil.

WORTHY is the Lord our Redeemer of all praise and thanksgiving, who was crucified for our redemption, and having risen from the dead, now intercedes for us; through whose death we have been preserved alive unto this day, and by whose resurrection we obtain a good hope through grace.

This gracious Saviour's kind invitation you may read in Revelation iii. 20. "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come into him, and will sup with him and he with Me." Should you wish to know the meaning of the Saviour in these words, how He knocks at the door, and for what purpose He does so, I will give you a very brief explanation. You ask, in what way does Christ knock at my door? When you read His Holy Word, then He is knocking at the door of your heart, that you may open it for Him to enter.

When His mimisters preach the word to you, or address you in conversation, then He is applying for admittance at the door of your heart. Sometimes He calls you by the striving of his spirit, and sometimes He attempts to arouse you by pain, grief and affliction. You ask, "What is the purpose of Christ in seeking admission to my heart?" Christ wishes to have entrance to your heart, to show you the pains He has endured, the death He has undergone, the work He has achieved, and the glory He has won; and to convince you that this is the true and only way of salvation, that henceforth your whole heart may be in Him, and that by this means He may purify your heart, and convert you from unrighteousness to walk in the ways of holiness, and remove all enmity to God from your heart that you may love Him, so that you who are far from God, may be reconciled to Him; that you who are worthy of hell may be prepared for heaven. O dear reader, Christ wishes to bestow these blessings upon you, are you ready to welcome Him? If not, what reason can be sufficient to deter you from so doing?

Kind as is the Saviour's invitation which you have read, hear what bitter complaints He has to make.

1. "I went to a door and knocked for admittance till the whole rainy season had passed over my head, but the door was not opened to me. Nevertheless the storms and rain did not drive me from my purpose; I continued my knocking until the cold season had passed. I withdrew not for the bitterness of the cold, and suffered the dew of night to wet my head, but the door was not opened. I persevered in my application during the whole of the hot

* Translated from the Urdu by the Rev. J. Parsons, Monghyr.

season; the scorching sun and hot winds beat on me, and I was weary and fatigued, still I persisted in knocking. But the door was not opened, and the thoughtless proprietor did not awake from his sleep, until at length a thief came and assassinated him in his sleep, and destroyed his whole possessions."

This may well describe the conduct of many whom God spares living in this life, and into whose hearts the Lord Jesus wishes to enter by means of His Word and Holy Spirit. The servants of Christ labour for their benefit at all seasons, and earnestly desire that they should believe on Christ and be saved; but they spend their days so carelessly in the world, that they neither manifest any concern for their own salvation nor believe on Jesus, nor open their eyes to their real condition: they remain in their indifference till the full season of their life is past, and they die and all the vain things on which they had placed their affections are for ever destroyed.

2. "Listen: I went then to another door, and began to knock, but the door was not opened for me. Nevertheless, I saw that when some other friends came, the doors were speedily opened to them, and they were received into the house with the greatest politeness, and enjoyed themselves much with the master of the house, whereas no answer whatever was given to me. Still, I stood at the door and knocked, until I perceived that the friends who had been admitted had destroyed the master of the house." Thus it is that there are many into whose hearts the Saviour desires admittance by His word, to bestow spiritual blessedness upon them, but they give Him no place in their affections. Yet they open their eyes, ears, nose, mouth, and understanding for the admission of carnal pleasures; and employ their hands, feet, and strength to secure them, and die in the enjoyment of them; when with the rich man in the parable, they open their eyes in hell, and see Lazarus afar off in Abraham's bosom.

3. "Now, hear: I went to a third door, and began to knock, and the reply was given to me: 'Go away for the present, I have not now leisure to invite you in.' Alas! no sooner were the words spoken than a sudden blast of tempestuous wind buried the proprietor beneath the ruins of his house."

The explanation of this is, that there are many into whose hearts the Saviour wishes to enter by His Gospel, that they may believe and be saved, but they say: "This is not our time, because we are young, and our days are few, if we now believe on Christ, we shall lose our opportunity for worldly amusements. Now is the season for worldly mirth and enjoyment: when our time arrives, and we are advanced in years, then we shall believe on Christ." Thus they dismiss the Saviour, until the blast of death passes over them, and they are gone. Then follows the sad lamentation, "They knew not the time of their visitation, nor the accepted day of salvation."

4. "Then, behold, I went to a fourth door, and commenced knocking, where after some delay, I heard a voice enquiring: 'Who are you?' I replied, 'I am Christ? I am waiting at your door for admission.' The master of the house then called me, in a respectful manner, and, seating me in his porch said, 'Have the goodness to wait a little, I will come to you soon, but this moment I am engaged in my business?' Alas! his business grew so heavy upon him, that it crushed him to death."

This refers to that numerous class of people in whose souls Christ desires to accomplish the work of sal-

vation, but they are so immersed in the business of the world, that, although they hear the Word of Christ, and assent to it with their understanding, yet they are not willing that Christ should work His saving work in their hearts, and deliver them from worldly anxiety, and thus they die unblest, unpardoned. Remember, the state of such resembles the seed which fell among thorns.

5. "Listen again. I went to a fifth door, and began to knock, and the master of the house asked my name. I said, 'I am Jesus:' on which he replied, 'Why have you come to me, I am aged and weak, I can do you no service: it is better that you go to the young.' Still I persisted in my application but the unwise old man would not arise from his couch of folly, until destruction came upon him."

Hear the meaning of this. Christ strives to produce a heavenly peace and consolation in the hearts of men by the grace of His Word, but many mistake and think His commands are burdensome, and they cannot obey them, and wish to excuse themselves, as if they were old and weak. They forgot what the Lord has said, that His yoke is easy, and His burden is light, and do not consider that He can gird the loins of the aged and feeble, and can give them strength. Alas! they perish in their folly and find its bitter fruits.

6. "Hear again; I went to a sixth door, and knocked; shortly a person opened the door and inquired what was my business. I said, 'Allow me a place under your roof.' He answered, 'By no means; your advice is not good; for you teach me to pluck out my eye, if it cause me to offend; and to cut off my hand or my foot, if it occasion me to stumble: I like no such advice, and therefore beg you to take your leave.' As he was speaking the words, he fell and perished."

In this manner it is that many act, into whose hearts Christ strives by His Word and Holy Spirit to gain admission, that He may turn them from the practice of sin, and lead them in the paths of holiness, and at length introduce them to heavenly blessedness; but sin is as dear to them as a hand, a foot, or an eye, and for its sake they reject Christ, and die in their sins, and eternal woe is their portion.

7. "Again I went to a seventh door, and began to knock, when some person answered from within, 'Who are you?' I replied, 'I am Jesus of Nazareth.' He said, 'Yes, I know you. You teach that those who follow you must take up their cross, and must walk in the narrow way, and that if they be smitten on one cheek, they must turn the other also. I choose not your friendship, I seek the friendship of those who will allow me to follow the bent of my own desires.' As he was saying this, an angel struck him, and he fell and died, and worms devoured him."

Here is represented the state of multitudes into whose hearts Christ seeks an entrance by His gospel, that He may turn them from pride and vanity, and make them meek and humble, and so partakers by grace with the children of God, and fit for the kingdom of heaven; but they choose rather to die Herod's death than to renounce the haughtiness of their dispositions (see Acts xii. 23), and so will not accept Christ nor give Him a place in their hearts.

8. "Now listen; I went yet again to an eighth door, and there also I knocked for admittance, but the master of the house replied, 'I cannot invite you to my house, because every room is occupied by associates who are unfriendly to you.' On saying this, he went out with some of

these his companions, and never lived to see his house again."

Here see, as in a picture, the state of very many, into whose hearts Christ strives to enter, that He may bless them, but who, through the love and fear of relatives and associates, reject Him, and remember not the blessed promise of the Word, "And every one," &c. Matt. xix. 29. Alas! they perish in their folly, and are consigned to hell; where their fondest friends can do nothing to mitigate their torment.

9. "Then, behold, I went my way to a ninth dwelling, and on my knocking at the door, the master opened it, and when he saw me, saluted me kindly; and addressed me thus: 'I am glad to have met with you; see I have prepared me clothing to go to the marriage of the king's son, so that I think I have no need of another dress; do you approve of my preparation?" I replied; 'Allow me to come into your house, and I will make you another dress, in which you will be approved of as a guest at the prince's marriage feast.' But he answered, 'I have already clothed myself, and need no other decoration.' No sooner had he said this, than the king's servant came and called him away in the dress he had on, but when he came to the banquet-hall, he was refused admittance, and died outside in disgrace."

Here is a representation of those multitudes, whom Christ desires to clothe in His own robe of righteousness and purity, that they may be fit for heaven, but who, although by profession believers in Christ, in reality give Him no place in their affections, but trust in their own righteousness; and, while they are in that state, death, the messenger of the king, fetches them away, and they endure the fate of that man, whom Christ describes in the 22nd of Matthew as having taken his seat among the guests, but who, when noticed by the king as being without a wedding-garment, "was cast into outer darkness; where there is weeping and wailing and gnashing of teeth."

10. "But hear further; I went to a tenth door, and began to knock. There the householder came out and called me, in a very friendly manner, and was engaged in pleasant conversation with me, when another friend of his came, and he then begged me to excuse him, and to sit awhile, as he must of necessity allow his friend an interview, and so he left the room where I sat, in company with his friend. In a short time, his pretended friend shut him up in a dark room, and there, having foolishly rejected my society he died miserably."

The purport of this is that there are many persons, into whose hearts Christ seeks admission to bless them with endless life, and they gladly assent to His word, and for a while take rank with His believing people, but when the love of riches and the world obtains a footing in their hearts, then they attempt to please both this world and Christ also, for, as you may observe, that householder did not say to Christ, "Go away," but only "Wait a while." At length, however, the love of the world and wealth so fills their minds as to shut them up in the dark dungeon of folly and forgetfulness, and in that state they perish without salvation, as you may read in Matt. xix. 24 or in James iv. 4.

11. "Then, lo, I knocked at the door of the eleventh house, and the proprietor inquired who was knocking at his door, to which I replied, 'I am Christ crucified, who am waiting for a welcome at your door.' 'I have heard of you,' said he, 'from my ancestors.

My fathers were attached to you, and for their sake I call you my own friend. Still, I beg you will excuse me from receiving you into my house, as I have so many friends with me that there is no room left. I feel assured you will not be offended with my request, because you were the friend of my parents and my ancestors, and for their sake I also am ready to acknowledge you.' So saying he dismissed me, but I did not refrain from knocking still at his door, until I heard from within the voice of weeping and lamentation, and of those who said the master of the house was dead."

Here we have a representation of the state and conduct of multitudes, whose hearts Christ desires, by His presence, to make holy and fit for heaven, but they say, "Our parents and ancestors were Christians, and as we are their children what need we more to make us Christians? we are already undoubtedly such." Thus they refuse Christ's admission to their hearts, but at the same time fill up their hearts with the pleasures and preferments of the world, as if they were their truest friends, and so they die unforgiven, charged with forgetting the word of God, "Bring forth," &c., Matt. iii, 8. See also Luke iii. 8, and John viii. 33, 39.

12. "Then I turned and went to a twelfth door, and knocked and the good man of the house opened the door and came out to me and called me in, and for a long time enjoyed my society; but some time after certain men came, in great state and grandeur, and began to call out at the door. The good man replied, 'Who calls me? I have now no leisure, for a friend is with me, on whose friendship I set great value.' The nobleman replied, 'I am a man of high rank, and have brought to you the most pleasant tidings, for consider, I will give you prosperity and enjoyment, both in this world and the world to come.' Then the master of the house addressed himself to me, and said, 'Now I can dispense with your company, for you only promise enjoyment in the world to come, and tell me I shall have to endure suffering in the present life, but the nobleman who is waiting at the door engages to bestow happiness both in this world and in the world to come; I am now inclined to listen to his advice.' So saying, he bid me depart, and began to cultivate the friendship of the nobleman, who is the prince of this world. But I saw that the nobleman soon reduced him to slavery, and when he fell ill, and was near to die, cast him out on the public road, where he died in misery, so true is the word which is written, 2 Peter ii. 20. 21."

The meaning of this is that there are many whom Christ desires by His work in their souls, to redeem from the vain pleasures and honours of the world, that so they may inherit the peace, joy, and glory of heaven, and they for a time rejoice much in Christ, but when Satan and the false and deceiving teachers of the world induce them by their delusions to choose carnal delights in this world and look for the like in the world to come, they are so unwise as to be caught in the snare, and are ruined for ever, having forgotten the word which says, "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

13. "Then, behold, I went to a thirteenth door, and when I had knocked, the master of the house inquired who was at the door; I replied, 'I am Jesus, and wish to be admitted to your house.' He answered, 'You may probably not be aware that I am myself a great teacher, and have many disciples

whom I am engaged to instruct, and it would not be suitable to my character as a teacher to become myself a scholar, nor do I feel, in fact, any need of your instruction.' With these words the great doctor dismissed me, but still I persisted in knocking, till a short time after the house fell on both teacher and disciples, and they perished in the ruins."

Here we see the state of not a few, whose hearts Christ would enlighten by the words of life, but they proudly suppose themselves to be very wise and learned and religious, and setting up for teachers, destroy both themselves and their followers in the dwelling of unrighteousness, and in the end share the fate of Balaam, the son of Beor, as we read in Jude 11; 2 Peter ii. 14—16, and Numbers xxii. 5, and the following verses.

14. "Hear again; I went to a fourteenth door, and began to knock thereat, and the proprietor of the house received me, but when he learnt from our conversation, that my opinions and principles did not agree with his own, then he deserted my society, and died without me in the valley of the world."

By this it is intended to remind you how many there are whom Christ desires, by His gracious work in their hearts, to turn from the uncertain enjoyments of the world, and fit them for the eternal bliss of heaven, but they, finding they must forsake Christ or renounce the world, choose the latter, and deny the former, to their eternal ruin and sorrow. They resemble those who are spoken of in John vi. 5—66, and John viii. 30—59.

15. "O sons of men, how true it is that in me there is no beauty, nor form, nor comeliness, that when you see me, you should desire me, for I am a person despised in the world and accounted as nought among men; a man of sorrows, and acquainted with grief; but read all which Isaiah says of me, in his 53rd chapter, for he spoke of me, and, if you reflect on his words with cordial attention you will learn that I am not your enemy, but your friend, and I will tell you of some who have made my acquaintance. I repaired to a fifteenth house, and knocked at the door, but the householder kept it closed against me. However, I persevered in knocking until the inmate of the house came, and prostrated himself before me, and thenceforth took not a step on his own judgment, without my orders, until finally he was received to glory."

Thus it is with many to whose hearts Christ seeks admission, that He may make them His faithful and obedient followers; they resist the work of grace in their hearts, but as Christ does not forsake warning and entreating, they perceive their blindness, and receive Christ with gladness to their hearts, saying, "Lord! what shall I do?" Thenceforth they are prepared to obey the Lord's commands, and to relinquish the path of their own choosing, and the world's approval. Such are like Paul, as you may find in the 9th chapter of Acts.

16. "Again, behold, I went to a sixteenth door, and knocked. Now the house was occupied by the children of some faithful friends of mine; but they did not hear my voice because of the dancing, and singing, and music with which they were amusing themselves. I continued, however, to stand and call for admittance, and after a considerable time they heard my voice and recognized me, because, my friends, their parents, had informed them respecting me. On this, the master of the house speedily dismissed the unworthy friends and musicians, and entertained me in his house, until the

time came for me to introduce them to my Father's mansion, where are pleasures for evermore."

Here is illustrated the case of those whose parents have been believers, and have frequently spoken to them regarding Christ, but who, through the influence of evil society, have made choice of the pleasures and delights of the world, and the Lord Jesus desires entrance to their hearts that He may convert them from the darkness of the world, and make them partakers of the bliss and joy of heaven. How orten are such persons so engrossed with the false delights of earth that they pay no attention to the voice of Jesus, yet, on His continuing to call at the door of their hearts, they bring to mind the instructions of their parents, and coming to a right estimate of their own conduct renounce with shame their immoral companions and degrading pleasures and pursuits, and believe in Christ and delight in Him unto the end of their lives, when they go to be re-united with their parents in the mansions of joy.

17. "Again, I proceeded to knock at the seventeenth door, and the master of the house, on hearing my voice, flew into a passion, and began to rail on me, and sneer at my entreaties, and dispute all my assertions, but I continued patiently and kindly to point out to him the disease with which I found him to be affected, until at length he perceived his leprosy; then he fell before me and said, 'Lord, if thou wilt, thou canst make me clean.' Then I pitied him and put forth my hand and touched him, and said, 'I will, be thou clean;' and he was healed."

Such is the case of very many, whom Christ desires, by His grace, to convert from unbelief and error to faith and holiness; but when they hear the Word their unbelief and wickedness lead them to be violently angry, and to despise the Saviour and dispute and deny His Word; but when our Lord kindly and patiently instructs and persuades them, they turn from the vileness of their sin and the darkness of their ignorance, and find peace in their consciences through faith in Jesus, and follow Him faithfully to the end.

18. "Lastly, I went to the eighteenth house, and no sooner had I knocked at the door than the inmate inquired, 'Who stands at the door of one so unworthy as I am?' I replied 'I am Jesus, with the price of whose blood the potter's field was bought.' 'Welcome, Lord,' said he, and opening the door, fell at my feet and cried, 'Lord, be merciful to me a sinner.' Then he took me joyfully into his house, and when I had eaten and drunk with him, he was much revived, and though previously, weak and emaciated, became strong and lively, so much so that he did not leave my side until he was safely lodged in 'Abraham's bosom.'"

The interpretation of this is to be found in the man who feels himself to be exceedingly sinful and contemptible, and therefore considers the holy Word of God to be a precious gift, reads it, and listens to the exposition of it by the ministers of Christ with the deepest interest, and by the aid of the Holy Spirit follows every instruction of his Lord with ready obedience. Thus from being weak in faith, he becomes spiritually strong, and though, being poor in spirit, he feels himself to be most unprofitable and unworthy, yet, like Lazarus, he forsakes not his Redeemer until he is carried by angels to Abraham's bosom.

O dear readers, consider that the Lord this day is knocking at the door of your hearts, will you open it or not? Is there any one who can see his friend standing at the

door, in the rain and storm, or the dew and cold, or in the scorching sunshine, and not notice him or invite him in? O dear friends, who is so dear a friend to you as Jesus, who came down from heaven, and bore the cross, and descended into the grave on your behalf? And cannot you come down from your terrace of pride and self-conceit, or arise from your couch of carnal delight and worldly pleasure, to open the door to so great a friend as Christ? Will you still keep Him standing without? Christ comes not to take, but to give; will you not open your door to receive a gift? Christ who is so divinely rich, is not ashamed to stand knocking at your door; are you, who are so poor and needy, ashamed to open your door to receive at His hands? I entreat you to read what is written in Psalm xxiv. 7—10, and in Psalms cxviii. cxix. and Isaiah xxvi. 2. Finally, I beseech you seriously to examine to which of all the eighteen doors your heart and conduct bear resemblance. If to either of the last four, especially to the last of all, blessed are you.

WHAT IS ANGLICAN RITUALISM?*

In pursuit of a very skilful policy, Anglican Ritualists are making free use of the press, and issuing a large number and variety of publications, most of them small and cheap, but some of them—*one* of them, at least—of greater pretensions. Those we have named at the foot of the page are but a sample of them, and the first on our list is the most considerable of these. "The Church and the World" is a portly octavo of nearly six hundred pages, containing eighteen essays, the majority of them on subjects strictly Ritualistic, by as many different writers, all of them men (except that one of them is a lady) of eminence and ability. According to the *Church Times*, the weekly organ of the party, the publication of this work is sufficiently important of itself to render memorable the year 1866.

Of course, it is not our intention, in a magazine paper, to go into so wide a controversy as the Ritualistic question opens; but, with such a mass of literature before us, it would be inexcusable if we were not to make ourselves in some measure acquainted with the subject, and to know, at least in its general outlines, what Anglican Ritualism is. To derive a little light on this matter

* 1. *The Church and the World:* Essays on Questions of the Day. By various Writers. Edited by the Rev. Orby Shipley, M.A. London, 1866.

2. *The Little Prayer Book:* intended chiefly for Beginners in Devotion. Revised and corrected by Three Priests. London, 1865.

3. *The Little Sacrament Book:* Prayers at the Communion Service, and other Devotions. London, 1866.

4. *Plain Words about Self-examination;* with Rules and Questions for Beginners, together with a Short Commentary on the Seven Deadly Sins. London, 1863.

5. *Questions for Self-examination.* For Common Use. London, 1863.

from the publications before us is our present design.

At the risk of being thought *too* simple, we shall begin by observing that the word *Ritualist* is formed from the word *rite*, as used to denote a religious ceremony of some kind; and that portion of the clergy are called *Ritualists* who introduce or advocate the introduction of ceremonies on a large and magnificent scale into the services of the Church —such as using altar-lights, the elevation of the consecrated elements, the burning of incense, the wearing of splendid vestments, and many others. It is, of course, to be observed that there is nothing in this class of usages absolutely peculiar. In the service of the Church of England under its plainest form there are already some ceremonies —the wearing of a surplice in reading the prayers, for example; so that some elements of Ritualism are from the first to be found in this service, and all its adherents may, in a lower sense, be called Ritualists: but those who are now *par eminence* called so, are those who advocate the use of more numerous and more stately ceremonies than have since the Reformation been generally employed.

We may now go on to observe that the ceremonies themselves are only the body of Ritualism, not the soul — its outward manifestations only, not its essential life. The ritual throughout is regarded as symbolical, each part of it symbolising, or exhibiting in shadow, some spiritual truth—candles being lighted on the altar, for example, to show that Christ is the Light of the world. What we have to do, therefore, in order thoroughly to understand the system, is to discover its leading or fundamental conception, a clear view of which may guide us to the interpretation of the whole.

Now the fundamental conception of Ritualism is the supposed fact that, on the utterance of the consecration prayer by the officiating minister, the body and blood of Christ become actually present in the bread and wine of the communion service. This is the root from which the whole tree of Ritualism grows; withdraw this conception, and the entire system collapses. What we have now stated is expressly, and at large, affirmed in one of the essays contained in the first of the works on our list, "The Church and the World." *

The writer of this essay, Mr. Medd, claims the assertion of this supposed fact to be "the Doctrine of the Real Presence;" as would appear, however, with little justice, since that phrase is, we believe, in strictness, applied exclusively to the Romanist conception of the Eucharist, which affirms that, "after consecration the bread and wine are no longer bread and wine, but are changed into the body and blood of Christ. This "transubstantion theory" of the real presence Mr. Medd declares he does not hold, but only that the body and blood of Christ are "mystically and spiritually" present in the elements. Why he should covet a name for his opinion by which the Romanist doctrine of Transubstantiation has long been, and now is, familiarly called, and one the use of which can hardly fail to mislead, it is not for us to say. It is evident, however, that the play he attempts on the word *real* is nothing more than a quibble. We are not sure, indeed, that all Anglican Ritualists would make the reservation which Mr.

* *On the Eucharistic Sacrifice:* an Essay by the Rev. P. Goldsmith Medd, M.A., Fellow and Tutor of University College, and Curate of St. John the Baptist, Oxford.

Medd has deemed necessary for himself. It may be much questioned whether some—perhaps many—of them do not hold "the doctrine of the real presence" according to "the transubstantiation theory."

The supposed fact of the presence of Christ's body and blood being assumed, it is held to be present in the bread and wine for the purpose of being offered to God as the one great sacrifice of expiation for the sins of the world; and, in accordance with this conception, the communion-table is regarded as the altar on which the sacrifice is offered, and the administrator as the priest by whom it is offered. Accordingly, the priest holds up the elements successively, first for the adoration, on the part of the congregation, of the present divinity (according to the ecclesiastical maxim that wherever the body and blood of Christ are there HE is), and then for presentation to God, for the expiation for the sins of mankind.

Another portion of the Ritualistic theory here finds its place. It is conceived that Jesus Christ, as our ever-abiding Priest, is now, and is continually, in Heaven, offering before His Father His great expiatory sacrifice, that is to say, His body and blood; and then we are told that in the Eucharist (as above explained) the priest is doing on earth the same thing that Christ is doing in Heaven. On this ground frequent celebrations of the Eucharist are called for—not less than daily; and in the *Church Times* are recorded instances of two, three, and even four celebrations within the twenty-four hours. It is surprising the plan has not been hit upon of making the celebration perpetual.

The primary fact of the Eucharistic sacrifice being thus affirmed, everything else follows naturally. Incarnate Deity being present, a highly ornamented chancel and a "stately ceremonial" are, of course, only becoming: whatever Gothic architecture, sculpture, painting, and stained glass can do—whatever can be done by splendid dresses, reverential postures, and smoking thuribles—all is put in requisition, and all is too little, to make His temple glorious.

And the progress of the service corresponds with this commencement. The following direction is given to an intending communicant:—

> At the words, THIS IS MY BODY, THIS IS MY BLOOD, you must believe that the bread and wine become the real Body and Blood, with the soul and Godhead, of Jesus Christ; bow down your heart and body in deepest adoration when the Priest says these awful words, and worship your Saviour, then verily and indeed present on His altar: then say—
>
> Hail, True Body, born of Mary,
> Spotless virgin's virgin birth;
> Thou who truly hangedst weary
> On the cross, for sons of earth;
> Thou whose sacred side was riven,
> Whence the water flowed, and blood:
> O may'st Thou, dear Lord, be given,
> At death's hour, to be our food.
>
> *Little Prayer Book*, p. 18.

> AFTER THE CONSECRATION.
>
> With grateful hearts we now call to mind, O Lord, the sacred mysteries of Thy Passion and Death, Thy resurrection and ascension. Here is Thy Body that was broken, here is Thy Blood, which was shed for us; of which these outward signs are but the figures, and yet, in reality, contain the substance. Now we truly offer to thee, O Lord, that pure and holy victim which thou hast been pleased to give us, of which all other sacrifices were but types and figures.—*Ibid*, p. 64.

It has been customary to think that, at the Lord's Supper, none but communicants had anything to do; but away with so vain an imagination! The whole congregation, instead of being jealously excluded, as in the olden time, are now re-

quested to remain, not as spectators merely, but that they may "assist" at the sacrifice, and cultivate what is called "spiritual communion." Here is a sample of the devotional exercises put into the mouths of such persons:—

O Almighty Father, behold I, an unworthy sinner, come before Thee to offer, by the hands of thy Priest, the sacrifice of the Holy Body and Precious Blood of thy dear Son, our Lord and Saviour Jesus Christ, in memory of His most Holy Passion, to the praise and glory of Thy Divine Majesty, for the remission of the sins of all Thy whole Church.—*Little Prayer Book*, p. 17.

Let the Holy Sacrifice, which I have just joined with Thy Priest in offering, be pleasing unto Thee, O Holy Father.—*Ibid*, p. 19.

It appears from these and other forms that every member of the congregation is to consider *himself*, although no priest, as offering conjointly with the priest this "most Holy Sacrifice." The following extracts are from the exercises prescribed to the communicant:—

AT THE ELEVATION.

Hail, most holy wounds in the hands, the feet, and side, of my SAVIOUR; save me from the eternal death.—*Little Sacrament Book*, p. 12.

Soul of Christ, hallow me. Body of Christ, save me. Blood of Christ, inebriate me [make me drunk]. Water from the side of Christ, wash me.—*Little Prayer Book*, p. 19.

May the intercession of St. Mary, and all thy saints, assist me to obtain help and salvation from Thee, O Lord.—*Ibid*, p. 15.

May all the angels and saints of God assist and pray for me, now, and at the hour of death.—*Ibid*, p. 47.

"Prayers for the Sick" conclude in the following manner:—

May all the saints and elect of God intercede for him, that, being set free from the bonds of the flesh, he may obtain the glory of the heavenly kingdom, by the help of our Lord Jesus Christ.

When the soul has departed, this is said:—

May the angels lead thee into Paradise; may the martyrs receive thee at thy coming, and conduct thee to the Holy City, Jerusalem. May the choir of angels receive thee, and mayest thou gain eternal rest with Lazarus, once a poor man.—*Ibid*, pp. 47–48.

The following is a form of prayer "for all faithful souls departed:"—

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants and handmaids departed the remission of all their sins, that they may obtain, through devout prayers, the pardon they always desired.—*Ibid*, p. 56.

Of the style of devotion exemplified in the "Various Hymns" appended to these exercises, we give the following samples:—

TO MY HOLY ANGEL GUARDIAN.

Dear Angel! ever at my side,
How loving must thou be,
To leave thy home in heaven to guard
A guilty child like me.

* * * *

But I have felt thee in my thoughts,
Fighting with sin for me,
And when my heart loves God, I own
The sweetness brought by thee.

And when, dear Spirit, I kneel down,
Morning and night to prayer,
Something there is within my heart,
Which tells me thou art there.

Yes! when I pray, thou prayest too,
Thy prayer is all for me;
But when I sleep thou sleepest not,
But watchest patiently.

* * * *

And thou, in life's last hour, wilt bring
A fresh supply of grace,
And afterwards wilt let me kiss
Thy beautiful bright face.

* * * *

Then love me, love me, Angel dear,
And I will love thee more;
And help me when my soul is cast
Upon the eternal shore! Amen.

Ibid, p. 56.

FOR THE FESTIVAL OF ST. LAWRENCE.

Holy Lawrence! 'midst the martyrs
That the heavenly Zion throng,
Thou pre-eminent art shining
Jesu's dearest friends among;
And thy voice is singing clearly,
In their great triumphal song.

* * * *

Jesus Christ, we pray that Lawrence,
In those realms of endless glow,
By his prayers may help the fallen
In this vale of tears below.
JESU, hear us! King of martyrs,
Who in death didst crush the foe.
Amen.
Little Sacrament Book, p. 21.

A hymn to "The Old Catholic Faith" exhibits a glimpse of the politics and patriotism of Anglican Ritualists. We give a single verse of it:—

Faith of our Fathers! faith and prayer
Must win our country back to thee;
And, through the truth that comes from God,
England shall then indeed be free!
Little Prayer Book, p. 58.

In one of these books ("The Little Sacrament Book") the Lord's Supper is uniformly styled "the Holy Mass;" the Popish distinction is revived of "the Seven deadly Sins," and the necessity is enjoined of making, before communicating, "a good *confession*." We are not introduced, however, to the secrets of the confessional—a degree of reticence which was certainly prudent. Two little books on "Self-examination" are on our list, on which we may observe generally that they keep at the utmost distance from the vital parts of true religion, no one of the questions proposed touching the great and all-important matters of repentance for sin, faith in Christ, or reconciliation to God by him. We extract a few specimens:—

Do I go to Church regularly?
Have I gone to any worship other than that of the Church of England? or in any way encouraged such schismatical worship?
Have I observed Christmas and Ascension Day equally with Sunday?
Have I given Good Friday wholly to God, in acts of devout sorrow for my LORD'S death, and my own sins, which caused it?
Have I followed the directions and advice of my spiritual guide?
Have I kept the example of our Lord and the Blessed Virgin in this respect [chastity] before me?
Have I, according to my strength, observed the fasts and abstinences of the Church regularly, and without murmuring?
—*Questions for Self-Examination.*

Our task is now done. Such, let our readers understand, such is Anglican Ritualism, the system of doctrine and ceremonial now making progress among the clergy of the Church of England; the essential and material elements of it being—the doctrine of the real presence, the sacrifice of the mass, confession, angel and martyr-worship, invocation of saints, prayers for the dead, and longings for the restoration of Popery in England!

THE DIVINE ATTRIBUTES, ILLUSTRATED FROM NATURE.

(BY GEORGE ST. CLAIR, BANBURY.)

No. 1.—THE EXISTENCE OF GOD.

As there can be no religion if there be no God,—no coming to God unless we believe that He is,—the text-book of our religion everywhere assumes the existence of the Deity. In like manner, as there can be no attributes unless there be the Being to whom the qualities belong, it would be allowable to assume the existence of God throughout the course of these

papers. But as theories of development have made some noise of late, and many Christians are alarmed at Natural Selection, Nebular Hypotheses, Continuity, &c., &c., I may as well endeavour to show at the outset that at least science can never militate against theism.

It is often asserted that God *is* because matter is: "matter cannot be eternal," says Charnocke, "and therefore God created it, and must Himself have existed before He thus acted." This is good reasoning *if* matter is not eternal, for then it is the simple and indisputable assertion that every effect must have had a cause, that the antecedent is before the result. But since it is sometimes denied that matter is, a result, I am desirous not to *assume* it to be such, and as to proof, I know not where to look for it. We cannot say that because matter is, it is necessarily an effect, for God exists (if I may thus anticipate) and yet is uncaused, as all agree who call Him the great First Cause. Scripture does not settle the point for us; the word translated to *create* meaning simply to make, since we are told that Adam and Eve were created, each from pre-existing material, and that God created great whales, which the waters of the sea brought forth. It is, therefore, a matter we are left free to speculate about; there is no sin in holding an opinion one way or the other, and I fancy it would be better to show that God exists, *though* matter be eternal, than to make His existence depend on a disputable point. The eternity of matter was believed in by all the philosophers of antiquity, the opinion being sustained by the argument *ex nihilo nihil fit*, though they never inferred from this the non-existence of the Deity. Modern philosophers—as, for instance, Sir Charles Lyell, at the Bath Meeting of the British Association—confess that they cannot see back so far as the beginning of things, and claim that they have nothing to do with the question of matter's origin. Yet I suppose that Mr. Grove and all other advocates of Continuity would be as slow to admit the calling of matter into being, as they would the production of elephants by a shower of rain. The battle-ground, however, need not be here: we have other proofs that God lives and reigns. To say that we have not is to say that, *since* man was placed on the earth, we have no proof that God has done any work, governed any nations, had any existence.

Leaving to the philosophers the question of matter's origin we may fearlessly assert that the present disposition of it is not eternal, but that matter has been *guided* into its present forms; and in the order which it now exhibits we have proofs of a living God. River and mountain, air and cloud, are only forms of matter at rest or in motion; nay, even flowers, and trees, and animals are but living forms which the dust has taken. All the changes that occur on the earth,—whether physical, chemical, vital, atmospheric, or what not—are nothing but new arrangements of the particles of matter. I think it was Hunter who used to say to his more fastidious pupils—"Don't be afraid of a little dirt, gentlemen! The dirt is transformed and becomes grass and corn, the grass is eaten by the sheep and becomes mutton, and bread and meat make the young ladies you kiss. So after all you kiss dirt, gentlemen! Don't be afraid of a little dirt."

The particles of matter are in this constant flux, and the adventures of an atom might well occupy the pen of a romancist. It is therefore evident that the present disposition of matter, in the universe at large and in the

earth in particular, has not always been what it now is. Nearly 200 years ago Dr. Thomas Burnet,* in confutation of Aristotle, said—"A thing that consists of a multitude of pieces aptly joined, we cannot but conceive to have had those pieces at one time or another put together. 'Twere hard to conceive an eternal watch, whose pieces were never separate one from another, nor ever in any other form than that of a watch. [Did Paley borrow this watch?] Or an eternal house, whose materials were never asunder, but always in the form of a house. And 'tis as hard to conceive an eternal earth or an eternal world. These are made up of more various substances, more ingredients, and a far greater composition; and the living part of the world, plants and animals, have far more variety of parts and multifarious construction, than any house, or other artificial thing: so that we are led as much by nature and necessity to conceive this great machine of the world, or of the earth, to have been once in a state of greater simplicity than now it is, as to conceive a watch, a house, or any other structure, to have been once in its first and simple materials. This I speak without reference to immediate creation, for *Aristotle* did not own any such thing, and therefore the argument stands good against him, upon those grounds and notions that he goes."

I am not saying that without a guiding intelligence matter would assume no forms and shapes; granting the existence of the particles and they must have a certain collocation, must bear to one another certain place-relations. If we go back in thought to the time before the world was, and picture matter in any condition we please, then if we allow the existence of laws, if we allow even the motion of a single particle, if we allow *anything* but the stillness of death, one change will be followed by another as its effect, and that by another, endlessly. Thus without the guiding action of the Deity there might be change of arrangement (if arrangement it could be called) in the matter of the universe: but change unguided would end in confusion, destruction, chaos—even if there were anything better than chaos to begin with. What we have to do is to show that the actual forms and transformations of matter—its "beauty ever blushing, ever new," are not of this chance character.

In human affairs the smashing of a vase and the making of another are very different operations. If the vessel is dashed, an idiot may have done it, or the wind; if the vessel is made, it was moulded by an intelligent hand. May we not apply this to the question before us, and from the orderly disposition of the furniture of our world prove that nature has been moulded, though we have not assumed that matter was called into being?

We may be told that we must not argue from ourselves to the Deity, and must not assume that our handy-working resembles His—told that, because when crabs are passing, we

Let twenty pass and stone the twenty-first,
Loving not, hating not, just chosing so.

—we are not to infer that so He acts. And because, from a locomotive or a spinning-jenny, we infer a designer, we are not to think a flower or a world proves anything except that they have grown or been developed. It may be sufficient to reply that, if there be an intelligent framer of nature, his intelligence, though perfect, must be of the same sort as our own; for intelligence in no respect like intelligence, is a con-

* Theory of the Earth. Ch. 4.

tradiction. If He *is*, it is He that hath made us; and if this human body of His making contains machinery such as man would plan, it is proof that God's mind perceives and acts upon the same principles as our own. Now, it is well known that from the valves in the arteries, fitted for preventing the backward flow of the blood, Harvey inferred the circulation of that fluid—*because man would make such an arrangement!* We may conclude, then, that appearances in nature, such as, if found in artificial things, would be called arrangements, adjustments, mechanism, and moulded beauty, are really what they seem to be, and imply an intelligent arranger. It is Mr. Robinson's argument, in the first chapter of "Biblical Studies"—"The natural effects of force without wisdom are nowhere to be found: the natural effects of force directed by wisdom appear everywhere." It is the old Design argument, which is true as well as old, notwithstanding that of late it has been pooh-poohed as antiquated. Therefore, I would hold to Paley's Natural Theology as a fair piece of reasoning, would receive a large part of the Bridgewater Treatises as good argument, and defend the tower of Design against all hostile comers.

And the tower has been, and will yet be, assaulted—by the hypothesis of law, for instance; by the hypothesis of development, and the doctrine of continuity. La Place started a nebular hypothesis, by which the formation of worlds was accounted for by the laws of gravitation, motion, chemistry, &c., acting on nebulous or gaseous matter to begin with. Sir William Herschel favoured the hypothesis; the author of the "Vestiges" made some use of it, and the religious world was alarmed by it. As more powerful telescopes resolved the whitish clouds into stars, the nebular hypothesis was relegated to the limbo of the departed foes of Christianity. Recently, however, through the spectrum discoveries of Dr. Miller and Mr. Huggins — discoveries which go to show that certain nebulæ are really gaseous in character—the hypothesis has again put on a face of probability. My object is not to brand it afresh as atheistical—that would be mistaken work—but rather to show that, whether the nebular hypothesis live or die, the tower of Design is equally impregnable. Will laws of matter —or rather, the forces whose methodical action receives the name of law—will these forces explain *anything?* Could this page of writing be explained in such a way; or the form of a statue, or the shape of a church spire? The pen being in my hand, to begin with, will vital force and muscular contraction explain the rest? And yet the contraction of the muscles of the living force in the arm are the proximate powers to which the formation of the letters must be referred. Throwing out a bag of type on to a table, will gravitation give us a poem or an argument, without the help of author or compositor? Kepler tried it with the letters of his name, writing them on separate cards; but scarcely once in a thousand shuffles did he get anything like a readable anagram. Nor did the thought originate with Kepler, any more than atheism originated in the sixteenth century. Of old, there was an atomic hypothesis, which was supposed to account for everything; and there was also a Cicero to refute it. Epicurus had postulated infinite space, and innumerable atoms moving in it from eternity. We should have supposed that, in such circumstances, each atom—

Asserting its indisputable right to dance,
Would form a universe of dust.

But no; according to the philosopher, they descended perpendicularly, and by their fortuitous concourse gave origin to compound bodies, and at last to the world itself. Cicero, however, is more than a match for the atomists, as Doctors Cudworth and Stillingfleet have been at a later day: "If you behold a statue, or a curious picture, you acknowledge that art was used in the making of it; when you see the course of a ship upon the waters, you do not doubt that its motion is regulated and directed by reason and art. A wonder then it must needs be that there should be any man found so stupid and forsaken of reason as to persuade himself that this most beautiful and adorned world was or could be produced by the fortuitous concourse of atoms. He that can prevail with himself to believe this, I do not see why he may not admit that, if there were made innumerable figures of the one-and-twenty letters in gold, suppose, or any other metal, and these well shaken and mixed together, and thrown down from some high place to the ground, they, when they lighted upon the earth, would be so disposed and ranked that a man might see and read in them Ennius's Annals; whereas, it were a great chance if he should find one verse thereof among them all. For, if this concourse of atoms could make a whole world, why may it not sometimes make, and why hath it not somewhere or other in the earth made, a temple, or a gallery, or a portico, or a house, or a city?" *

It is perfectly true that when I write, natural law is concerned, and the immediate cause of the formation of sentences is muscular action. I do not violate law, I cannot act contrary to it, nor be for a moment independent of it; and yet the result is not fully explained unless intelligence is called in. So then, *although* the beauty of a flower or the formation of a world be traceable to the operation of law as its immediate cause—a thing which I should be among the last to deny—the order and beauty of the cosmos are sufficient proofs of an Intelligence behind. Probably *all* phenomena—the whole of the present aspect of things—may thus be traceable to law, and the proximate law thus reached may rest on a wider one further removed. Professor Tyndall and other physical inquirers may be able to show us to a demonstration that matter and motion are the key to everything else, and must be the *ultima thule* of physical discovery.* They may show that in a certain sense God is very far off from every one of us, but still He exists and works, He is behind all this machinery, and in the words of Dr. Asa Gray, "To do any work by an instrument must require, and therefore presuppose, the exertion rather of more than of less power, than to do it directly." †

Among the theories of development we may select that of Mr. Charles Darwin, with a view to show its connection with the question before us. Compared with Darwin's theory, all others are crude, and though the speculations of Lamarck and the "Vestiges" are of recent date, they are completely fossilised already. By a careful selection of animals intended to pair together, the pigeon-fancier and the farmer are able to give permanence to peculiarities that may have shown themselves in individuals; are able,

* *De Nat. Deorum.* Quoted by Ray: "Wisdom of God."

* See especially Tyndall's "Heat Considered as a Mode of Motion."

† "Natural Selection not inconsistent with Natural Theology," p. 55.

in other words, to secure new breeds and varieties. Mr. Darwin endeavours to show that a similar process is being conducted by "Nature," independently of man's interference, and he gives the process the name of Natural Selection. The bearing of the theory on the question before us is twofold: it may be thought adverse to the statement that God created and made (Heb., *created to make*) the various specimens of animals and plants, and it may be thought to militate against the view of *adaptations*—the staple argument of the Bridgewater writers. I shall make no attempt to refute Darwinism: the philosopher would not consider me "a foeman worthy of his steel," and I for my part am not sure that I could find out the joints of his armour. But it is clear to my faith that if this thing be not of God it will come to nought, and clear to my intellect that *though* Darwinism should stand, our religion has nothing to fear. Suppose that it does explain the origin of species, and the suitableness of animal and vegetable structures to the conditions under which they are to live, yet is it only such a proximate law as I speak of, and the great God behind plays on all the keys of the machinery and controls all its springs.

We may conclude then, not simply that design proves a designer—which is self-evident, and leaves us liable to the thrust that we have no proved instance of design to begin with—but also that the various appearances in nature, the order, the beauty, and the apparently designed dispositions of matter, are really what they appear to be, as surely as like effects require like causes to produce them, and natural "adaptations" resemble man's planned arrangements. And this conclusion, built on this firm foundation, will remain impregnable, notwithstanding that all things happen according to immutable laws—notwithstanding that the present is developed from the past by another turn of nature's kaleidoscope, and even though Continuity should be agreed in by all philosophers, and received by all theologians.

A NATIVE PASTOR'S VIEW OF THE STATE OF THE JAMAICA MISSION.

THERE can be no doubt that our Mission is now brought to a solemn crisis. The more we look into its state, the more anxious we must be for its future; and be filled sometimes with dark and harrassing fears and forebodings. In common with other religious bodies, we had to face and contend with some of the worst evils that can ever afflict a religious community. Their name is "Legion." When we look at the fewness, yea, almost total absence of accessions to our churches, especially alongside of the rapid increase of the surrounding population—the actual decrease in our number year after year,—the almost entire absence of spiritual life and power in our members,—the wide-spread disregard for spiritual

claims and neglect of gospel ordinances,—the rank covetousness that so greatly abounds,—the daily glaring inconsistencies of too many, and the awful sins that day after day stalk in amongst us, causing the expulsion of those who once cheered our hearts,—the restlessness manifested under Church restraints, and impatience of Church control,—the unnatural and wicked neglect of Christian parents in regard to the education and religious interests of the up-coming generation, and other evils that are rampant amongst us, our hearts are bowed down, and we tremble for the ark of our God.

Yet in my view, while these things should call forth deep anxiety, they should by no means dispirit us, and make us despair of better days. They should rather lead us to deep humiliation, earnest and importunate prayer, and energetic and persevering efforts for the return of God's Spirit amongst us.

This appears to me to be their only legitimate result when seen and felt aright. The present to me is not hopeless. I see enough at times to assure me that, should we, as ministers of the Word, and guides of the flock, stand firm in our fidelity to our Master, and should we rise, by His grace, equal to the demands of the present juncture, with all its trials and sufferings to ourselves, we shall have in years to come, to be more thankful for it than perhaps for any other period. You know that nothing can bring the gold in its native brilliancy and purity out of the dross which envelopes and pervades it, but the heat of the furnace. And nothing brings out the pure solid gold of the Christian character, individually, and collectively, like the heat of the furnace of affliction. And in every age of the world, alas, there is a "needs be" for this, as well to the Church as to its individual members. My impression is that the present is our time of trial. We are now in the crucible: and severe is the test through which we are passing! Whether we shall come out thence more pure and brilliant, to shine with ever-increasing brightness to the glory of the Great Master, and the good of a sin-perishing world, or shall be found so wanting as to be cast out on the dung-hill, is known only to Him who sees the end from the beginning. Yet of this we may be assured—that He designs good for us, or He would not have cast us there, Heb. xii. 5—8. And of another thing therefore we can, without presumption, be certain:—That if we act as we ought, the end will certainly be well to ourselves as well as to Him. Faith can hear Him saying, amid the jarring and discordant din of the innumerable evils which surround us, "Behold I have refined thee, but not with silver, I have chosen thee in the furnace of affliction." "For mine own sake, even for mine own sake will I do it, for how should my name be polluted? and I will not give my glory unto another." May this glorious end soon be consummated! And the condition of our churches requires such a purification. Much that is drossy exists in them. Many false plants, we fear, are in our vineyard, and these must be rooted out before we can advance. And happy will it be for us as labourers, and for all those interests that are dearest to us, if this can be done at once!

This view, if correct, whilst it gives us an aspect of hope and encouragement to the present state of things, also invests this period with awful sacredness and tremendous importance, and our position as Ministers with very grave responsibilities. Much, very much, under

God, rests upon us with regard to the issue of this test. By prompt, energetic, persevering, and *wise* efforts, and above all by laying hold on God's saving arm, through humiliation and prayer on our part, we may be instrumental in speedily effecting the end that we so much desire; whilst by unskilfulness and by yielding to the general lukewarmness and impenitency, we may contribute towards the prolonging of this state, and the increase of its gloom and danger. The thought is overpowering, for "who is sufficient for these things?" But our sufficiency is of God. May He impress us properly with a sense of the true character of the times, and our tremendous responsibilities in connection therewith, and so lead us to act in that way which will best subserve His wise and gracious purposes!

The exact condition of our churches is by no means easy to get at, for there is so much in it that is conflicting and puzzling; and it therefore becomes one to write not too positively of it. Yet after some thinking on the matter, I am of opinion that their real religious and spiritual character is now undergoing a process of self-manifestation. In past days there were other motives besides purely religious ones at work on our people; and doubtless a very large, if not the larger, share of the attachment which they manifested to the Gospel, and of the support which they gave to its ordinances, may be fairly attributed to these. But by the abating influence of time, and by the changes that have taken place in the people's outward circumstances, these have gradually ceased to operate upon them, and we are now entirely thrown back on purely religious principles—a matter for thankfulness and hope, although it causes temporary suffering—and we are now in a position to find out what degree of advancement in really spiritual things we have made—how much of real and vital religion actually exists, and is at work amongst us. On this point there is a diversity of opinion, and there are some who speak sometimes in such a way as to convey the impression that all past labours have totally failed.

My own experience in the ministry is small; yet I am decidedly of the opinion that, notwithstanding all the drawbacks that exist, and which appear to justify this conclusion, it is by no means correct. I am but of yesterday, and have necessarily done nothing, or next to that in this matter, and can, therefore, speak of it without fear of being charged with self-testimony, or self-praise. I believe that there is such a degree of enlightenment in those great Scriptural principles which we hold, and deep seated fixity of them in the mind, as makes the word failure altogether out of place in connection with the labours of our devoted Ministers and Missionaries, dead and living; and when all circumstances are taken into consideration, this advance would be found sufficient to fill us with the deepest thankfulness to the Author of all good; and I sometimes am fearful lest our anxiety for the welfare of Zion should make us so forgetful of past mercies, and consequently, unintentionally ungrateful for them, as to provoke Him to leave us to struggle alone with our difficulties — the direst of all the calamities that can overtake us. But His ways are not as ours. I mention my own church in the matter in which our churches are lowest—the support of the cause. No church is perhaps behind Shortwood in this respect. Yet even here, there is a number of faithful men

and women in the church. They have, ever since my settlement amongst them, been firm in their maintenance of the ordinances of the Gospel. No change of circumstances ever lessened their liberality. It seems to be a part of their being to give.

I have watched them narrowly, and reflected much on their conduct, and am thoroughly convinced that nothing but the potency of fixed religious principles could produce such unflinching, self-denying liberality in the cause of God. I take these very people in other things, and I find the same display of the potent influence of religious principles. The only drawback is that they are very few, too few to prevent hardships from falling on the labourer. And I am certain that other brethren can write in a similar strain of their own churches.

In connection with this, we must weigh well the hindrances that exist amongst us to the progress of Scriptural principles. Our social habits and customs—the sad lack of general education, and the unreflecting habits of our people are all great and serious barriers in the way of religious advancement. The truth amongst us is left entirely to its own inherent power of penetration, requires frequent repetition, and at the most its progress in pulling down our strongholds, descending to the depths of the heart, and establishing itself well there, and bringing it entirely into subjection to the mind of its Great Author, must necessarily be slow. It is so amongst mankind generally. Superficial and transient religious impressions are quick in their progress. But the sinking deep of religious principles is, through the innumerable obstacles which exist in fallen man, mostly a slow process everywhere. But it must be especially so amongst a people like ours.

And then there seems to me to be much over-rating of the quantity of instruction that our people get. I think I estimate the labours of my fathers and brethren in the ministry as highly as any one can do. I believe that whatever they may be charged with, they cannot be accused of laziness or negligence in this matter. Yet I am free to confess my belief — and I believe that brethren themselves will agree with me, for I have heard many of them speak of the fact—that the instructions given are not sufficient. From the nature of things it is so. With a very few exceptions, brethren have two churches, in some cases three, and even more, and some of these are large churches. Now with all their efforts the amount of instruction given yearly must be small.

In case of two churches, one year's instruction is but half a year's, in case of three, one third. Then it must be remembered that, from the circumstances of our people, religious instructions are almost entirely confined to the Lord's-day, and are almost wholly in the hands of the Minister. We have helpers in our leaders and deacons, who do their best, during our absence, to promote the good of their brethren—good men, whose efforts in this, and in other directions should ever be held in grateful and honourable remembrance by the churches and pastors, as they are to God, "a sacrifice of a sweet smelling savour." But after all, from the previous disadvantageous circumstances of these men, it is little that most of them can do; and solid religious instruction is mainly from the pastors; and considering these things, and the interruptions to regular continuous labour that often occur, the amount of instruction *actually* imparted in any given time, may be far less than we

are apt, from a superficial observation of things, to suppose.

To sum up all. My conviction is, that viewing this insufficiency of the instructions imparted to our people, —the obstructions to religious progress that exist amongst them,—the cessation of the operation of inferior and extraneous motives, and particularly the wide-spread spiritual declension of the present period, the degree of spiritual life that is seen in our churches, though so small and feeble, and even in these individual cases, surrounded by so many imperfections, is yet such as to prevent despondency and excite and encourage to renewed and redoubled efforts. From this consideration I am not hopeless as to the future of our churches, and I am encouraged to trust in Him whose Word stands fast for ever. Our great need is the out pouring of the Holy Spirit's influence, all our thoughts should be occupied with this, and our efforts should be directed towards the obtaining of this blessing of blessings.

The present position of the ministerial labours of our body is the most painful, perhaps, of all the evils that exist, and causes me the greatest anxiety. Our people require closer pastoral oversight, and more systematic and frequent instructions now, than at almost any other period.

The efforts of pastors and teachers at present require more concentration, which can only be done by additional labourers entering the field.

With these, under God, better days would soon dawn upon us; but without these, humanly speaking, this desirable time must be long in coming.

And yet what do we see now? The painful and disastrous fact that portions of some brethren's time and attention are diverted from their proper sphere and devoted to secular duties, in order to procure sufficient means of living for themselves and their families. And what is worse, our people, few excepted, do not seem to be sensible of this calamity.

Many, alas! would have it so! And there are other brethren and myself amongst them that may soon have to do the same thing. If this could be stopped by the aid of the parent Society, through these adverse times, it would be well, and a great thing would be done for us.

THE ISLAND OF CRETE, NOW CALLED CANDIA.

MOST readers of newspapers are aware that war is raging in Candia, between the Greek inhabitants of the island and their Turkish rulers. The insurgents have received open assistance from their co-religionists in Greece, and, without doubt, equally effectual, though more secret, aid, from the Russians;—the subjects of the King of Greece, and the subjects of the Czar both hoping to obtain the sovereignty of the island, when it is torn from the feeble grasp of the Sultan of Turkey, its present owner.

This conflict in Candia, though a small matter in itself, is looked upon as a serious affair by politicians,

seeing that it may be the forerunner of a second edition of the Crimean war. "Where the carcass is, there will the eagles be gathered together;" and as the ruin of the Turkish empire is only a question of time, people are naturally anxious to know who are to be declared the executors and legatees of "the Sick Man," when he shall have breathed his last. Considering therefore, that much interest attaches to the events which are now taking place in Candia, we have thought it well to refresh the memories of our readers by a sketch of a place, referred to both in secular and sacred history. The ancient name of the island was Crete, which name, we were taught in our school-days, was derived from one Crēs, a son of Jupiter, who was born in the island; but is much more likely that the aforesaid Crēs, whoever he was, derived his name from the ancient name of the place in which he was supposed to have first seen the light. The name perhaps is connected with the Greek words, *Craas, Cara, Crata,* which, like, the well-known word *Cranium,* mean summit or head;—the name being derived probably from the *headlands* and lofty mountains, which the island contains. The modern name of the island, Candia, is supposed to be derived from the *snowy* summits of its mountains. The word Candia in that case being derived from the Latin *Candidus,* which means white; hence a *candid* person is one who tells the pure, unsullied truth; and a *candidate* for any office, is so called, because when a man, among the ancient Romans, sought the suffrages of the people, he was compelled to wear a white garment,—*toga candida;*—either as a proof that he was too rich, or too good, to attempt to gain the office by unfair means. But it appears that this derivation of the word Candia does not pass unchallenged; for one of the historians of Crete says that the word Chandea was given as a name to a town, which the Saracens built in the island, which still exists, and which word means "an entrenchment." On the other hand, it is certain that Strabo, a very well-informed geographer, who died A.D. 24, calls the mountains in the western part of the island *Leuca Oré,* the Greek for *White Mountains*; so that propably we are not far wrong in supposing that the island is now called Candia, for the same reason that a part of Greece is called Albania, and England is still poetically termed Albion, *the White* country.

The ancient history of Crete is a strange, and an abundant, mixture of fable and of fact. According to mythologists it once witnessed the veritable "Golden Age," and was "the cradle of the Gods," a "little heaven below." When Jupiter had dethroned Saturn (the fabulists say), the former took up his abode in favoured Crete, and established himself on Mount Ida there, where his offspring, diffusing themselves among the nations, became the sources of civilization, and the objects of divine worship. But apart from fable, there is much evidence to show that Crete was a flourishing island in very early times. The great poet, Homer, was evidently familiar with the place, and thus he sings of it, 700 or 800 years before Christ: Κρήτη τίς γαῖ' ἐστὶ μέσῳ ἐνὶ οἴνοπι πόντῳ κ. τ. λ. Odyssey, Book xix, 172-7. "Crete is an extended island in the midst of the stormy main. The soil is rich and fertile. It contains an immense number of inhabitants. It is adorned with ninety cities. The inhabitants speak in various languages. We find there Achæans, valiant Eteocretes, Cydonians, Dorians, and godlike Pelasgians." The reader will notice that in the

above passage Homer gives ninety cities to Crete, but in the Iliad, Book ii, 649, he calls the island Κρήτην ἑκατόμπολιν "the *hundred*-citied Crete;" which discrepancy the scholiast accounts for without prejudice to the poet's memory, but in which it will be better for us to see an illustration of the words of our Delectus "Homerus aliquando dormitat," Homer sometimes nods. Virgil prefers the larger number, for he tells us that the Cretans "*Centum* urbes habitant magnas." The voice of history confirms these poetic utterances concerning the prosperity of Crete in ancient times. Under the wise legislation of the famous Minos, the Cretans enjoyed nearly a thousand years of almost unexampled political and social prosperity. "Nations are effaced from the earth like the monuments of their power, and after the revolution of ages we can scarcely trace in their posterity any remains of their ancient character. Some of them exist longer, others shorter; but we may almost always calculate the period of their duration by the excellence of their laws, and the fidelity by which they support and obey them. The republic of Crete being established on a solid basis, knew no foreign master for a period of ten centuries, and bravely repelled the attacks of those princes who attempted to enslave it. At length the hour arrived when the warlike and victorious Romans aspired to the empire of the world, and would suffer none but subjects or slaves to exist within the reach of their arms. Florus does not scruple to acknowledge that the Romans had no other motive for invading Crete but the ambitious desire of subduing the renowned native country of Jupiter. 'If any person wishes to know the reason which induced us to attack Crete,' says he, 'the true reason was our desire to subdue so celebrated an island.' The Cretans had appeared to favour Mithridates, and the Romans thought proper to declare war against them on that pretext. Marc Antony, father of the Triumvir, attacked them, with strong hopes of success, but was severely punished for his presumption and imprudence. The Cretans took a great part of his fleet, hung up his soldiers and sailors on the masts, amid the sails and cordage, and returned in triumph into their harbours. But their triumph was of short duration. Quintus Metellus was sent against them with a powerful armament, but met with an obstinate and vigorous resistance, which, however, he completely overcame in three years. His first care was to abolish the laws of Minos, and to substitute those of Numa. The island of Crete, united with the small kingdom of Cyrene, on the Libyan coast, formed a Roman province, which was at first governed by a pro-consul; but a quæstor and an assistant were afterwards sent there, and at last, as Suetonius informs us, it was put under the government of a consul."

The references to Crete in the sacred Scriptures are not very numerous, but deserve attention from the thoughtful student of inspired history. The island and its affairs are not mentioned in our translation of the Old Testament; but in the Septuagint, the Cherethites are twice called Κρῆτες—that is, Cretes or Cretans; and in that version of Zephaniah, ii. 6, the word Crete occurs. Our translation of the passage is:—"And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks," which, in the Septuagint is rendered: "And *Crete* shall be, &c."

Moreover, in all probability, Crete is included in the somewhat com-

prehensive word, *Chittim*, which Josephus identifies in part with Cyprus, and which, probably, means "the western regions." "The isles of Chittim," mentioned in Jeremiah ii. 10, might well be taken to mean the *western* islands, such as Cyprus, Crete, and the numerous adjacent islands of the Greek Archipelago. "For pass over the *isles of Chittim* and see; and send unto *Kedar*, and consider diligently and see if there be such a thing. Hath a nation changed their gods?" Here Chittim and Kedar are contrasted geographically; the latter being used to signify the East, and the former to represent the West. We may remark, in passing, that the island of Cyprus is often visible from Mount Lebanon, in clear weather, so that it and Crete, with the Archipelago, may naturally be included in that evangelical prediction uttered by Isaiah—"He shall not fail, nor be discouraged till he have set judgment in the earth, and the *isles* shall wait for His law." The first mention of Crete in the New Testament is in the Acts of the Apostles, ii. 11. The "Cretes," *i.e.* Cretans, spoken of there were some of the "devout men" who had come from all parts of the world—"out of every nation under Heaven"—to keep the Passover at Jerusalem, who were witnesses of the wonders of the day of Pentecost, and many of whom returned home believers in Jesus Christ. "It seems likely that a very early acquaintance took place between the Cretans and the Jews. The story in Tacitus (*Hist.* v. 2), that the Jews themselves were of Cretan origin, may be accounted for by supposing a confusion between the Philistines * and the Jews. . . . . Whatever conclusion we may arrive at on this point, there is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great, and the final destruction of Jerusalem. Gortyna seems to have been their chief residence; for it is specially mentioned (1 Macc. xv. 23) in the letters written by the Romans on behalf of the Jews, when Simon Maccabæus renewed the treaty which his brother Judas had made with Rome. In the same book, which, though not inspired, is certainly of historical value, we read (x. 67), "Furthermore, in the hundred threescore and fifth year, came Demetrius, son of Demetrius, out of Crete, into the land of his fathers." And later still, Philo makes the Jewish envoys say to Caligula that all the more noted islands of the Mediterranean, including Crete, were full of Jews. *Thus the special mention of Cretans, (Acts* ii. 11,*) among those who were in Jerusalem at the great Pentecost is just what we should expect.*

The word Crete next occurs in connection with St. Paul's shipwreck, recorded in the 27th chap. of the Acts. The wind being contrary when he was off Cnidus (verse 7) the ship was forced to run down to Cape Salmone, which lies at the eastern extremity of Crete; and thence under the lee of the island, to a place called Fair Havens (verse 8); thence after some delay an attempt was made to reach Phenice, for the purpose of wintering there (verse 12). Concerning this harbour, Phenice, in Crete, the historian says in verse 12, "that it lieth towards the south west and north west." The Greek is *βλέποντα κατὰ λίβα καὶ κατὰ χῶρον*; "*looking in the direction of the South West and North West winds;*" the *direction* of the winds, and not the points of *the compass*

* Some of the ancients supposed that the Philistines were the original inhabitants of Crete.

being referred to. However, the ship was prevented from reaching Phenice, for a sudden gale from the north east coming down from the high ground of Crete (κατὰ ὑτῆς), in the neighbourhood of Mount Ida, drove the ship to the little island of Clauda, (v.v. 13—16), whence she drifted to Malta. In the 9th verse of this chapter we read "Now when much time was spent;" which time refers not to that spent in actual sailing, but to the time of anchorage at the Fair Havens; so that in all probability the Apostle landed there, and preached the Gospel in the island. But he must have paid a second, and longer visit to the island, in company with Titus, his beloved friend and coadjutor; when he seems to have been very successful in preaching the Gospel, and planting Christian churches. To this visit the Apostle refers in his Epistle to Titus (i. 5.), where he says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." It is remarkable that no mention is made of Titus in any part of the Acts of the Apostles; so that our knowledge of him must be gathered from incidental references in St. Paul's letters. We give these references in the succint language of Dr. Doddridge. "Titus was a Greek (Gal. ii. 3.), and was probably converted to Christianity by St. Paul, as we may conclude from the title he gives him of *his own son after the common faith* (Titus i. 4.), though the particular time of his conversion cannot be ascertained. The earliest account of him we meet with (for Luke does not mention his name in the Acts) is in Gal. ii. 1., where the Apostle says he took him with him from Antioch to Jerusalem, fourteen years after his conversion, to attend the grand council that was held there in A.D. 49, and, as Titus was of Gentile parents, and consequently uncircumcised, St. Paul would not suffer him to submit to that rite, that he might not seem to abridge the liberty of the Christian Gentiles (ver. 3). Some years after this we find the Apostle had sent him to Corinth (2. Cor. xii. 18), to enquire into the state of things in that church, and particularly to learn what effect his former letter had produced. The intelligence Titus brought St. Paul at his return gave him the highest satisfaction, as it far exceeded all his expectations (chap. vii. 6, 13.); and as Titus had expressed a particular regard for the Corinthians, he thought proper to send him back again, with some others, to hasten the collections for the poor Christians in Judea (chap. viii. 6). After this, we have no more mention of him, till he is spoken of in this Epistle as having been with St. Paul in Crete. It appears that the Apostle had a very great regard for him, not only from his appointing him to take care of the church he had planted in Crete, but from the manner in which he speaks of his discharging the commission he gave him to the Corinthians, and the honourable terms in which he recommends him to them, as *his partner* and *fellow helper* (chap. viii. 23). This Epistle was most probably written in some part of St. Paul's last progress through the Asiatic churches, between the first and second imprisonment at Rome; and consequently the last of his Epistles, except the second to Timothy; but nothing can be certainly determined, either as to its date, or the place from which it was sent. Of course tradition has taken care to say much concerning Titus which is mere guess work, and fable. He is said to have died in Crete, at a very advanced age, at the modern

capital of the island Candia claims the honour of being his burial-place. A very early tradition makes Titus Bishop of Gortyna; and it is curious that on the old site of Gortyna is a ruined church, of ancient and solid masonry, which bears his name. The cathedral of Megalo-castron, in the north of the island, is also dedicated to Titus. We may also mention that his name was the watchword of the Cretans when they were invaded by the Venetians, and that the Venetians themselves, after their conquest of the island, adopted him to some of the honours of a patron saint; for, as the response after the prayer for the Doge of Venice was "Sancte Marce, tu nos adjuva" ("Holy Mark, do thou help us"), so the response after that for the Duke of Candia was, "Sancte Tite, tu nos adjuva" ("Holy Titus, take care of us"). We may also mention that one Andreas Cretensis (Andrew the Cretan), an ancient Bishop of Crete wrote rather a good panegyric of Titus, which was published in 1644, and which, among much more monkish matter, contains the following striking words:—"He was was the first foundation of the church of the Cretans; the pillar of the Truth; the support of the Faith; the never-silent trumpet of the evangelical heraldings; the loudest echo of the tongue of Paul."

In the Epistle to Titus (i. 12), St. Paul refers to the notoriously low *morale* of the Cretans, and in language which deserves notice. The words are, "One of themselves, a prophet of their own, said, 'The Cretans are always liars, evil beasts, slow bellies.' This witness is true. Wherefore rebuke them sharply that they may be sound in the faith." The "prophet" here referred to was a Cretan poet, probably Epimenides, who died in the sixth century before Christ; and is called a prophet because he laid claims to divine inspiration. It is not quite certain that Epimenides is the person referred to; but, if so, his words have been preserved "like straw in amber," for no other utterances of the poet remain. The words are evidently poetical, for they form one complete hexameter line:—

Κρητες α | ει ψευ | σται κακα | θηρια | γαστηρες | αργαι

"False Cretans! savage beasts, with bellies slow."

In these seven words, the Apostle brings at least three grave charges against the Cretans, all of which charges can be proved to be true. First, they are charged with being *deliberate, incessant liars* (*αει ψευσται*) and so notorious were they in this respect, that the proverb arose from it, *Cretizare Cretensibus*—"To play the Cretan with the Cretans"—which means, to be an awful liar. Secondly, the Apostle charges the Cretans with unusual ferocity of disposition. He calls them, *κακὰ θηριά*, "*evil beasts*;" and this sad charge is substantiated by abundant proof. To mention only one, an epigram of Leonides, quoted by Alford, says:—"The Cretans are always robbers and pirates: who of them has ever known what justice is?" The third charge against them which the Apostle makes, is in the strong language, *γαστέρες ἀργαι*—"slow bellies," "lazy gormandizers"—said of those who, by indulging their bodily appetites, have become corpulent and indolent; or, as Juvenal puts it, Satires iv. 107, "Mentani quoque venter adest abdomine tardus." We may also add, as a general remark, that the depravity of the Cretans was summed up in the proverb, *τρια κάππα κακιστα Καππαδοκία Κρήτη Κιλικια*—

"The three very worst C's are Cappadocia, Crete, Cilicia." A satirist would have applied to the inhabitants of all the places what the severe epigram applies to the last—

Vipera Cappadocem nocitura momordet; at illa,
Gustato periit sanguine Cappadocis.

"A spiteful viper bites a Cappadocian, and forthwith dies of the tasted blood."

It would seem that the Cretans have not yet left off the use of "*the long bow*," for which their forefathers were famous, both in a material and a moral sense, if we may judge from the following quotation from a recent number of the *Times*:—

"It would require an Epimenides, one of themselves, even a prophet of their own, to separate the truth from the falsehood, both in the Mohammedan narrative of the great battle, where 700 Christian soldiers were slain, and in the Christian certificate of the massacre of 500 women and children in caverns. A twilight of truth dawns on the story when we discover that there is a cavern quite in a different direction from St. Myron and Sarkos, called the Grotto of Melidonê, about half-way between Candia and Retimo, in which there is an inexhaustible well of the purest water. Into this cavern 300 souls retired, after having laid up provisions for a year. Those who sought refuge in it were old men, women, and children, who were unable to retire with the armed men into the recesses of Mount Ida. The Mohammedans attacked the entrance to the cavern, but, in attempting to force their way in, they lost 24 men. The Bey then sent a Greek female slave into the cavern with a message, declaring that the Christians should not suffer any ill-treatment if they would come out and give up their arms. The Christians shot the woman, and pushed her body to the entrance of the cavern. The Bey, on seeing it, took a large stone, and threw it before the entrance; all the Mohammedans did the same, until the mouth of the cavern was encircled by a high barricade. Next day they collected dry brushes, wood, resin, straw, and masses of other inflammable materials, which they threw in between their barricade and the mouth of the cavern. The smoke gradually penetrated into the furthest recesses of the grotto, and filled the most distant passages, to which its inmates retreated. Every soul perished. But this horrid massacre occurred in the year 1822, and a description of it, with engravings from a sketch of the grotto, will be found in *Pashley's Travels in Crete*. Greek writers, talkers, and politicians, not repudiating their character in St. Paul's Epistle to Titus, appear to consider the massacres of 1822 a means of arousing the sympathy of Europe against the Sultan's government as effectual in 1866, as they were in 1822."

The following extract from the *Encyclopædia Britannica* will conclude what we have to say concerning "the Bishopric of St. Titus":—

"Candia (the ancient Crete); an island in the Mediterranean, S.W. from the Morea, and extending from 34° 55′ to 35° 42′ N. Lat., and from 23° 30′ to 26° 20′ E. Long. Its extreme length is about 160 miles; in breadth it varies from 6 to about 45 miles. It is traversed from east to west by a range of hills, the highest of which, Psilorati (the ancient Ida), rises to an elevation, according to Sieber, of 7,674 feet, and is capped with snow till Midsummer. Its sides are steep and cavernous. On the S.W. are the White Mountains, which descend almost to the coast, and are infested by the Sphakiotes, a tribe of native banditti, and pirates, who have defied all the efforts of the Turks to exterminate or subdue them. The northern coast of the island is deeply indented with bays, which are protected by the headlands of numerous offshoots from the central chain, and afford tolerably good anchorage. The ports and principal towns of Candia are ranged along this coast at the entrance of the valleys, which form the only accessible points from the sea. The southern coast is precipitous and inaccessible. The climate in the uplands of Candia, where the rain is rapidly drained off by the mountain torrents, is exceedingly good; but the low grounds in autumn are often flooded and rendered unhealthy by exhalations. The mountains on the north are covered with forests, and afford pasture for sheep, goats, and black cattle, besides being abundantly stocked with game. The soil of the valleys, though highly fertile, is too light for the cultivation of grain, which the inhabitants are obliged to import in considerable quantities from Egypt and Barca. The principal

source of profit to the inhabitants is derived from the culture of the olive, and the extensive manufacture of oil and soap, which form the staple of their exports. There is an inconsiderable trade in wine, silk, flax, and cotton; but the oppressive exactions of the Turkish government are gradually diminishing; the industrial resources of the island—linen, woollen, and cotton stuffs—are generally manufactured only for domestic use. The peasantry are a rude and uncultivated race, and their mode of agriculture barbarous in the extreme. No trace has been found of the iron mines which are said to have existed here. The island is divided into eight bishopries, belonging to the Greek Church; the metropolitan resides at the capital. For the purposes of administration it is divided into the three provinces of Candia, Retimo, and Canea, which are governed by distinct civil officers, under the Turkish Viceroy of Egypt. The population of Candia is estimated at about 163,000, of which by far the greater part consists of Greek Christians. The golden age of Candia, if we except the fabled reign of Saturn in the island, was during its subjection to the Venetians, to whom it was sold by the Byzantines in 1204. Notwithstanding the prolonged and vexatious resistance of the Sphakiotes to the Venetian governors, the inhabitants were placed under a popular administration, and enjoyed, for nearly four centuries, the greatest political and religious freedom. With very little foreign aid, they continued to repel the hostile invasions of the Genoese and Turks till the middle of the seventeenth century. In 1644 began the contest between the Venetians and Turks for the occupation of Candia, which lasted for nearly 25 years, and resulted in the transference of the island into the hands of the latter. The Candiotes were assisted by grants of money from the Western powers, and reinforced by bands of French, German, and Maltese crusaders, who sallied out against the Turks at the especial command of the Pope. The resources of so small an island could not, however, long hold out against the overwhelming numbers of the besiegers; but it was not till nearly 31,000 Christians had been slain on the ramparts, and in sorties, and the fortifications were crumbling to pieces under the severe cannonade, that the town of Candia was surrendered to the enemy in 1669. Since that time Candia has never regained its commercial prosperity, and the inhabitants have been involved in perpetual contests with the Turkish government. In 1830 the Turks were compelled by the European powers to cede it to the Pacha of Egypt, but it was again restored to Turkey in 1840; and the improvements in the island, which in the interval Mehemet Ali had projected and begun, were frustrated by an unsuccessful rebellion, which broke out in the following year."

SHORT NOTES.

THE BISHOPRIC OF CALCUTTA.—The see of Calcutta is not to be confounded with the crowd of colonial bishoprics which it is the fashion in England to regard with a feeling of contempt. It is considered the most dignified ecclesiastical appointment out of England. During the last fifty years, it has been filled by men who had attained an eminent position in the Church at home, as the names of Middleton and Heber, of Daniel Wilson and Cotton will testify. But though it is endowed with £5,000 a-year, and a palace—the only one in Calcutta, for the Governor-General lives in Government House—and the bishop ranks above the Commander-in-chief in the table of precedence, and receives a salute of fifteen guns when he proceeds on his visitation, it has been going a-begging among the parishes of England. It has been refused by

twenty clergymen to whom it was offered. Never has the *nolo episcopari* been pronounced so extensively or more sincerely. It has at length been taken by Mr. Milman, the vicar of Great Marlow, a name hitherto unknown except in the Church Directory; but he is the nephew of a man of celebrity, Dean Milman, and he is said to have been a friend of the late Bishop Cotton. We have been curious to learn to what section of the Establishment, High Church, Broad Church, Low Church, Dry Church, or Ritualistic Church—such are the varieties of creed which have sprung up in spite of the Act of Uniformity—he belongs. But while one journal says he belongs to the Dry Church party, another affirms, with equal confidence, that he is High Church, though not Ritualistic. If so, he will be the first High Church bishop of the see, and will find himself strangely placed amidst the liberal community of India.

RITUALISM.—The battle of Ritualism still rages with unabated fury in the bosom of the Establishment, and the Press teems with publications on the subject. It is not a mere question of albs, and stoles, and chasubles, and other articles of ecclesiastical millinery. These are the mere symbols of doctrines which Protestantism has eschewed. The fundamental dogma of the sect is that Protestantism was a great misfortune, from which it is the vocation of the present age to deliver the country. The question of the Eucharist, and the Real Presence, is the centre of the present movement, and the establishment of the doctrine of Transubstantiation; that is, of the power of the priest ordained by Apostolical succession, to work miracles at his will, its object. The "High celebration of the Service" is but a pusillanimous name for the Mass; and some of the Ritualistic churches have been emboldened openly to designate the sacrament as "High and Low Mass." Dr. Pusey advocates auricular confession, and others are endeavouring to bring in purgatory, and the celibacy of the clergy, and all the other dogmas and practices of Rome. It is Popery without the Pope, but he will not long be wanting. It is a strange feature of the times that what Popery is losing in Italy, by the closing of the religious houses, the secularization of ecclesiastical property, the decay of priestly influence, the establishment of freedom of thought, and of the liberty of the press, it seems to be gaining in England, once considered the bulwark of Protestantism. The Church, established by law on a Protestant platform, and fortified with endless statutes, stands paralyzed before this movement. Two centuries ago, one of the charges which sent Archbishop Laud to the block was the practice of Romish ceremonies at the church of St. Catharine Cree, far less demonstrative than those which are openly practised in London every day. There seems to be no power in the Church of England to prevent the audacious dissemination of principles and doctrines utterly repugnant to its Articles. It is among those religious communities which have been established on the Voluntary principle, without any penal sanctions to enforce doctrine, that the fundamental truths of Christianity continue to be inculcated, without any exception. May this distinguished honour never be dimmed. How appropriately do the remarks of Robert Hall—whom, it appears, that the Bishop of London has recently canonized by his approbation—in his incomparable review of "Zeal without Innovation," apply to the oin-

cumstances of the present time:—"Our pastors cordially embrace the doctrines contained in your Articles, and as this cannot be affirmed of the majority of yours, the question of perpetuity is reduced to this amusing theorem:—In which of two given situations will a doctrine last the longest—where it is believed without being subscribed, or where it is subscribed without being believed?"

FALSE WEIGHTS AND MEASURES.—There are few facts which more clearly show to what a low ebb public morals have sunk in England than the reports with which the public papers are constantly filled, of convictions for false weights and measures, some of them for the third, and even fourth offence. In former days the crime was checked by nailing the ears of the offender to the pillory. We seem to have passed from the extreme of severity to the extreme of leniency. At the present time the man who has feloniously defrauded the poor of £10 during the year is fined twenty shillings; and the penalty itself becomes a new incentive to fraud. Doubtless, as soon as we have a strong government instead of a weak administration, some stringent enactment will be passed to repress this villany, and vindicate the national honour. Meanwhile, we must look to the voluntary Churches which take credit for the maintenance of discipline, to sustain the cause of Christian morality. One of the papers, in noticing the fact that there had been eight hundred convictions across the river, asserts that among the delinquents there were many habitual attendants at the church and the chapel. We are assured in Holy Writ that "a false weight is an abomination to the Lord." It ought equally to be an abomination to a Christian Church. It is essential to the honour of Dissent that this imputation should be boldly met. We are confident we shall be supported in calling on all the churches in our connection to institute a strict investigation of this foul charge, and ascertain whether any of the names which have obtained a disgraceful notoriety in the papers are also to be found on the church books. If the church should happily be found to be free from this taint, let the fact be distinctly published. If otherwise, let there be an immediate lustration to purify it.

THE CHURCH MILITANT.—Some of the members of the Evangelical section of the Church of England have made arrangements, and raised subscriptions to bring the question of Ritualistic innovations to a legal scrutiny, by prosecuting some of the clergy who have introduced them. An influential evening journal, which is generally correct in its information, states that the Ritualists are about to retaliate on the Low Church party, and that two laymen of the Anglo-Catholic sect have each lodged £1,000 in a bank, to be employed in prosecuting suits against some of its members. Irrefragable evidence of several notorious breaches of the plain letter of the rubric is said to have been obtained at the parish churches of St. Marylebone and St. Mary, Islington, the clergymen of which have joined in protesting against the Ritualism of St. Mary Magdalene, Munster-square, St. Alban's, Baldwin-gardens, and St. Matthias, Stoke Newington.

Correspondence.

AN EXAMPLE TO THE CHURCHES.

To the Editor of the Baptist Magazine.

Dear Sir,—The value of an example not being affected by the name of the church, we need not state the locality of the church now mentioned, further than to say that it is one of the largest in the county of Lancaster.

In this church, a number of the members, principally teachers in the Sunday-schools, feeling the necessity of more active effort for the spiritual benefit of the thousands in the highways and hedges, and the duty of every believer, personally and actively to labor in the cause of the Redeemer, resolved to make an effort to organize and extend such efforts on the part of the members of the church.

With the concurrence of the pastor and deacons, a meeting was called of all those who were believed to be favourable to such a movement; and after a statement from one of their number of the object and intention of the meeting, in which those present showed their entire sympathy, a friendly discussion ensued upon the best mode of carrying out the objects contemplated.

The plan finally decided upon was, not to form an association separate from the church, but to assume that every member was, by his or her profession, called upon to devote himself or herself to active service, and to appoint a committee of the church to adopt such measures, and form and carry out such plans as would effectually bring into action and efficiently organize the isolated and separate efforts of all who had been previously engaged in such work, and to increase the number of labourers in the vineyard.

The efforts contemplated are what is called *lay* preaching, Sunday and Ragged-school teaching, tract distribution, cottage-meetings, and visiting, and other kindred attempts to improve the condition of our fellow-men.

We think this is an example well worth following in all our churches, according to their ability and opportunities, and feel satisfied that wherever it is carried out in earnestness and sincerity, the true spirituality and zeal *and peace* of the churches will be increased and revived, our pastors' hands will be strengthened, and their hearts encouraged, and God will be glorified.

Something of this kind, and a larger manifestation of a Missionary spirit on the part of the individual members of our churches we are convinced are the great want of the Church in these times, and only by some such means can the necessities of our increasing population be met, and the cause of Christ extended.

I am,

Yours faithfully,

"One of Them."

Liverpool, 11*th Jan.*, 1867.

THE WIDOW OF CHRISTMAS EVANS.

To the Editor of the Baptist Magazine.

Holyhead, Jan. 7, 1867.

Dear Sir,—In the article "Recent Deaths—Mary Evans, the widow of the late Rev. Christmas Evans"—I was exceedingly sorry not to find a reference to Mr. Spurgeon's kindness and benevo-

lent care of the poor widow in subscribing towards her support for six years, five shillings per week, a mark of respect to the memory of Christmas Evans. I am anxious to tender my warm thanks to the rev. gentleman publicly for his benevolent care for the poor widow for so long a time. My having been a constant subscriber to the BAPTIST MAGAZINE for forty years and upwards, is a plea for my thus writing to you. And if you will publish this as soon as possible, you will greatly oblige,

Yours, dear Sir,

Very respectfully,

WILLIAM MORGAN.

[All honour to Dr. Morgan and to C. H. Spurgeon, and to all who enable the Trustees of the BAPTIST MAGAZINE to assist the widows of our Ministers. ED.]

Reviews.

Biblical Commentary on the Book of Job. By F. DELITZSCH, D.D.: Translated by the Rev. F. BOLTON, B.A. Edinburgh: T. & T. Clarke, 1866.

THERE is no book of Scripture on which so many learned commentaries exist as the Book of Job. The language, the simple dramatic form of the book, the subjects discussed by the various interlocutors, stamp it as amongst the most remarkable writings of antiquity, and render it difficult to resist the impression that it reveals the conflicting thoughts of the men of the patriarchal age. Scarcely any two writers agree in opinion as to the authorship and date of its composition, while their views as to the design of the author are more or less influenced by the desire of the commentator to establish its early or later origin.

Opinions on the age of the book may be classed under three heads. The first opinion is, that the composition must be referred to the time of the Babylonish captivity. The second, that it was written about the period of Solomon. The third, that it must be given to the times of Moses. The first opinion is generally discarded by recent German writers, most of whom prefer, with Dr. Delitzsch, to treat the book as the outcome of the intellectual activity of the age which produced the books of Proverbs and Ecclesiastes, to which the Book of Job is supposed to bear some resemblance. Of this opinion is Hengstenberg. The weight of argument seems to us to preponderate in favour of the third opinion, and it may not be uninteresting if we place before our readers the main reasons for this conclusion.

1. It is admitted by all that there is, throughout the book, a most singular absence—"studious avoidance," Dr. Delitzsch calls it—of all reference to the Mosaic law, or the prophecy, history, worship, and even to the religious terminology of the Israelites. When we remember how *every* other book of Scripture written after the Pentateuch, is, as it were, saturated with the ceremonies commanded to be observed, the laws given for the people to obey, and the wondrous facts of their history, it is almost inconceivable that the author of the book of Job could have avoided some reference, some incidental allusion, which would have betrayed his relations with Israel, and knowledge of their polity. For it is clear that the author

possessed a wide knowledge of human affairs, and must have been acquainted with that Jehovah who had made Himself known to Israel alone. He worships the same God that the Patriarchs did, and his conceptions of the Divine nature correspond in all respects with the revelations they had enjoyed. His religious ideas are those of the descendants of Abraham, and his faith is of the same nature as that which strengthened and guided Isaac and Jacob in their pilgrimage.

2. The relationships of Job are all of them patriarchal in their character. There is no trace of a priesthood. The father of the family stands in this relation to God. Like Abraham, Job intercedes with God for his children, and approaches the Divine presence with prayers and sacrifices, not such as are appointed by the Law, but such as patriarchal custom had sanctified. Job is the prince and judge of his tribe, and the honoured head of his clan.

3. The language of the book is archaic, obscure, with many obsolete words, and allusions to long-forgotten traditions. "Firm, compact, sonorous as the ring of a pure metal; severe, and at times rugged, yet always dignified and majestic, the language belongs to a period when thought was slow, but profound and intensely concentrated, when the weighty and oracular sayings of the wise were wont to be engraved on rocks with a pen of iron and in characters of molten lead." (Smith's Dict. of the Bible, Art. *Job*.) Ewald, Renan, and other eminent critics, all concur in this view, and can only resist the force of the conclusion, which this admission justifies, by attributing it to the art of the writer. But there is no book in existence which bears more thoroughly on its face the marks of directness, naturalness, and honest work.

4. The allusions to idolatry which the book contains prove that it was written when idolatry existed only in its earliest form—that of the worship of the host of heaven. In chap. xxxi., Job, when protesting his uprightness, says: "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the Judge; for I should have denied the God that is above." This language is strikingly illustrated by the frequent references in the Pentateuch to this earliest form of idolatry. Thus Deuteronomy iv. 19, we read: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon, and the stars, and all the host of heaven, shouldest be driven to worship them and serve them." See also chap. xvii. 3. After this date, we read, in the history of Israel, of other deities—Moloch, Baal, and Ashtaroth. As years rolled on, the degradation of the divine nature into multitudes of gross and earthly forms displaced the worship of the heavenly host, and marked the growth of the increasing alienation of men from God. But Job is ignorant of the monstrous deviations of later times, and it is reasonable to suppose that the writer of his history lived when the viler idolatries of Israel were unknown. If so, the book must be referred to a period antecedent to the decrees of Sinai, to a time when the patriarchs wandered beneath the bright skies of Mesopotamia.

5. In addition to these facts, Hengstenberg has proved that the references to Egyptian scenes and customs which the book contains accord with the period referred to. The same is also true of references to other nations. In chap. i. 17, we read of the Chaldeans; Ewald sees, in this, a reference to the Chaldeans who, in the seventh century before Christ, seized the Assyrian empire; and Renan affirms that they first appeared as marauders in the days of Uzziah. But not only have we in the book of Genesis a proof of the existence of a people bearing this name in patriarchal times, but the recent discoveries of Rawlinson establish beyond further question the accuracy of the record. At the same time, the objection to the antiquity of Job is removed, and the correspondence of the incidental allusions with the facts of the time is remarkably shown.

With these data before us, no weight can be given to the idea that the moral

purpose of the Book of Job is the same as that of the Proverbs and Ecclesiastes; that these books show a similar stage of speculation and religious thought. A comparison of the writings seems to us to prove the exact opposite, and that the design of the writers is totally dissimilar. If it be said that the Book of Job evidently refers to the Solomonic discourses and proverbs, and quotes some of the sayings of the wise king, the truth is the other way. Solomon quotes Job; not Job, Solomon. It is not criticism to decide on such grounds the later origin of the book; it is the result of a conclusion. The slightest inspection of the passages shows that if there is quotation in the case at all, the Proverbs must be regarded as the later book of the two.

The weight of argument being then in favour of the antiquity of the book, it becomes an interesting question, who can have been the author? It is not likely now that a satisfactory answer will ever be given. Yet there are some considerations which render it not improbable that the opinion of the Talmuds and the Fathers of the Christian Church, that Moses was the author, is correct. Notwithstanding that Herder dogmatically says, "Moses certainly is not the composer of the Book of Job," and Dr. Delitzsch as positively affirms that this opinion "would surely never have suggested itself to any one," had not there been such a "studious avoidance" of all reference to Israelite laws and customs, the Mosaic authorship has been revived by Ebrard, and that for reasons which we will briefly indicate.

The author was obviously an Israelite, since his ideas are all drawn from the revelation which only that people enjoyed. But he was well acquainted with all the learning of his time, knew Egypt, and the religious institutions of the surrounding people. Though written in Hebrew, all writers agree that there is a singular alliance between the language of this book and the cognate languages, the Arabic and Aramæan. Eichorn indeed says that the author was a Hebrew living in Arabia, and Hengstenberg adds, that he was acquainted with the tongue spoken in the southern part of Palestine, where perhaps he may have for some time dwelt. Hertzel thinks that the book may have been written in Egypt.

Now all this wonderfully corresponds with the life and character of Moses. He was learned in all the learning of the Egyptians, while he derived his religious knowledge from his mother's Hebrew lips. He may have composed this book when a sojourner in Midian, may there have met with the prince patriarch himself, and listened to the pleadings and reasonings of the sufferer and his friends. Before he was sent forth to deliver Israel from bondage, or received the "ten words" on Sinai, and the system of rites and laws which he gave from God to His emancipated people, or had had revealed to him in his lofty communion, when he spake with God face to face, more of the glorious nature of the Being, whose commissioned messenger he became, Moses may have filled up portions of the leisure he enjoyed, while tending the flocks of Jethro, by recording the story of Job's affliction and the mystery of Divine love it taught. Capacity, position, opportunity, all are to be found in Moses, and unite in fixing on Moses the authorship of this book; every argument for its antiquity adds to the strength of the opinion. The book is worthy of such an origin, and it fits in with all that we know of the life and character of the great lawgiver of Israel.

Before dismissing Dr. Delitzsch's volume, we must remark that, valuable as it is, the author, at times, seems to us to allow dogmatic prepossessions to influence somewhat his judgment. The ancients, we think, knew more of God, and of man's destiny, than critics are sometimes willing to allow. "God made man upright." It is man who "has sought out many inventions." Our modern critics too often write as if "man's inventions" were God's creation, and speak of their ignorance as if they had not lost Divine knowledge through their own guilty rejection of it.

A Critical and Exegetical Commentary on the Book of Exodus, with a New Translation. By J. G. MURPHY, LL.D. Edinburgh: T. & T. Clark. 1866.

THE views expressed by Dr. Murphy in his preface, on the interpretation of the inspired records, are both wise and suited to the present aspects of Biblical criticism. Nothing is more certain than the disturbing influence, which the views of philosophy and science that we may happen to entertain, have on the interpretations we give to any book, whether of ancient or modern origin. We cannot help coming to the perusal of any work with the results of previous circumstances and thought acting on our minds. We look at every subject through spectacles, and it is only by watchfulness that we can check the chromatic aberrations occasioned by our education, and the thousandfold currents of thought and custom which impinge upon our minds from every direction. The old Rabbis, the Fathers of the Church, the Reformers, have all come to the interpretation of Scripture under the influence of the thought, scientific or otherwise, of their nation and time. No wonder that the *meanings* they have given to Scripture are found by others, in other times and places, erroneous; or are discovered to be opposed to some new philosophic dogma or scientific discovery. Hence our interpretations of Scripture need revision as the ages roll on, as new systems of thought arise, or as the human race makes progress. Not perceiving that interpretations are not Holy Writ, many men who are sceptical, or who are indifferent to true religion, hastily conclude, because accepted views are set aside by modern discoveries, that Scripture contradicts science, and is, therefore, not of God. Offer them a new interpretation by which the two authorities are harmonized, and we are charged with twisting Scripture to meet the exigency.

Now nothing can be more uncritical or unfair. It is unfair to apply scientific tests to Scripture, or to judge it by metaphysical standards. For in the first place the Scriptures neither teach science nor philosophy, nor were they written for men of science and philosophers as such. And secondly, the Scriptures aim to express their facts and truths in common language for the benefit of all classes of men. It is their glory that they address themselves to every order of mankind. To be intelligible to ordinary people, they must speak their ordinary language, which is everywhere founded on the obvious and phenomenal. As when we say, "The sun sets," the expression conveys truly an apparent fact, whatever may be the scientific explanation of it. The scientific explanation can never fix itself in the popular language, because it would not express what the popular eye sees or thinks it sees.

Now a very large portion of the assumed contradictions between science and Scripture, has its origin in the forgetfulness or neglect of this principle; and in this, and in a previous volume on Genesis, Dr. Murphy has elucidated several passages by applying it. For this reason we welcome his new contribution to the exposition of the Pentateuch, and commend it to our readers.

Dr. Murphy does not load his page with references to the learned disquisitions of preceding commentators; yet it is obvious that he is not unacquainted with them. He gives the results of his own independent research, while keeping the objections of the sceptical school in view. He has, therefore, produced a most readable and instructive volume, adapted for intelligent men. Scholars will indeed peruse his pages with respect, but for fuller discussions must resort as before to the critical works of men of their own class.

Gouge on the Epistle to the Hebrews. Two vols. 4to. Edinburgh: James Nichol.

DR. GOUGE was one of the celebrities of London in his day and generation. Such was the fame of his ministry, that when the godly Christians of those times came out of the country to London, they thought not their business

done unless they had been at Blackfriars' lecture; and so for thirty-five years, on each Wednesday morning, the learned, grave, and reverend divine addressed multitudes that flocked to hear him, and among them not a few "pious and judicious gentlemen of the Inns of Court" (the last epithet being doubtless used forensically), "divers city ministers," and "well-disposed citizens." *Tempores mutantur*, the *judices, cleri*, and *cives* are now hard to be convened in ante-meridian hours, though, thanks be to God, we have a few who could still pass for Jethro's Justices of the Peace, viz., "able men, such as fear God; men of truth, hating covetousness." Through thirty years Dr. Gouge lectured on the Epistle to the Hebrews, at his Blackfriars' Wednesday morning service, and through twenty years Matthew Henry preached his week-day lecture on the Questions of the Bible, beginning with, "Adam, where art thou?" and concluding with, "What city is like unto this great city?" And Manton preached one hundred and ninety sermons on the cxix. Psalm; and many such systematic courses of Theology and Cases of Conscience were discussed by the painstaking and godly ministers, and afterwards perused in the country mansions of England's gentry.

Poor is the theological library that has not scores of folios bearing bookplates and coats of armour testifying that there was a time when the great men of this land were imbued with a love of God's truth. How else could Charnocke and Howe, and Flavel and Owen, and a score of others, have defrayed the costly press-work which has perpetuated their burning thoughts and winged words to our deteriorated times. We have before us one volume, in weight avoirdupoise the larger part of twenty pounds, with 1167 folio pages on the single text, "The weapons of our warfare are not carnal, but spiritual," &c., and it bears as a crest an arm bent, bearing a laurel with the motto *Maxima paulatim*. There is not a firm in the Row that could publish such books now without certain bankruptcy before their eyes.

But to return to Dr. Gouge. The strong point in his ministry was evidently logical analysis. We could wish that systematic teaching were more prevalent in the pulpits of the present day; and although we can hardly recommend our brethren to try the patience of their hearers with such lengthened courses of subjects as our Puritan ancestors pursued, we do advise them to adopt a comprehensive range of teaching, so that no part of the Divine Word may be disregarded by their hearers.

The *sensational* must not sacrifice the *systematic* in our public assemblies. And we do moreover think that the diligent and exhaustive process of exposition adopted by some of the ancient divines would be a worthy object of study by our young ministers. Very many of the trains of thought pursued by Dr. Gouge, if clothed in modern dress, and accompanied by modern illustrations, would form useful discourses. We thank Mr. Nichol for this valuable contribution to our bookshelves, and reiterate our recommendation that deacons and wealthy members of our churches should generously present this series to their pastors.

Biblical Commentary on the Books of Samuel. By C. F. KEIL, D.D., and F. DELITZSCH, D.D., translated from the German by the Rev. JAS. MARTIN, B.A. Edinburgh: T. & T. Clark. 1866.

THIS is one of the most valuable volumes of the series of which it forms a part. We possess very few good commentaries on the Books of Samuel, and no critical work to compare with it. No recent objection escapes the learning of its authors. With their solutions of difficulties we do not always concur; but the discussion is always masterly and instructive. For the study of our pastors such volumes are invaluable; and the fruits of their researches in a mine like this will be seen in the fulness of their knowledge, and in the power with which they are enabled to defend, against all objections, the great acts and truths of Divine revelation.

Memoir of Colonel Wheler. By MAJOR COWAN, with preface by MACLEOD WYLIE. London: Morgan and Chase.

THIS Memoir is one of the illustrations of a subject which we hope will, next

month, be discussed in our pages: "The Influence of Christianity on Society in India." Col. Wheler was a devoted and zealous Christian, who suffered not a little for his fidelity to the Saviour.

Credibilia; or, Discourses on Questions of Christian Faith. By the Rev. JAMES CRANBROOK. Edinburgh: Fullarton and Co., London and Edinburgh.

THE perusal of this work has afforded us no pleasure. We are not aware of the denomination to which its author belongs, but we do wish, both for him and his hearers, that with less affectation there might be in his discourses a clearer enunciation of the way of salvation through Jesus Christ.

Living unto God; or, Chapters in aid of Christian Life. London: Elliot Stock.

A SERIES of reprints from our worthy contemporary the *Church*.

Why are we Dissenters? By EUSTACE R. CONDER, M.A. New Edition. London: J. Snow & Co.

WE are glad to find that a second edition of this excellent little treatise is called for. It is just the thing for those who want to know the reasons and the spirit which actuate Evangelical Nonconformists.

The Imperial Bible-Dictionary, Historical, Biographical, and Doctrinal; including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures; and an Account of the Several Books of the Old and New Testaments. Edited by the Rev. PATRICK FAIRBAIRN, D.D. With Seven Hundred Illustrative Engravings. Blackie & Son. Two Vols.

THIS work has been noticed by us more than once, in the course of its publication in parts, and had our hearty commendation. We congratulate both the editor and publishers on its completion, and the effective manner in which they have accomplished their respective tasks. The simplicity, clearness, and reverence for God's Word by which it is marked throughout, are its special recommendations; whilst the names of the writers are a guarantee for its general excellence. No Sunday-school or Church-library should be without a copy.

The Domestic Circle. By the Rev. J. THOMSON. Edinburgh: Johnstone, Hunter, and Co.

AN excellent representation of the duties which devolve on the several constituents of the family.

Curfew Chimes; or, Thoughts for Life's Eventide. By Dr. MACDUFF. London: J. Nisbet & Co.

SELECTIONS of Scripture, with original poetry, intended for, and appropriate to, the aged reader.

Congregational Church Music, Voice Parts, Treble and Alto; Tenor; Bass; Solfa Treble, and Alto. London: Jackson, Walford, & Hodder, Paternoster-row.

HAVING already directed the attention of our readers to this work, in the review of the larger edition, we have only to announce these handy pocket-editions of its companion voice-parts.

The Works of Henry Smith, including Sermons, Treatises, Prayers, and Poems. Vol. I. Edinburgh: James Nichol.

IN a recent number we reviewed another edition of Smith's Sermons. Of this, which is published by Mr. Nichol, we need only repeat the words of its editor, that "it is unquestionably the fullest, the most accurate, and the most elegant, hitherto published." Mr. Nichol's series of Puritan Divines, although excellent and unparalleled in its first series, is greatly improved in the typography of the later volumes.

Simple Truths spoken to Working People. By NORMAN MACLEOD, D.D. London: A. Strahan.

A DOZEN addresses delivered at the Barony Mission Chapel, in Glasgow, by Dr. Macleod, all of them characterized by simplicity, force, and an evangelical spirit.

Essays for the Times on Ecclesiastical and Social Subjects. By JAMES H. RIGG, D.D., Author of "Modern Anglican Theology." London: Elliot Stock. 1866.

MOST of these essays have already appeared in the *London Quarterly Review*, or been delivered as lectures. The writer is an esteemed minister of the Wesleyan body, to the members of which the reprint of these papers in this more permanent form will be especially welcome. They have some claim to originality, and indicate a vigorous and independent mind.

Intelligence.

LONDON BAPTIST ASSOCIATION.—On Dec. 20th, the foundation-stone of the first new chapel to be erected by the London Baptist Association was laid by the president, the Rev. W. Brock. The day was very foggy, and consequently the attendance at the afternoon-service was but small, but the proceedings throughout were of the most enjoyable character, and augured well for the future of the work of the Association. The site of the new chapel is in Upper Holloway,—within twenty minutes' walk of the Rev. F. Tucker's chapel, in the Camden-road. The ground has been cleared and the walls are a few feet high, so that the internal dimensions of the building can already be discerned. The chapel will accommodate 1,000 persons. The proceedings commenced at three o'clock. The Rev. F. Tucker, B.A., of Camden-road Chapel, and the Rev. J. Barnard, of Highgate, conducted the devotional service, after which the Rev. W. G. Lewis, of Westbourne-grove Chapel, on behalf of the Committee of the London Baptist Association, presented the Rev. W. Brock with a handsome trowel, which had been subscribed for by the members of the committee. The stone was then laid, amidst cheers, and the Revs. W. Brock and C. H. Spurgeon addressed the meeting. In the evening a public meeting was held at Camden-road Chapel, the Rev. W. Brock in the chair. The speakers were Revs. A. G. Brown, C. Bailhache, W. G. Lewis, C. H. Spurgeon, F. Tucker, and J. Benham and W. Olney, Esqs.

EASTGATE, LOUTH.—A Welcome tea-meeting in connection with the settlement of the Rev. C. Payne, as pastor of the Baptist church, Eastgate, Louth, was held in the School-room on Thursday, December 27, 1866. Among those present were representatives from most of the Dissenting congregations in the town. Ater tea there was a public meeting, presided over by William Newman, Esq., one of the deacons, who in the name of the church very cordially welcomed their newly-elected pastor. Appropriate addresses were then delivered by the Revs. William Orton, T. Horsfield, late pastor of the church, Dr. Underwood, President of Chilwell College, J. Taylor, of Alford, and T. Burton, (Baptists), William Herbert (Independent), — Hodgson (Primitive Methodist), — Bond (Free Methodist).

CHESTERFIELD.—The Rev. W. B. Birt, having resigned the pastorate of the Baptist church, the members of the Bible-class and other friends met on Dec. 13, to present him with a handsome gold watch as a testimonial of their affection and esteem.

COWES, ISLE OF WIGHT.—On December 10, a Baptist church was formed in this place. Rev. C. Williams, of Southampton, preached On the Nature of a Christian Church, Rev. E. G. Gray, of Newport, administered the Lord's supper. Rev J. Hunt Cooke, of Southsea, addressed the church and spectators. Their place of meeting is the Foresters' Hall; number of members 30, congregation on the Lord's day about 300.

RYDE, ISLE OF WIGHT.—The first anniversary services of the Baptist Church, at present meeting in the Assembly Rooms, have lately been held. On Lord's-day, Dec. 9th, two sermons were preached by the Rev. W. Corden Jones, of Ventnor. On the 11th, a public meeting was held, when a statement of the very satisfactory and encouraging results, under the Divine blessing, of the past year's co-operation for the support of public worship and for missionary purposes, was laid before the meeting. Appropriate addresses were delivered by the Revs. W. C. Jones, of Ventnor; J. Neobard, of Forton; H. Kitching, of Landport; J. Smith (Primitive Methodist) of Ryde; and Dr. Hardin, of Southsea. On the following day, tea was given to the children, belonging to the Sabbath-school, and others—for whom there was also provided some music, and a Christmas tree. On the 13th, the Rev. E. G. Gange, of Landport, preached. No collections were made — nor has any appeal, except for missionary purposes, ever been made by the friends,—public worship being supported entirely by stated subscriptions amongst themselves, and such voluntary contributions as are placed in the box.

STRATFORD GROVE CHAPEL.—A very interesting and numerously-attended meeting was held in the School-room adjoining this chapel, on the evening of Sept. 20th, for the purpose of taking farewell of the Rev. G. W. Fishbourne and his highly esteemed family, who have removed to Bognor, in Essex.

The Rev. Mr. Fishbourne having been pastor of the church assembling at Stratford Grove for about fourteen years, has earnestly laboured, together with Mrs. Fishbourne and family, for the prosperity of the cause of Christ there; and they have lived in the affections of a united, working, and happy church. Tea being over, a public meeting was held, at which Joseph Freeman, Esq., the senior deacon, presided, and the room was filled with a large company. After singing and prayers, Mr. Freeman, with much feeling, and with expressions of affectionate regard, presented to the Rev. Mr. Fishbourne, in the name of the church and congregation, a testimonial, consisting of a very beautifully illuminated and framed address, accompanied by a purse of money, the purse being knit by an aged widow of one of the deacons of the church, and also a very handsome volume, presented by a lady friend.

Addresses were delivered by the following ministers and gentlemen:—Rev. Mr. Blake of Bow; Rev. Mr. Curwen of Plaistow; the Rev. Mr. Stallybrass of Stratford; Messrs. Comber, Tonge, Rookwood and C. Stanger, all expressing the high esteem and affection with which the Rev. Mr. Fishbourne and his family are regarded by the church and congregation, as well as by the neighbouring churches, and by all friends around who know them; also their sorrow at parting from them,—their prayer that the abundant blessing of God might rest upon them all in their new spheres of labour, and their happy assurance that they shall meet them again "where parting is no more."

RECOGNITION SERVICES.—Oct. 22nd. The Rev. T. Williams, formerly of the Metropolitan Tabernacle College, was publicly recognized as pastor of the Baptist Church, Oadby, Leicestershire. A sermon was preached in the afternoon by the Rev. T. Lomas, Leicester. In the evening a public meeting was held in the chapel. R. Harris, Esq., Leicester, presided. After prayer by the Rev. J. Poynter, Medbourne, and expressions of kindness from the chairman, Mr. S. Baines, Leicester, gave an interesting history of the church at Oadby. Addresses were delivered on various subjects of interests, by Revs. J. Barnett, Blaby; G. Hogben, Wigston, T. R. Evans, Countesthorpe; T. Lomas, T. French, and W. Tubb, Leicester, and T. Williams, pastor of the church.

MINISTERIAL CHANGES.

The Rev. Thos. Bentley has resigned the pastorate of the church meeting in St. Michael's Baptist Chapel, Coventry.

Mr. Wm. Wooton, of Atherstone Academy, has accepted the unanimous call given him by the Baptist church, Hawkesbury-lane, Coventry.

The Rev. J. D. Alford, of Welshpool, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church meeting in the Circus Chapel, Birmingham.

The Rev. A. G. Brown, of Bromley, has received and accepted a cordial and unanimous call from the church at Stepney Tabernacle, to become its pastor.

The Rev. J. Sage, of Kenninghall, has accepted the cordial and unanimous invitation of the church at Wendover, Bucks.

The Rev. Benjamin Evans, D.D., for many years pastor of the first Baptist church at Scarborough, has accepted the chair of Ecclesiastical History at the New Baptist College, Bury, Lancashire.

The Rev. C. Clark, of Maze-pond, London, and formerly of Halifax, has accepted a very cordial invitation to the pastorate of the ancient Baptist church in Broadmead, Bristol.

We hear with much regret that Mr. Bosworth has been compelled by ill-health to relinquish his work as classical tutor at Bristol. This is the more to be regretted, as Mr. Bosworth's acquirements eminently fitted him for that post. His address is no longer Bristol, but Ellenborough-park, Weston-super-Mare.

THE MISSIONARY HERALD.

KRISHNA: HIS ORIGIN AND WORSHIP.

From *The Friend of India.*

"KRISHNA," says Elphinstone, "is the greatest favourite with the Hindoos of all their divinities." This statement, like many others which have been made by the Indian historian, is only true to a certain degree. Krishna is unquestionably a popular divinity; but to say that he is the greatest favourite of the Hindoos is only true in Western India, with which alone Elphinstone was really familiar; for in Bengal the goddess Kali or Doorga is the favourite deity, whilst in the Upper Provinces, and again in the Madras Presidency, the favourite deity is Rama. But still Krishna may serve as a fair type of the Hindoo deities; and accordingly it may impart some substantiality to our ideas of the Hindoo religion if, within the compass of a single article, we endeavour to indicate his character and the origin of his worship.

Krishna originally was nothing more than a mortal hero, who rose from a cowherd to be a Rajah, and whose adventures, especially those of an amorous character, had rendered him famous in Western India. He belonged to a wandering tribe known as Yadavas, who went about from place to place with their carts and cows, and lived upon the proceeds of their cattle. At the birth of Krishna the Yadavas were encamped in the neighbourhood of the city of Muttra on the Jumna; and some relationship appears to have existed between the chiefs of the tribe and the family of the Rajah of Muttra. The legends connected with this event, however, have been so overladen with the mythical detail of a later age, that it is impossible to arrive at the real truth; and it will be sufficient to say that Krishna was brought up amongst the cowherds, and was a cowherd himself, until some popular movement arose against the reigning Rajah of Muttra, in which Krishna took an active part, and ultimately slew the Rajah, who appears to have been a usurper, and restored the rightful sovereign to the throne. The father-in-law of the usurper subsequently advanced against Muttra with a large army; whereupon Krishna and a large caravan of Yadavas and inhabi-

tants of Muttra migrated to Dwaraka, on the western coast of the Peninsular of Guzerat. Here they established a new Raj, which, after many years of prosperity, was brought to a conclusion by a bloody feud at a festival, immediately followed by one of those tremendous uprisings of the sea, which are not unfrequent in that neighbourhood, and which, within a few short hours, seems to have swept away the city of Dwaraka.

The extraordinary elevation of Krishna from the position of cowherd to that of Rajah appears to have laid a powerful hold upon the imagination of the people of India; and consequently the adventures of his youth were preserved and sung far and wide. The women related with great glee how, when a boy, he had stolen the butter and been whipped by his mother; how he had subsequently carried away the clothes of the milkmaids whilst they were bathing in the Jumna; and how, as he grew to manhood, he won the hearts of all the milkmaids by his witty conversation and behaviour; his marvellous playing on the lute; and the great delight which he took in dancing beneath the light of the full moon. Even when reigning at Dwaraka he appears to have been involved in a variety of adventures, chiefly connected with women, which spread abroad his renown, and preserved the memory of his name and deeds for ages after he and his tribe had disappeared from the land.

The circumstances under which such a hero became converted into a deity are exceedingly suggestive. Towards the close of that great struggle between Brahmanism and Buddhism which characterized India during the first eight centuries of the Christian era, the Brahmans seem to have found it necessary to enlist the sympathies of the masses by converting the national heroes into deities, and associating these deities with their own usages and institutions. It should be remembered that at that period the worship of the Vedic deities had completely passed away before the advance of Buddhism; and it was impossible at this stage of religious decay to revive the worship of abstractions, such as the Vedic gods undoubtedly were. But the deification of popular heroes was by no means a difficult task; and thus it came to pass that Krishna was represented by the Brahmans to be an incarnation of the Unseen and Supreme Being, already known by the name of Vishnu. Strangely enough there is reason to believe that the Buddhists had previously attempted a similar process by converting Krishna into a Buddha, and giving him the name of Juggernauth. It is certain that Juggernauth is the same as Krishna; and it is equally certain that one of the main characteristics of Buddhism—namely, the absence of all caste prejudices and ideas, is manifested at the great festivals in honour of that deity, which are celebrated in the locality which bears his name.

The process by which Krishna was converted into an incarnation of Vishnu is one of peculiar interest; for, not only are a number of wild myths

of his exploits grafted on to what may be called the old authentic tradition but a religious meaning is imparted to such absurd frolics as that of stealing the women's clothes whilst bathing; and, above all, some remarkable incidents have been unquestionably borrowed from New Testament history, and interwoven with the accumulated mass of tradition and fable. Thus the birth of Krishna is a palpable fable, which represents him to have been changed from one mother to another before he was born; a myth introduced for the purposes of representing him to have been really the son of a princess, although he only appears as the son of a cowherdess. The slaughter of the innocents, which was carried out by King Herod, is attributed to the usurping Rajah named Kansa, who was subsequently overthrown by Krishna. His carrying away of the women's clothes is said to have been merely done to remind them of their sin in bathing in the river without a cloth, by which proceeding they offended Varuna, the god of waters. With these incidents are interwoven tales of how Krishna as an infant killed demons, strangled serpents, pulled down trees, and lifted up a mountain with his finger so as to form an umbrella for the protection of the tribe against a superfluity of rain. But the general incongruity between the character of Krishna as a hero, and his character as a deity, may be best illustrated by a single story. On one occasion he and his companions robbed a washerman of some fine clothes in the city of Muttra; but being simple boors, they did not know how to array themselves in the strange raiment. Accordingly a tailor volunteered his services, and soon fitted the clothes upon each one, after which Krishna rewarded the tailor by *forgiving him his sins.*

The question now arises of how it was possible that Krishna should have been, not only accepted as a deity, but as a favourite deity by the Hindoos. This difficulty may be solved by a simple appeal to human nature as it finds expression in history. The weapon by which the old Brahman Guroos established their ascendancy over Buddhism, and finally expelled it from the land, was asceticism. In the eighth and ninth centuries of the Christian era, the Hindoo world had grown as weary of the fat and sensual Buddhist monks, who led useless lives of luxury and mendicancy in the splendid monasteries of Hindustan, as the Protestant Reformers in Europe were sickened with the increasing growth of beggary and splendour of the Roman Catholic Church during the period immediately preceding that of the Reformation. But the means by which each party gained the victory exhibit a remarkable resemblance to each other. The Protestant Reformers flourished in an age when the minds of men were enlightened by the discovery of the Printing Press, and when an appeal to the Scriptures and the common understanding of mankind appeared sufficient to ensure them a triumph ever ecclesiastical tyranny and superstition; but still their ascendancy was only established in England by that purity of life and conversation, which

ultimately led to their being denominated Puritans. The Brahmans, who led the attack upon Buddhism, found it still more necessary to enlist the sympathies of the masses, and to prove the divinity of their mission by the demonstrative austerity of their lives, and the assumption of supernatural powers. The asceticism which stamped the revival of Brahminism during the decline and fall of Buddhism, passed away in the moment of victory, and the worship of Krishna, with all its sensual association, drew away the hearts of the people from the purer worship of Rama and Siva, and led to that mystic association of religious sentiments and passionate longings, which has found expression in more than one fanatical sect of widely different creeds. Of the practices which followed we need say nothing. The worship of Krishna soon became as depraved as the worship of Astarte; and whilst some have endeavoured to raise him to the rank of the Supreme Being, by ascribing all his earthly actions to Maya or delusion, others have taught a vile creed, which perhaps found its worst expression in the sect known as Maharajas, in connection with whom a remarkable trial took place four years ago, in the Bombay Presidency, and which exhibited a picture of depravity which is without a parallel in modern times.

JOURNAL OF A TOUR TO DUKHIN SHABAZPORE AND BHULUA.

BY THE REV. R. J. ELLIS, OF BARISAL.

ACCOMPANIED by the native brethren Ramsundur and Swarup, I left Barisal on the 19th of last month, to visit the island of Dukhin Shabazpore and the district of Bhulua, with a view to establishing a Mission in both places in the name of the Baptist churches of Victoria. The district of Bhulua lies between those of Chittagong and Tipperah, both of which are occupied by the agents of the Baptist Missionary Society. It is a large and populous district, and has for its civil station Noakhali. Dukhin Shabazpore is a large island at the mouth of the Megna—about forty miles long and eighteen broad—is washed on the southern shore by the Bay of Bengal, and has for its chief town Dowlut Khan. Both Noakhali and Dowlut Khan are approached by long natural canals which fill or empty as the tide ebbs or flows. The waterway to them from Barisal is comparatively safe and easy, excepting in stormy weather and at the time of the bore.

After preaching in one or two large villages on the way, we reached Dowlut Khan on the fourth day, too late for morning preaching. Numerous enquiries were made of our boatmen as to who had come, and by the afternoon it was well known in the town that it was a Missionary. On our going into the bazaar, we were therefore instantly surrounded by a numerous congregation. By far the majority were Musulmans; and the few Hindus who were present were, as usual, when they are in the minority, demure and silent in the extreme. We began by stating the object of our visit, and were soon interrupted by some of the Musulman muktiars or attorneys, who said their religion was good enough for them, and that as the Hindus had more need of our teaching, we had better direct our efforts towards them. Our address therefore naturally took the form of an attempt to

show them their sinfulness, and the insufficiency of their forms and dogmas to satisfy the requirements of God's law on the one hand, and to purify their hearts on the other. Our address on this occasion was upwards of two hours in length and many listened throughout with fixed attention.

The following morning the people were waiting for us, and immediately on leaving our boat we had quite a large congregation. The Musulmans were on this occasion more disposed to listen, and the Hindus to argue. One man, coming boldly forward, said, "Sahib, what is the use of your going about in this way, and putting yourself to so much trouble and expense to teach men about God, when God is in everyone?" Another man would have it that sin and righteousness were one and the same, and that God was the author of both. If we do evil, God makes us do it, and if we do good, we do it by his promptings.

For four days at Dowlut Khan, morning and evening, and on each occasion between two and three hours, we were thus engaged—now with the Musulmans, then with the Hindus, earnestly exhorting them to consider their ways, and to be reconciled to God. To the last they opposed us, and their opposition towards the end showed how wedded they were to their sins, and how averse to the pure and holy Gospel which requires that they forsake them. Many, however, listened with deep attention, and the desire to obtain our books was on all hands intense.

Leaving Dowlut Khán on the morning of the 26th, we crossed the Megna in the direction of Noakhali.

The next day we made Báhádu'hat, a large market some little distance from Noakhali. The audience we there got was almost entirely composed of Musulmans, and, in their rude fanaticism, we thought they would have torn us in pieces. On proceeding to distribute books and tracts, we found that, out of upwards of two hundred persons who were at the time about us, not more than a dozen could read!

The morning after preaching at the market above referred to, we reached Noakhali, and immediately began work there. About two hundred persons were present at our first address in the morning, and about seven hundred in the evening. There was much excitement amongst the Musulmans, who have evidently been accustomed to think that their stronghold in these parts was impregnable. Their opposition the first two days was bitter and determined, and we had to contend with them every inch of ground. On the morning of the third day, one of the few educated men amongst them challenged me to show from the Old Testament that our assertions regarding Christ's Sonship were scriptural. I said, "Come with us to our boat, and we shall show you,"—and so saying I led the way, followed by the two hundred or three hundred people who had been standing around. Here I would mention that our present edition of the Bengali Scriptures is so large, that we seldom carry it with us on going to the bazaar, and on this occasion we had it not. However the Musulman who now attacked us, would not have listened to the Bengali version, for, partly to show his own learning, and partly that the unlearned might not understand, he requested that our proofs should be shewn him from the *English Bible*, which he said, he knew we considered the original! the other versions were only translations from it!! On our way to the boat many of the people fell back, and others joined us, so that the party was still sixty or seventy in number when we got to the bank. Sitting down on the trunk of a tree, I sent the native preacher, Ramsundur, for the English, Bengali, and Hindustani versions of the Bible, from each of which passages from the Psalms and Prophets regarding the Sonship of the Messiah were read, with their corresponding passages in the New Testament. Our opponent was grieved, because we had indeed established from the Old Testament the fact that Christ is God's Son, and the more so because we had read the passages both in Bengali and Hindustani, thus enabling every one there to understand.

After visiting Bhobaniganj and Lukyipore, both near the Megna, to the north of Noakhali, we returned home.

On this tour we visited and preached the gospel in eight places. The aggregate of our hearers, as nearly as we could guess, was 6,095, of whom about two-thirds were Mnsulmans. 471 tracts were distributed, and 313 Gospels and other parts of Scripture.

FEMALE EVANGELISTS.

BY THE REV. F. T. REED OF SEWRY.

As to the work of the Female Evangelists, the information that I have to give is necessarily very meagre, as the social customs of the country make it quite impossible for me to personally inspect the work; besides which, the native sisters so engaged, better understand doing their work than writing reports of it. Hitherto their work has been quite distinct from the usual Zenana work: they have not been to teach reading, sewing, &c., but have visited the Hindoo and Musulman women simply as messengers of the Gospel. Their visits are generally made in the cool of the day; they then go together to some bari and make known the purpose of their visit. If they receive a cordial reception—which is most often the case—they sit down and begin to read a tract, or a portion of one of the Gospels. In the meantime neighbours come and sit down; in this way frequently twenty or thirty women are collected together. After the reading is over, the passage is explained and the hearers are urged to trust in the true Saviour. This is perhaps followed by a little discussion, and, at times, by candid acknowledgments of the truth of what may have been said, and by the desire to hear more.

Anno and Sharaho have met with both encouragement and disappointment in their work. The first case was that of a young women of the weaver caste: she knew a little of the Gospel and wished to join the Christians at Cutwa, and be more thoroughly instructed. Her mother brought her to Anno and said she hoped to follow her daughter's example in a short time. The day following, the husband and father accompanied by several Brahmans came, and demanded that she should be given up to them. To that I replied that she had come of her own accord, and that, after due consideration, she felt it to be her duty to return, she was at liberty to do so; but, on the other hand, if she still felt it to be her duty to become a Christian, it would only be right to allow her to do so. They then went to her, and entreated her to return, spoke of their sorrow and their resolve to do something desperate if she did not relent. As she remained firm, they tried abuse and curses; but with no better success. This was repeated again and again, and at length they coolly offered to relinquish their claim upon condition that a bonus of 200 rupees be given to them. As that proposition was rejected, they next threatened to bring an action for forcible detention. After that there was a lull, thinking it well to place her, for a time at least, out of the reach of persecution, we sent her to the Church Mission School at Burdwan. She did not stay there long but returned to Cutwa, and a few days after her return, was missing. Of her faith I cannot say much. Her knowledge of Christianity was imperfect; but what little she knew of it, that she believed, and there was the desire to know more. In consequence of her professing Christianity the other members of her family were excluded from caste. They subsequently became Vaishnaos—a section of the Hindoo community in which previous distinctions of caste are not recognized. Another case is that of a young woman named Akhoy (or Akhshaya) of the Shankareya caste. Her betrothed husband died while she was still a child.

When grown up she was engaged in connection with a temple of Govinda, for a life of sin. While so engaged our native sisters met her, induced her to leave her sinful course, and come to Sewry. This occurred about five months ago. Since then her behaviour has been in every respect irreproachable. In her school lessons such as reading, writing, sewing, &c., she has made fair progress; and I trust that as she advances in Christian knowledge and in faith, she will be enabled to live to the praise of Him who in His mercy has plucked her as a brand from the burning. About the time that Akhoy forsook her life of sin, three others of the same class followed her example. At first they appeared to be well satisfied with the change and we hoped that their reformation would be complete; but at length they misbehaved and it was necessary to let them go. They have since become Vaishnaos.

I would just mention one interesting case of conversion that recently occurred here. It was that of a young man of the Kayast caste, named Amrita Lall Ghosh. His home is at Baraset, where his father and grandfather are living on their hereditary property. Some time ago seeing Christian tracts in the hands of some of his companions, he borrowed them to read. He then began to doubt the truth of Hindooism, but had no one to sympathize with him, or to guide him in his inquiries. Shortly after that he was sent to study at the Sewry government school, and lived with his brother-in-law, who holds a respectable position in the Judges' court. About eight months ago he began to listen to our bazaar preaching, and at about the same time went to Mr. Williamson and asked for a copy of the New Testament. He got the book and read it through carefully. He continued to attend our bazaar preaching, would frequently follow Jonathan (one of the native preachers) home, and gradually opened his mind to him and became confirmed in the truth of Christianity. Jonathan then brought him to me and I was more than satisfied with his evident candour and artlessness. His relatives soon after learnt what his sentiments were and tried to dissuade him from his purpose but failed of success. On the Sunday following he was baptized, and as he was of a high caste and a respectable family, more than a thousand persons were assembled on the occasion. He remained firm throughout the service, and all assembled listened with great attention to the addresses that were delivered. On the following day his grandfather arrived at Sewry and sought Amrita Lall. I was present during a part of the interview. The aged man was evidently grieved, but he did not reproach. He turned to me and said: "Sahib, I have learnt something of Christianity and fully believe that it is infinitely better than my own religion, but it is hard and bitter for me to have to give up the only prop of our house (for Amrita Lall is an only son)." I then urged him to embrace Christianity for himself but he replied: "No it cannot be; these many years have I trusted in Hindooism and if the ship is rotten I must sink with it, for I am too old now to turn; but as regards Amrita Lall, now that you have baptized him I give him up to you, and I trust that you will care for him, and see that he wants for nothing." Thus he remained, determined in spite of his convictions to end his days as a Hindoo, and anxious about his grandson, still I scarcely feel that his is a hopeless case. As the young man seemed very desirous of giving himself entirely to the Lord's work, I sent him to continue his studies at Serampore College, where he is now being supported from funds supplied to me by C. Hampton, Esq., of Rampore, Haut. He has already begun to preach of his own accord, and I trust that after proper training he will become a useful labourer amongst his own countrymen.

THE DECEASE OF MRS. LAWRENCE, OF MONGHYR.

Our readers will peruse with sad interest the following brief account by her husband of the closing scenes of Mrs. Lawrence's eminently Christian and useful life. Though much afflicted for many years, she displayed an unabated interest in the welfare of the native Christians, and in the spread of the Gospel. Her piety, wisdom, and devotedness, were such as are rarely equalled, and her loss in the circle in which she moved will be long and sorely felt.

A few days before the receipt of your letter I wrote to you and gave some account of the state of my dear wife at the time. She had rallied, and gained strength to be carried out of doors for an airing in her tonjou for several days at the end of last month. Her mental powers also had become more vigorous, and there seemed a prospect of her further improvement, both mentally and physically. Still I feared the cold weather might injuriously affect her, but I hardly expected then, that it would tell upon her so soon. Such however has been the will of God. By some means she caught cold, which first manifested itself on Monday, the 5th of November. For three days it did not appear to be at all serious, but on the fourth day she seemed to feel the effects of it very much. On the sixth day (Saturday) the doctor first saw her. He at once pronounced her case to be dangerous, a case of acute bronchitis of the worst kind. On Sunday she was very ill all day, and about 10 p.m. I began to fear that her end was not distant.

The disease made rapid progress. I said to her, "My dear, I think you will not be long with us, God is about to take you to heaven; are you willing and ready to go?" She quickly replied, "If it be God's will to take me to heaven, I shall be delighted to go; I have no reason to wish to live longer in this world." After midnight she spoke but little: utterance failed her, but she continued conscious till almost the last hour. To my enquiries if Christ was still precious, she replied "Yes!" Though she spoke not, her manner indicated plainly that she was calmly, humbly, and firmly resting on the mercy of God in Christ Jesus. During the whole of Sunday and the following night she suffered much from great difficulty of breathing, and for the last ten hours the struggle for breath was most distressing to witness. A little after 11 a.m. on Monday, the 12th of November, the fearful conflict ceased, her spirit released from decaying mortality, entered into rest. Oh! how sweet that rest, after all the pains and sorrows she had endured on earth. Her mortal remains were deposited in the tomb in the new Dissenters' Burying Ground, on the morning of the 13th November. Dear brother Parsons conducted the funeral service. Most of the members of the English Church were present, and some who do not belong to us. On the 5th of November she completed her thirty-fifth year of her residence in India. Very much of this long period was passed in the endurance of great bodily weakness and suffering. But never once did I hear a murmuring or complaining word escape her lips; never did she express a doubt about the wisdom and goodness of her heavenly Father; no! not even during the last ten months of her affliction, while she lay prostrate with paralysis. On the contrary, she cheerfuly accepted all as a part of that discipline by which she hoped to be prepared for nobler service hereafter. When favoured with a measure of health and strength, she endeavoured by all the means at her command, to do good to all, whether Europeans or natives, to whom she had access. And amidst all her sufferings she ever kept in view the object for which she came to India. When unable to exert herself, her heart still yearned for the spiritual good of those about her, the prosperity of the Church at Monghyr, and the spread of Christ's kingdom in the world. Now, I doubt not, she is receiving the reward of her labour and suffering, her faith and patience, in the enjoyment of her Lord's approval. He has wiped away all her tears, and taken away all her pain and sorrow; given her the palm of victory, and taught her to sing a new song of everlasting praise to God, and to the

Lamb who redeemed her with His blood. My loss is great. And I cannot help feeling sad to find myself alone, after a union of more than thirty-five years, cemented, as it was, by a genuine affection, and the experience of so many joys and sorrows in common; but I trust I can cheerfully bow to the Divine will, and rejoice in the happiness of her present lot. My desire and prayer now is that I may not be slow to learn those lessons, which, by the dispensations of His providence, my heavenly Father designs to teach me. Let me but enjoy His approbation, then I shall feel that I have access to springs of consolation that will never fail. But I need more than ever the sympathy and prayers of my Christian friends and brethren.

DECEASE OF THE REV. H. P. CASSIDY, OF POONA.

It is with deep regret that we announce the death of this devoted and self-denying servant of Christ. Scarcely were we acquainted with his illness than we heard of its fatal termination. The following sketch of his life and character is by the hand of a friend who knew him well, and has already appeared in the *Bombay Guardian*. As our readers will be glad to know the "manner of life" of our departed friend, we gratefully avail ourselves of it.

"The cause of Christ in Western India has sustained a great loss in the death of the Rev. Henry P. Cassidy at Poona, on the night of the 30th of November. Mr. Cassidy was for a number of years under the charge of the Free Church Mission, at a period when he was looking forward to the ministry; but a change of views on the subject of baptism in the year 1850 led to an alteration in his plans. He pursued the work of a Missionary in Bombay in the years 1850-52, living at the time with the writer of this in Oomerkhady. He was remarkably well fitted for such labours by his acquaintance with the languages, in several of which he had an oral facility almost unrivalled. In May, 1852, he proceeded to England, and was there ordained as a missionary, in connection with the Baptist Missionary Society, in the church of the Hon. and Rev. Baptist Noel. He returned to India in May, 1853. The views which he had adopted led him to decline receiving any salary from the Baptist Missionary Society, and to seek to maintain himself by his own endeavours. By the aid of friends in this country and in England he was enabled to build a chapel in Poona, where he established himself in 1854. He opened a boarding-school for European and Indo-Briton boys, which has been of the highest advantage to a very large number of youths now scattered over the Presidency, and engaged in many departments of the public service. His usefulness in connection with this institution is too well known to need that we should now dwell upon it. It has averted from Poona the stigma that has more or less rested upon Bombay for some years, of not having a first-class school for English boys. It is at the present moment a serious question whether this excellent school shall be broken up. The suggestion has been made that it should be taken up by a proprietary body; and we earnestly hope that the suggestion may not fall to the ground. Let the friends of education and of Protestantism in Poona move without delay in the matter, and the blessing of God go with them.

"Mr. Cassidy was a man of superior ability, and a vein of refreshing originality ran through his discourses, giving them a singular attraction: at the same time they were most edifying and quickening to the Christian. The faculties of his mind were not equally developed; he was a person of strong feelings, and sometimes acted too much on impulse. There was a certain morbidness at times in the views he took of men and things. If he doubted the sympathy of his Christian brethren, he was shown the injustice of this by the affectionate interest which they manifested in him during his last days. About eighteen months before his decease he was

bereaved of his much-loved partner, and was left with four motherless children, now left orphans.

"During the last month of his life Mr. Cassidy suffered very much from a disease of the heart, acompanied by abscess in the liver; but it was delightful to witness his abiding and cheerful trust in the Redeemer. A letter from a friend who was with him says: 'He is in such a happy state of mind, the whole time talking of the Saviour's love to him, a poor sinner, and leaving messages to all to follow that precious Saviour.' We close this notice with the following touching and beautiful account of a recent interview with him, furnished by a friend:

"'A word or two about my last interview with Mr. Cassidy. On Sabbath, eight days, believing that his hour was come, he desired to see his friends. I found him anticipating his release and altogether like one to whom an abundant entrance into the heavenly kingdom was being administered. He greeted me with a bright smile, and spoke joyfully of a speedy meeting with the family above. Among other things, he said—"Here in India, Christians are like the sparrow on the house-top alone, one here, one there; but there there is the company. All the brothers and sisters await me. I long to go; an hour or two, and I shall be with them." I said how cheering and strengthening to faith it was to witness the joy and peace granted him at such an hour, and how much support God's gracious promises must be giving him. "I have been" he replied, "twenty years the servant of the Lord, not doing a work either very great or very small, but following Him, and fulfilling His will: and now I cannot say that, at this hour, I have any very special elevations of soul; 'but,' he added joyfully and with much animation, 'I know that my Redeemer liveth;' "all my trust is in His finished Redemption." I asked, too, what hope he had for India, for its deliverance? "No more hope for it than for any other country," he replied, "I hope for all the countries in the world. The Lord will gather His own. And I believe that all will come under His authority, morally and intellectually; but there must always be dust for the serpent to eat.'"

"'Although I had not enjoyed much of Mr. Cassidy's acquaintance, he talked as freely as with an old friend. One of his remarks was, that the only link which had bound him to man was *Christ*, and now, it seemed as if the fuller revelation of Him was very rapidly expanding his soul. Fervently did he pray for me at parting, for our work, for my family, and especially that it might please God to ward off affliction from my household considering the difficulty of doing His work in the midst of trouble. He sent his love also to my fellow-labourers. Such scenes are always touching and solemnizing; but this had in it much fitted to comfort and strengthen. Like Bunyan with his pilgrim, as he entered the Celestial city, "I could not but look in after him." Few scenes of this kind have I witnessed that so fully realized a perfect *preparedness*, loins girt, lamp burning, all things in readiness. Only the leave-takings left. And these just as we have with a dear friend. 'Good bye, for the present—we shall soon meet again.'"

DECEASE OF THE REV. J. WILLIAMSON, OF SEWRY.

Just before going to press, we received a letter from the Rev. J. Wenger, announcing an event which has been some time expected, in consequence of the increasing infirmities of our venerable friend. Those who remember him when at home, some years ago, will feel how truly correct is the brief account of his character here supplied:—

"I write simply to inform you that the event which in my letter of yester-

day's date I mentioned as imminent, has actually taken place. My son, who, with his wife, went to Sewry on Thursday, has just given me the mournful intelligence in a few hurried words.

"Our venerable brother, the Rev. J. Williamson, of Sewry, Beerbhoom, expired a little before 2 p.m., (yesterday) Saturday, the 22nd December. You are aware that he had laboured at that station for I believe full forty years; and that no Missionary ever surpassed him in his unwearied diligence in preaching the Gospel to Hindoos and Mahomedans.

"I saw him in October, when he was confined to the house, and not every day able to leave his couch. Up to the week before my visit, he used daily to get himself wheeled into the bazaar, and from his seat in his conveyance, which was very like a perambulator, he would exhort his hearers to repent and accept the salvation wrought out by Jesus Christ. He was at that time unable to walk, and all but unable to stand, as he was suffering from sores on his feet. He expressed to me his deep regret at being unable, when I saw him, even to preach in this way. I rather think, after I left, he went out again occasionally.

"His conversation indicated the most profound and unaffected humility. He felt his great unworthiness; yet trusted that the Lord would accept him, notwithstanding his sinfulness. I hear that during the last few days he was occasionally exercised by doubts, arising from this deep sense of unworthiness; but who can doubt that he is now in the presence of his gracious Saviour?

"His sufferings were intense and protracted. They arose principally from sluggish sores, with a tendency to gangrene. They at length attacked the head, and thus led to his dissolution.

"I believe Mr. Williamson was born about the year 1791. I may be out a year, but not more I think."

Thus has passed away the oldest of our Missionary brethren in India, one of the most humble, simple-minded, and devoted of men, who laboured up to almost his last moment, in the glorious work to which he had consecrated all his powers. His memory will long be cherished with most affectionate respect.

ARRIVAL OF MISSIONARIES.

We have great pleasure in announcing the arrival of Mr. and Mrs. Bion, and Mr. and Mrs. Bate, in Calcutta, and their departure respectively, for Dacca and Jessore. Mr. Williams, pastor of the church in Circular Road, with Mrs. Williams, arrived December 16th, and were very cordially received by the members and the friends connected with that place. We sincerely wish for all these brethren great success in their work, and we commend them to the sympathy and prayers of the supporters of the Mission.

HOME PROCEEDINGS.

We have little to record in the way of meetings for the past month. The Rev. D. J. East has visited Houghton and the vicinity, and Tring and the neighbourhood, as well as Hackney, where he was associated with the Rev. F. Trestrail. Dr. Underhill has been specially engaged at Rochdale.

At the recent quarterly meeting of the Committee—which lasted two days—business of great importance came before them for consideration. We are glad to state that two offers for Mission service, from students in our colleges, will have to be decided, when their present engagements terminate. We trust that these young brethren will be found suited to the work on which they are now desirous to enter.

The usual time for holding the Annual Services falling in Easter week, the Committee have, after careful consideration, postponed them to the 13th May, on which day the introductory prayer-meeting will be at 11 A.M., and the other services in succession, the Missionary sermons in the London chapels being preached on Lord's-day, May 19th. The next quarterly meeting will, however, be held at the usual time, viz., Wednesday, April 17.

The Committee had under their consideration an application from the friends interested in "the Gospel Mission to Italy." Letters, deeply interesting in their character, were read from the Rev. W. Yates, of Stroud, and Rev. W. Wall, of Bologna. Desirous as were many brethren to foster and support this young effort to diffuse the truth in Italy at this juncture, the state of the Society's funds—far from adequate to meet present claims upon them—compelled the Committee to record on their minutes that they were precluded from entertaining any proposal, at present, to take up or sustain a new Mission.

In consequence of the expected departure of Mr. Kingdon, from Chee-foo, whose health is utterly broken, and the illness of Mrs. Laughton, rendering a removal for a time to a more inland place, a sub-Committee was charged to inquire into, and report on, the state of the China Mission, and the propriety of its continuance and extension.

As the Jamaica Special Fund is now nearly exhausted, and the necessities of our brethren in the Island are not yet diminished, the Secretaries were directed to prepare an appeal, in order to obtain the much-needed help. We trust there will be a liberal response to it; for it cannot be, nor, indeed, ought it to be concealed, that the Mission in Jamaica is in a very critical state.

Some time ago, Mr. Lewis, at the request of the Committee, drew up a paper on Native Agency in India, strongly enforcing his view that such agency should be as little as was possible dependent on the funds of the Society, and advocating a change of policy, in this respect, for the future, as well as some cautions and well-prepared scheme of a gradual abolition of the practice hitherto adopted, of paying them from funds raised in this country. The end aimed at is the development of the zeal and liberality of native churches, and such of their members as are able and willing to work for Christ. We are glad to report that these views were, in the main, supported by all our Indian Missionaries now in this country—for they were present, and took part in the discussion—as well as by the members of the Committee: and it is encouraging to know that the officers of kindred institutions are advocating the same course. Many difficulties which now surround the question will vanish, when the Committees of other Societies have resolved to act in a similar way. A sub-Committee will have this important matter under consideration, in the hope that some practicable scheme may be devised to give effect to the opinions expressed.

We are grieved to report the death of Mr. Cassidy, of Poonah, in the Presidency of Bombay, the particulars of which will be found in another page. From the time of his departure from this country until his death, he acted on his avowed principle of self-support. He was authorized to draw on the Treasurer for any sum not exceeding £100 per annum; and it was with great difficulty that he could be prevailed upon to act on this arrangement, and he rarely did. He has left four orphan children to our care, not *wholly* unprovided for. But we are greatly concerned about Mr. Gillott, a young brother from Mr. Spurgeon's College, who accepted, in a spirit of no common self-denial,

Mr. Cassidy's offer to work with him, he engaging to find employment by which he could support himself, and yet do Missionary work. Our young friend will land at Bombay, and find all his hopes frustrated—at least in this direction. The Committee have, however, resolved on such measures as will not leave him without the means of present support. We deplore most deeply the event, which has not only cut short the career of a Missionary of an unusual self-sacrificing spirit, but which will be a sore trial to our young brother, thus left, in a strange land, without the guidance and support of his expected counsellor and friend, with whose spirit he deeply sympathized.

We are concerned, also, to report the return of Mr. Jackson from Allahabad, which station he has been obliged to leave in consequence of an illness the most severe and threatening. He has arrived in a critical condition. We hope there is no immediate danger to life, but he is fearfully weakened, and brought low. This month's HERALD records many sad events, but while they should stimulate us all to more earnest devotedness, they test our faith in God. May that never falter. They will be a blessing if they strengthen our confidence that "He doeth all things well."

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries, on or before the 21st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter; but *necessity* compels us.

CONTRIBUTIONS

From December 21st, 1866, to January 20th, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*, *T* for *Translations* *S* for *Schools*.

ANNUAL SUBSCRIPTIONS.	£	s.	d.
Bilbrough, W. H., Esq., Fir-grove Farm, near Whitchurch	1	0	0
Blackmore, Rev. S., Eardisland	1	1	0
Chandler, Miss, Croydon	0	10	6
Evans, Jas., Esq., per "Record"	1	0	0
Larking, G. F., Esq.	5	0	0
Mc Donald, W., Esq.	0	10	6
Martin, Mrs. W.	1	1	0
Shoobridge, Rev. S., for *W & O*	1	1	0
Webster, Rev. J.	0	10	6

DONATIONS.	£	s.	d.
Billson, Mr. W., Welford, Box	0	10	0
"Christian Investor," per Rev. A. H. Mc Callum, Glasgow	1	0	0
Kerry, Miss A. S., Proceeds of Box, for *Infantile Girls' School*, by Rev. G. Kerry	1	4	6
Lawrence, the late Mrs., of Monghyr, for *W & O*, by Rev. S. Brawn	5	0	0
Shoobridge, Rev. S., for *Rev. — Henderson's Chapel, Watford Hill, Jamaica*	1	1	0
Stevenson, Mrs., Blackheath	25	0	0
"Try Again"	0	10	0
Young Men's Missionary Association, at Messrs. J. & R. Morley's, 18, Wood Street	6	0	0
Wood, F. J., Esq., LL.D.	40	0	0

LEGACIES.	£	s.	d.
Portlock, the late Saml., Esq., of Buckingham Place, Brighton, by W.			

	£	s.	d.
Penfold, Esq., less Duty and Expenses	269	10	0
Woodman v. Zealey, Balance of Legacy, (less Expenses,) by Messrs. Pattison & Wigg	9	5	7

London and Middlesex.

Acton—			
Collection for *W & O*	2	5	0
Arthur Street, Camberwell Gate—			
Contribs., Bible-class, Ladies' Auxiliary	7	13	3
Bermondsey, Drummond Road—			
Collection for *W & O*	1	12	0
Bloomsbury—			
Contribs. on account	103	4	7
Do. for *China*	1	1	0
Do. Sund.-school, for *Rev. J. Clark, Brown's Town, Jamaica*	5	0	0
Brentford Park Chapel—			
Collection for *W & O*	1	2	0
Hammersmith—			
Contribs. on account	9	11	0
Hawley Road—			
Collection for *W & O*	4	0	0
Regent's Park—			
Collection for *W & O*	12	7	0
St. John's Wood, Abbey Road Church—			
Collection for *W & O*	5	7	7
Spencer Place—			
Contribs., Sund.-schl., for *Benares School*	10	0	0
Tottenham—			
Contribs. for *W & O*	3	10	0
Vernon Square—			
Contributions	9	1	4
Walworth Road—			
Contribs. on account	21	16	3
Do., Young Men's Christian Mission, for *NP, Delhi*	3	15	0

Bedfordshire.

Cranfield, 2nd Church—			
Contributions	1	8	0
Steventon—			
Collection for *W & O*	0	6	6

Berkshire.

Abingdon—			
Contribs. on account	32	0	0
Blackwater—			
Collection for *W & O*	1	10	0
Wallingford—			
Collection for *W & O*	3	0	0
Wokingham—			
Collection for *W & O*	7	0	0

Buckinghamshire.

Fenny Stratford—			
Collection for *W & O*	1	0	0
Gold Hill—			
Collection for *W & O*	0	13	9
High Wycombe—			
Collection for *W & O*	1	15	0
Stoney Stratford—			
Collection for *W & O*	1	5	0
Waddesdon—			
Contributions	1	7	6

Cambridgeshire.

Cambridge—			
Contribs. on account, by G. E. Foster, Esq., Treasurer	67	17	6

Cheshire.

Congleton—			
Collection for *W & O*	0	2	0
Stockport—			
Collection for *W & O*	1	3	0

Cornwall.

St. Austell—			
Collection for *W & O*	0	15	3
Contributions	12	10	1
Do., Porthpean	0	14	8

Cumberland.

Whitehaven, Charles Street—			
Collection for *W & O*	0	12	0

Devonshire.

Bradninch—			
Collection for *W & O*	0	10	0
Budleigh Salterton—			
Collection for *W & O*	1	0	0
Cullompton—			
Collection for *W & O*	0	10	0
Dartmouth—			
Contributions	2	2	3
Exeter, South Street—			
Collection for *W & O*	1	5	5
Contributions	0	6	9
Honiton—			
Collection	1	11	0
Lifton—			
Collection for *W & O*	0	7	3
Modbury—			
Contributions	3	3	2
Do. for *N P*	0	10	4
Torrington—			
Collection for *W & O*	0	4	0

Dorsetshire.

Dorchester—			
Collection for *W & O*	1	10	0
Iwerne Minster—			
Collection for *W & O*	0	12	0
Gillingham—			
Collection for *W & O*	0	10	0
Poole—			
Collection for *W & O*	2	2	6

Durham.

Sunderland, Bethesda—			
Contributions	16	5	2

Essex.

Barking—			
Collection for *W & O*	0	7	6
Loughton—			
Collection for *W & O*	3	5	4
Contribs. on account	3	9	4
Romford, Salem Chapel—			
Collection for *W & O*	1	0	0

Gloucestershire.

Bourton-on-the Water—			
Collection for *W & O*	1	0	0
Cheltenham, Salem Chapel—			
Collection for *W & O*	5	0	0
Contributions	3	16	6
Eastington, Nupend Sunday-school—			
Contributions	1	6	6
Kingstanley—			
Collection for *W & O*	1	5	0

East Gloucestershire.

Contribs. on account, by R. Comely, Esq., Treasurer	25	0	0

Hants.

Ashley—			
Collection	1	6	6
Broughton—			
Collection for *W & O*	2	11	0
Newport, Isle of Wight—			
Collection for *W & O*	2	0	0
Shirley—			
Contributions	4	11	6
Southampton, East Street—			
Contributions	8	3	5
Do., Portland Chapel—			
Contributions	36	5	1
Do., Carlton Chapel—			
Contributions	8	14	3
Ventnor, Isle of Wight—			
Collection for *W & O*	0	12	4

Herefordshire.

Hereford—			
Collection for *W & O*	1	10	9
Ross—			
Contributions	13	1	6
Ryeford—			
Contribution	1	0	0

Hertfordshire.

Hitchin—			
Collection for *W & O*	4	19	10
St. Alban's—			
Collection for *W & O*	6	14	7

Huntingdonshire.

Ramsey, Salem Chapel—			
Collection for *W & O*	1	10	6

Kent.

Bessel's Green—			
Collection for *W & O*	2	13	4
Edenbridge—			
Collection for *W & O*	1	1	0
Contributions	6	18	7
Gravesend, Windmill Street—			
Collection for *W & O*	3	3	8
Lee—			
Collection for *W & O*	8	9	5
Matfield Green—			
Collection for *W & O*	0	13	0
Plumstead, Conduit Road—			
Collection for *W & O*, (Molety)	0	11	6
Sandhurst—			
Collection for *W & O*	1	16	9
Sutton-at-Hone—			
Contribs., Sun.-schl.	1	12	3

Lancashire.

Bacup, Ebenezer—			
Collection for *W & O*	1	0	0
Blackburn—			
Collection for *W & O*	1	0	0
Blackpool—			
Collection	4	4	6
Do. for *W & O*	0	19	6
Contribs. for *N P*	2	5	7
Bury—			
Collection for *W & O*	0	12	0
Colne—			
Contributions	26	10	0

	£	s.	d.
Goodshaw—			
Collection for *W & O*...	0	15	0
Liverpool, Richmond Chapel, Everton—			
Collection for *W & O*	3	16	10
Do., Soho Street—			
Collection for *W & O*	1	2	0
Manchester—			
Contribs. on account...	150	0	0
Oldham, Manchester Street—			
Collection for *W & O*...	1	2	4
Padiham—			
Collection for *W & O*...	1	1	0
Preston, Fishergate—			
Collection for *W & O*	3	9	0
Do., Pole Street—			
Collection for *W & O*	0	5	0
Rochdale, West Street—			
Collection for *W & O*	4	0	0
Do., Drake Street—			
Collection for *W & O*	1	0	3
Salford, Great George Street—			
Collection for *W & O*...	2	4	5
Sunnyside—			
Collection for *W & O*...	0	10	0
LEICESTERSHIRE.			
Blaby—			
Collection for *W & O*...	0	16	0
Forton—			
Contribs. for *N P*	0	12	0
Leicester, Belvoir Street—			
Collection for *W & O*...	5	0	0
Monks' Kirby, and Pailton—			
Collection for *W & O*...	1	0	0
Contributions	5	1	1
LINCOLNSHIRE.			
Great Grimsby—			
Collection for *W & O*...	1	5	0
Kirmington—			
Contributions	2	0	0
NORFOLK.			
Aylsham—			
Collection for *W & O*...	0	10	0
Downham Market—			
Collection for *W & O*...	1	3	1
Fakenham—			
Collection for *W & O*...	0	10	0
Lowestoft, Tonning Street—			
Collection for *W & O*, (Moiety)	0	7	0
Norwich, Surrey Road—			
Collection for *W & O*...	2	8	6
Thetford—			
Collection for *W & O*...	0	10	3
NORTHAMPTONSHIRE.			
Bilsworth—			
Collection for *W & O*...	0	15	0
Brannston—			
Collection for *W & O*...	0	7	6
Earls Barton—			
Collection for *W & O*...	0	9	0
Heckleton—			
Collection for *W & O*...	1	0	0
Long Buckby—			
Collection for *W & O*...	0	15	0
Moulton—			
Contributions	1	17	6
Northampton, College Street—			
Collection for *W & O*	5	10	0
Do., Princes Street—			
Collection for *W & O*	1	5	0
Pattishall—			
Collection for *W & O*...	0	10	0
West Haddon—			
Contribs., Sund.-schl., for *N P*.....	0	10	0
Weston-by-Weedon—			
Collection for *W & O*...	0	16	6
Woodford—			
Collection for *W & O*...	0	10	0
Wollaston—			
Collection for *W & O*...	0	8	0
NORTHUMBERLAND.			
Newcastle, Bewicke Street—			
Collection for *W & O*...	7	0	0
NOTTINGHAMSHIRE.			
Newark—			
Contribution	0	5	0
Nottingham, Derby Road—			
Collection for *W & O*	5	1	10
Do., George Street—			
Contributions	0	14	6
Southwell—			
Collection for *W & O*...	0	10	8
OXFORDSHIRE.			
Chipping Norton—			
Collection for *W & O*...	1	12	0
RUTLANDSHIRE.			
Oakham—			
Collection for *W & O*...	1	2	6
SHROPSHIRE.			
Shrewsbury—			
Contribution	2	0	0
Do., St. John's Hill—			
Collection for *W & O*	1	12	0
SOMERSETSHIRE.			
Bristol—			
Contribs. on account...	55	0	0
Do., for *Support of Widow qualifying for Zenana Work in India*	6	2	0
Burnham—			
Contribs. for *N P*	1	6	6
Chard—			
Collection for *W & O*...	2	0	0
Cheddar—			
Collection for *W & O*	1	0	0
Do., Winscombe, for *W & O*	1	10	0
Keynsham—			
Collection for *W & O*...	2	10	0
Montacute—			
Collection for *W & O*...	1	0	0
Yeovil—			
Collection for *W & O*...	3	0	0
SUFFOLK.			
Contribs. on account, by S. H. Cowell, Esq., Treasurer	70	0	0
Somerleyton—			
Collection for *W & O*...	1	0	0
Contributions	12	2	8
SUSSEX.			
Forest Row—			
Collection for *W & O*...	0	5	0
St. Leonard's-on-Sea—			
Collection for *W & O*...	1	5	0
WARWICKSHIRE.			
Birmingham, Christ's Church, Aston Park—			
Collection for *W & O*...	3	0	0
WESTMORELAND.			
Sedbergh, Vale of Lime Chapel—			
Collections (Moiety) ...	2	17	0
WILTSHIRE.			
Corsham—			
Collection for *W & O*...	0	5	0
Trowbridge, Back Street—			
Collection for *W & O*...	3	0	0
Westbury Leigh—			
Collection for *W & O*...	0	17	0
WORCESTERSHIRE.			
Evesham—			
Collection for *W & O*...	1	3	2
Contribs. on account...	14	0	0
Worcester—			
Collection for *W & O*...	2	0	0
YORKSHIRE.			
Bradford, Sion Chapel—			
Collection for *W & O*	7	13	11
Do., Juv. Soc., for *Rev. Q. W. Thomson, W. Africa*	10	0	0
Do., Halifield—			
Collection for *W & O*	4	0	8
Burlington—			
Collection for *W & O*...	0	9	5
Farsley—			
Collection for *W & O*...	2	0	0
Contributions	0	10	0
Haworth, Hall Green Chapel—			
Collection for *W & O*...	0	10	0
Hebden Bridge—			
Collection for *W & O*...	1	0	0
Horsforth—			
Collection for *W & O*...	0	16	3
Leeds, South Parade—			
Contribs. on account...	55	0	0
Milnsbridge—			
Collection for *W & O*...	0	5	0
Mirfield—			
Contributions	4	7	0
Quarmby—			
Collection for *W & O*...	0	14	0
Sutton-in-Craven—			
Collection for *W & O*...	0	13	3
NORTH WALES.			
DENBIGHSHIRE.			
Llanrhaiadr—			
Contributions	1	0	0
Wrexham—			
Collection for *W & O*...	1	0	0
SOUTH WALES.			
BRECNOCKSHIRE.			
Brynmawr, Calvary English Church—			
Collection for *W & O*	0	6	9
CARMARTHENSHIRE.			
Carmarthen, Priory St.			
Contributions	22	7	0

	£	s.	d.
GLAMORGANSHIRE.			
Canton, Hope Chapel—			
Collection for *W & O*...	1	13	0
Contribs., Sun.-school	5	7	6
Cardiff, Bethany, English Chnrch—			
Contribs. on account...	36	0	0
Dowlais, Beulah English Church—			
Collection for *W & O*	0	4	5
Llangefelach, Salem—			
Contributions	1	9	6
Swansea, Mount Pleasant			
Collection for *W & O*	3	0	2
MONMOUTHSHIRE.			
Abertillery—			
Contributions	3	8	1
Llanfihangel—			
Contributions	0	16	10
Llangwm—			
Contributions	3	10	0
Maindee—			
Contributions	3	1	0
Nash—			
Contributions	0	16	2
Newport, Commercial St.			
Collection for *W & O*	5	0	0
Ponthir, Zion Chapel—			
Contributions	11	11	1
Usk—			
Contributions	1	9	6
	29	12	8
Less expenses	1	15	0
	27	17	8
PEMBROKESHIRE.			
Pembroke—			
Contributions	9	0	2
Pembroke Dock—			
Contribution	18	8	9
£5 of which is to be appropriated to the support of Orphan girl at Jessore.			
Saundersfoot, Hebron—			
Collection.....	1	1	10
SCOTLAND.			
Brandenburgh—			
Collection for *W & O*...	0	5	6
Galashiels—			
Collection for *W & O*...	1	13	7
Glasgow, North Frederick Street—			
Collection for *W & O*...	2	14	7
FOREIGN.			
Switzerland, Berne Independent Community, *for Rev. J. Wenger's N P, Calcutta*, by M. B. de Wattoville	15	17	5

JAMAICA SPECIAL FUND.

	£	s.	d.
Plymouth, for *Morant Bay*, by Rev. D. J. East	0	5	0
Jas. Dicks, Esq., Huntley	0	10	0

BAHAMAS DISTRESS FUND.

	£	s.	d.
Hampstead, Heath Street Sunday-school, by Rev. W. Brock, jun.	1	0	0
W. H. Bilbrough, Esq., Fir-grove Farm, near Whitchurch	1	0	0
Jas. Ellingworth, Esq., Leicester, by T. D. Paul, Esq.	0	10	0
Jas. Dicks, Esq., Huntley	0	10	0
A Friend, Cheltenham.....	0	10	0
Rev. Dr. Prichard, Llangollen	0	10	0
Miss Morley, Tuxford	2	0	0
Kettering, by Mrs. Howse Allen	0	11	0
Wallingford, by Rev. T. Brooks.....	1	5	0
Under 10s.	0	2	6

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Wallingford, per Rev. T. Brooks, for parcel of clothing for *Bahamas*.

Mrs. G. W. Alexander, Reigate, for box of clothing *for Rev. W. Teall, Morant Bay, Jamaica*.

Friends at St. Albans, by Miss Upton, for box of clothing *for Mrs. Allen, Colombo*.

Friends at Bloomsbury Chapel, by Miss Brock, for box of clothing *for Mrs. Allen, Colombo*.

Religious Tract Society, for 40 parcels of books *for Ministers in Jamaica*.

"Ladies' Bible Class Working Meeting," at Arthur Street Chapel, Camberwell Gate, for Box of Clothing, Books, &c., for *Rev. A. Baker, West Africa*.

Rev. S. Shoobridge, Clevedon, Somersetshire, for Box of Clothing, for *Bahamas*.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 28, 30; Saker, A., Nov. 27; Smith, R., Nov. 27, 29; Thomson, Q. W., Nov. 28.

ASIA—CHINA, YENTAI, Kingdon, E. F., Nov. 8.

INDIA—BENARES, Heinig, H., Dec. 6.

POONA, BOMBAY, Power, S. B., Dec. 7; Showell, R. H., Nov. 22, Dec. 12, 13.

CALCUTTA, Evans, T., Nov. 20, 21; Wenger, J., Nov. 23, 28, Dec. 18, 22.

DACCA, Supper, C. F., Dec. 3.

KHOOSTIA, Dutt, Gogon C., Dec. 7.

MONGHYR, Lawrence, J., Nov. 15.

SERAMPORE, Pearce, G., Dec. 7.

EUROPE—FRANCE, MORLAIX, Jenkins, J., Jan. 15.

NORWAY, CHRISTIANA, Hubert, G., Dec. 27.

WEST INDIES—BAHAMAS, NASSAU, Davey, J., Dec. 18.

ST. THOMAS, Kleinner, J., Dec. 29.

TRINIDAD, Gamble, W. H., Dec. 21; Law, J., Dec. 6.

TURK'S ISLAND, Kerr, D. S., Nov. 30, Dec. 17; Gardiner, A. W., Dec. 17; Melbourne and others, Dec. 17; Baptist Church, Dec. 17.

HAYTI, PORT-AU-PRINCE, Baumann, W., Dec. 24.

JAMAICA—BLACK RIVER, Barrett, J., Dec. 8; Holt, S. W., Dec. 8.

BROWN'S TOWN, Clark, J., Dec. 22.

FOUR PATHS, Claydon, W., Dec. 7.

KETTERING, Fray, E., Dec. 21.

KINGSTON, Oughton, T., Dec. 10; Palmer, E., Dec. 26.

MORANT BAY, Teall, W., Dec. 9, 22.

MOUNT CAREY, Hewitt, E., Dec. 5, 9.

MOUNT HERMON, Clark, J., Dec. 21.

ST. ANN'S BAY, Millard, B., Dec. 21.

SALTER'S HILL, Dendy, W., Dec. 21.

SHORTWOOD, Maxwell, J., Nov. 19.

NEW YORK—Colgate & Co., Messrs., Dec. 11, 31.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

MARCH, 1867.

SHORT PAPERS ON PRACTICAL SUBJECTS.

NO. I.—SMALL BEGINNINGS.

WE all know it requires much more power to set a heavy train in motion than after it has been set a-going to keep it moving. When it is standing still and motionless, a mere pebble on the rail will defy the force of the engine; and, in like manner, a very small obstacle will sometimes prevent us making the first effort towards the accomplishment of a duty that lies before us. No doubt we have often felt, as to work requiring exertion, energy of will, and strong effort, that the great difficulty is just to make a beginning. And, indeed, a great deal is accomplished when the first step is taken or the first movement made; when thought and deliberation take the practical form of action. For instance, if a man has for some considerable time been painfully hesitating as to a certain course of action, his mind distracted by conflicting suggestions—now inclining this way, then in an opposite direction—there is a great sense of relief, as well as a real advance made, when he arrives at a decision and commits himself to a definite plan; the die is cast, he has made a beginning. And so when a youth has to write an exercise requiring an unusual amount of care and thought, or an essay to be read at the Mutual Improvement Society, he knows how difficult it is simply to make a start, and sits poising the pen in an agony of anxiety, and thinks himself happy when, with tremulous nervousness, he succeeds in writing the first few sentences. It was good advice which a drawing-master in a certain School of Design gave to a timid, dilatory pupil sitting gazing at his copy, "Make a beginning;" for, even though it be a small imperfect beginning, it is of essential importance that the thing be begun, if it is to be finished.

There is truth in the Scotch proverb "A begun turn is half ended." It is true that between the first step and the last there may be a long wearisome stretch of ground to be gone over, and this will call for sustained effort and continuous energy; so that to begin, and to begin well, is not enough. Many fail, after they have made what they think a good begin-

ing, because they are deficient in perseverance. They begin with ardour and enthusiasm, but soon these valuable qualities are exhausted, not being fed from within, and the task they have been engaged in is abandoned for some other pursuit that is thought to be more congenial or profitable. A good beginning then, must be followed up by patient continuance. But, nevertheless, we must all believe that good beginnings, even though in themselves insignificant and feeble, and necessarily imperfect, are important, as they are, to a certain extent, the pledge and promise of a prosperous issue, for "the beginning holds within itself the end," just as the seed contains within itself the undeveloped flower.

For the most part, people are too solicitous for great and splendid achievements; too impatient to wait and work for results. We worship greatness, that is, mere bulk and bigness; and are apt to treat with contempt and indifference an effort that springs from a humble origin; an enterprize that is ushered in quietly and without pomp. It is a very old tendency of human nature to "dispise the day of small things." The world's estimate of some of the best and most glorious undertakings has often been at fault. Probably when Noah was engaged in cutting timber for the Ark, the wiseacres of the day sagely shook their heads and pitied him; no doubt the shaft of ridicule was pointed at the patriarch. When the Jews, under the leadership of Nehemiah, set themselves vigorously to the noble work of rebuilding the wall of Jerusalem, their enemies scornfully said, "What do these feeble Jews; will they make an end in a day?" And the judgment pronounced on their slender beginnings was, "If but a fox go up he shall break down their stone wall." But they had that within themselves that thwarted the malicious prophecy, and they triumphed over all difficulties, "for the people had a mind to work." Fired with a noble patriotism, and united together by a tender love of country, they continued at the task, and their efforts, with the Divine blessing, were successful. The same disposition to undervalue a good work in its early stages is common among men, and shows itself in the look of scorn, the contemptuous remark, and the laugh of ridicule. It would be a good thing if we could cure ourselves and others of this disposition, for there can be no question it destroys much good, and prevents more.

If we consider the works of Nature, and trace them in their growth and development, there are abundant proofs that God's method of working is to produce great and important results from inconsiderable beginnings. How small, for instance, is the acorn, but plant it in the earth, and let it be nourished by the soil, and acted on by the necessary influences of light and heat, and air and moisture; and gradually, year after year, it progresses, till by-and-by it is a great tree. The seed has within itself an element of indispensable value, the principle of life, the power of expansion, and of enlargement; and this quality, small as the seed is, is far more precious than mere largeness. The first appearance of the tree is certainly small and insignificant, but possessing the power of expansion, growth, reproduction, it is not to be despised. Wrapped within that hard outer coat of the acorn is the germ of the strong and stalwart oak, that may yet resist the force of the tempest, and the rude shock of the billows.

In the various departments of human effort, small beginnings may not unfitly be compared to the seed.

planted in the ground. Many a man now in a position of respectability and honour, looks back to the commencement of his career, and rightly estimates how much he owes to his first feeble, imperfect endeavours. Dr. Livingstone, the African traveller and Missionary, began life in a cotton factoryly. While a boy, he bought a Latin grammar, and commenced to learn that language. He applied himself diligently to the improvement of his mind, studied in the evenings, and worked during the day, persevering in the midst of difficulties, till he has risen to a position of eminence, as a discoverer and as a Christian Missionary. The small beginnings of such a life are not to be despised; and he himself would be the last to do so, for he frankly says, "Looking back now at that life of toil, I cannot but feel thankful that it formed such a material part of my early education, and were it possible, I should like to begin life over again, in the same lowly style, and to pass through the same hardy training." Frequently we may feel discouraged by viewing the slender means at our disposal, and the apparent inadequacy of these means to secure the ends we may desire. It looks a very stupendous undertaking, for instance, to gain a knowledge of science, or to become proficient in any art, or to learn a language; and certainly these acquirements are not easily gained; but it is wonderful what may spring from humble, earnest effort and persevering labour, always advancing by little and little. It is by doing the little things well and pursuing the right course, that we may hope to make solid progress.

There are few objects, the eye can rest on in Nature, more beautiful than a majestic river, rolling along in its might, the rippling waves sparkling in the sunshine; bringing all along its course fertility and beauty, and bearing on its bosom the wealth of many lands. And yet, if we would receive a lesson on the worth of small beginnings, we cannot find a better teacher. You follow the course of the river upward, and you leave the crowded city, where the banks are lined with warehouses, away over many a mile of meadow land, and through fertile valleys, you gradually ascend among the hills, the river ever becoming smaller till you change the word, and call it a stream; but higher still, through furze and heath, and there, at last, trickling out of the side of the crag overgrown with wild verdure, flows forth the little rill, pure and clear, bestowing blessings even in its infancy. You have come to the source, and find the beginning of the mighty river in that tiny stream. It is not a great spectacle truly, however picturesque it may be. And such may be the life-course of a human being who has lived to some purpose. You may trace his career of usefulness and well-doing to a very small beginning. Probably, if some who now take a leading place among their fellow-men, and exercise a large amount of influence on the world for good, were to relate their history, we should find that they began their career in a very humble way. External circumstances were not more favourable to them than to others; events were not always ready to aid them, they had to struggle through difficulties, and press through hosts of adverse influences. There are men in the House of Commons, and on the Bench—men engaged in commerce or litearture, who, if they were to tell the secret of their success, would say that they owe all, under God, to their own application, industry, perseverance. It is stated of one Member of the House of Commons that he began life as a factory boy; of

another, that when a youth he worked his passage in a steamer from Glasgow to Liverpool, and had only four and sixpence when he landed at the latter place. These are poor and unpromising beginnings. They did not attain to higher standing by a sudden bound, but step by step.

"We have not wings—we cannot soar,
But we have feet to scale and climb;
By slow degrees—by more and more,
The cloudy summits of our time."

The history of nations and of those great enterprizes that have exerted a beneficial influence on large portions of mankind, furnish us with many examples to prove the truth of the principle we would enforce. It is stated that when the commencement of laying the foundation of what was to be Rome was made, one of the persons present showed his contempt by leaping over the humble construction. Take the instance furnished us in the discovery of America by Columbus. The civilization and prosperity of a whole continent sprang from his undaunted determination and perseverance. The vast commerce between the Old and New Worlds had but a small beginning in the expedition of the Portuguese adventurer. Men little know the results, far-reaching and wide-spread, of their own actions. Luther, a poor student at Erfurt, began a movement that changed the destinies of Europe. The stirrings of thought within his mind influenced the age in which he lived, but was not confined to it. The seed sown has multiplied itself, and will continue to bear fruit down to remotest ages. The evangelization of India was a noble conception, and though still far from being fully realized, that great empire is to a large extent pervaded by Christian influence, and many have been the direct fruits of the Gospel in the salvation of souls. The efforts of such men as Henry Martyn, of Carey, Marshman, Ward, have issued in incalculable benefits to the vast population of the East. One of the first Missionary meetings—if not the first—held in this country, was held in the vestry of a meeting house in Northamptonshire. The subject of sending the Gospel to the heathen was discussed, Carey offered himself as the first Missionary, and the first collection was made, amounting to £13 2s. 6d. It was a small beginning, but it was made in faith and hope; the hearts of the men comprising that company were filled with divine love, and from this centre streamed forth an influence yet to make itself felt in the remotest parts of the earth. It was a beginning that had in it the principle of growth, the power of enlargement—it was the little leaven hid in the three measures of meal—the planting of the seed that shall yet become a great tree.

And what, after all, was the origin of Christianity in the world, but a feeble insignificant commencement? "The Kingdom of God came not with observation." No far-sounding fame attracted the mighty ones of the earth to the Saviour, no loud announcement heralded his coming, no splendid displays inaugurated the triumphs of his cause; but amidst unpopularity and scorn, contempt and opposition, the truth won its way. Christianity was despised and rejected of men, in the person of its Founder. His followers were gathered, one here, another there, from the humblest of the people. The first preachers of the Gospel were treated as "the off-scouring of all things." But they were "mighty through God," and wrought such marvellous changes in whole communities, and so altered the face of society, that their enemies witnessed to their success by saying that they "turned the world upside down."

And as it is, with the progress and enlargement of that kingdom in the general aspect, and its universal expansion among men, so it is in the advance of the truth within the soul. The seed of the Word implanted in the heart, the good and honest ground, springs up gradually, first the blade, then the ear, then the full corn in the ear. The little hymn learned in childhood, the prayer offered by the lisping infant at its mother's knee to our Father in heaven, have ofttimes been the commencement of a life of piety; from these as the germ blessed by the spirit of God, have sprung the rich and beautiful fruits of holiness. Or perhaps in years of maturity, an impression is produced on the heart, by some event in providence, or some word fitly spoken; the conscience is awakened, the desires ascend to God, the soul turns from every earthly stay to seek its life and joy in God, through the mediation of Jesus Christ. To such feeble beginnings are to be traced the mighty issues of eternal joy and blessedness, the full felicity of souls purified, and exalted to the glory of heaven.

Good principles have a power of expansion and development, and so also have evil ones. Weeds sow themselves and grow apace; and we all know that while good seed needs much tending to bring it to maturity, worthless weeds will grow up without any. It is the part of good husbandry to keep down the noxious growths that the ground may be occupied with good fruit and that its whole strength may go to nourish it. We have to check the evil tendencies of our characters, and to cultivate what is true and noble—to form virtuous habits. Evil habits are to be guarded against in their beginnings, for it is much easier to throw them off then, than when they are strengthened by repetition. The significant warning of our Lord is "Enter not into temptation," for if we enter the probability is that we shall advance, and there is no saying what the end may be.

And what is our whole life in this world, but a small beginning in its relation to the life beyond?

> "This is the bud of being, the dim dawn—
> The twilight of our day—the vestibule."

All things are full-grown, ripened in eternity; and surely it is the part of true wisdom to seek to realize the importance and sublimity of this present life, and so to acquit ourselves in this, the introductory stage of our being, that there we may reap life everlasting.

THE CHRISTIAN MINISTRY, A STEWARDSHIP OF THE MYSTERIES OF GOD.*

A CHARGE DELIVERED IN WESLEY CHAPEL, PRIORY STREET, YORK, BY THE REV. GEORGE GOULD.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self; for I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."—1 Cor. iv. 1—4.

THE relation of the Christian minister to the Christian Church gave rise, from the first organization of churches in the world, to questions which were answered according to the knowledge, the humility, or the sanctification of the professed disciples of the Lord. In Jerusalem, the Apostles were expected to undertake every duty which the fellowship of the faithful could create, or so to superintend the action of the entire brotherhood, that if any member failed to supply his share of nourishment and support to the other members of the body of Christ, they were to make good the deficiency, and thus to secure the completeness and efficiency of the community. To such details did this feeling descend, that when the Greek members of the Church thought their widows to be neglected in the daily ministration, (Acts vi. 1—2,) they expected "the twelve" to "serve their tables;" and occasion was thus given, and promptly used by "the twelve," to show that the service of the word of God, whilst superior to, and directive of all other forms of service, does not include the obligation to undertake them in any emergency, whether real or merely apparent. The principle was then laid down, that the ministers of Christ must diligently apply themselves "to prayer and the ministry of the word," (Acts vi, 3,) rather than mix themselves up with the administration of the alms of the Church.

After the lapse of a few years, the Jewish assemblies of believers exhibited the opposite tendency to that now referred to. Instead of thinking that their ministers could do everything, and were bound to display their ability to the utmost, members of these later communities fancied they could themselves undertake the responsibilities of the ministry at their own pleasure, and that they were, so far, independent of all official teaching. It became necessary to exhort them not to become "many teachers," on the ground of "the greater judgment" to which the teachers appointed by God are liable: James iii, 1. And, thereupon, James proceeds to deliver his weighty homily on the use and abuse of the tongue, because so many were disposed to regard a ready utterance

* Those of our readers who would like to possess this valuable Sermon in a separate form—and others who wish to do good by its extensive circulation, will be glad to know that it is published by Messrs. W. Kent & Co., Paternoster Row.

as a divine call to this work, and a divine qualification for it. But this love of hearing themselves teach in the Church—which they thought to be "wisdom"—the inspired servant of Jesus Christ taught them was "earthly, animal, fiendish," (James iii, 15,) because it was accompanied then, as it always has been, and always will be, with "jealousy and strife-fulness" that can issue only in "turmoil and every paltry doing:" ver. 16. The wisdom of God, on the other hand, in His arrangements for the instruction and edification of the Church, "soweth the fruit of righteousness in peace, for those that make peace:" ver. 18.

The experience of the Apostle Paul was more extensive and varied than that of any other of the Apostles, and probably of any other of his contemporaries in the ministry of the Word: but it is humiliating to read the allusions to be found in his writings, to the false teachers who had arisen in various churches, and by reason of whose false doctrine the way of truth was evil spoken of. He noticed how these men became leaders of parties, and affected a special knowledge of the truth as it is in Jesus; and in the case of the Church at Corinth, where the evil had assumed the largest dimensions, he most vehemently denounced the temper which pretended to honour them as the ministers of Christ, by placing them in a false relation to our Lord. "All things are yours," saith he, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's:" 1 Cor. iii, 21—23. It was never intended by the Saviour that any of His servants should have dominion over the faith of their fellow disciples; and disclaiming for himself and all others who wrought with him in the true spirit of the Gospel, and in subordination to Christ Jesus, all such pretensions, Paul asserts in the text, the true nature, and the responsible duties of our ministry, and refers its ennoblement to that day in which God's stewards shall be proved to have been faithful.

My brother! In these words we may read a description of our own work, and of its relation to the Church and to the world; and I cannot think of any other passage which more compendiously sets the matter in all its relations before us, or which suggests reflections more pertinent to the present times. My desire, therefore, is to fasten your attention upon the words and phrases of this inspired passage until your soul is filled with the divine ambition and purpose, so to live amongst this people and in this city, and to exercise your ministry here in such a manner, as to constrain every man to account you a "servant of Christ" and a "steward of the mysteries of God;" whilst, in a sublime indifference to their judgments as to your several actions, you are mindful that the Lord is your judge, and that your faithfulness will be inquired into, and proved, if proved at all, before Him at His coming.

You should be accounted as a *minister* of Christ. The word used by Paul in this passage, (ὑπηρέτης) as you are aware, denotes one who has an official relation to a superior, and performs defined functions in that capacity. Thus, in its primary signification, it denotes a rower in a galley who strains at the oar under the eye, and inspired by the voice of the captain. Thence it came to denote any man who performs laborious work under the superintendence of one in authority over him: and never does it lose this its essential idea. In the New Testament it is accordingly used in various relations:

thus, it is sometimes translated in our authorized version "servants," but generally "officers," when the underlings of the chief priests are referred to; once only of Christ's disciples as "servants," when the Lord said, "If my kingdom were of this world then would my *servants* fight;" once as "minister" when the official in the Jewish synagogue was referred to whose duty it was to keep the sacred books, and to take care of the synagogue; once it is used of Mark as "minister" unto Paul and Barnabas; and elsewhere, as in the passage before us, it is so translated to denote those whom Christ employs and directs in the ministry of the word. Two other Greek words (διάκονος, λειτουργός) are unfortunately translated in several passages of the New Testament by our word "minister," in neither of which is there any trace of the special idea attached to the word used in the text; so that it is the more necessary to remind you that in every case in which it occurs, this word is used of *officials, working under superintendence,* and *that* idea must consequently be kept distinctly before us in any sound interpretation of this passage. We are "ministers"—men having, in relation to other servants of the same Lord, an official position; and the peculiarity of that position is that our work is to be done under the immediate superintendence of Christ. "Not that we are sufficient to think anything of ourselves, as if out of ourselves"—*i. e.,* as springing out of our own nature—"but our sufficiency" [to think anything]—*i. e.,* to discharge any of the duties connected with our ministry—"is out of God;"—derived to us from Him—"who hath qualified us [to be] servants of the New Covenant, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life:" 2 Cor. iii. 5, 6.

You are also to be accounted as a "steward of the mysteries of God." The duties of a steward—a housekeeper—in a large house carry with them a grave responsibility even in our own time. In Greece, no less than in Judæa, in the days of St. Paul, the steward was manager of the family, and had control over all things belonging to his master, so that he was held responsible for the order of the household, and the arrangement of the family meals, and the maintenance of befitting hospitality towards invited guests. "A church is a house of God," and a "minister" in a church is to act as a "steward," securing order by his general supervision of the family or servants, and using "the mysteries of God" so as to nourish the family, and to entertain all who become its guests in a befitting manner. And with singular tact and propriety has the Apostle designated the materials placed at our disposal "the mysteries of God:" for a "steward" naturally knows the resources of his lord more than any other servants can be expected to know them, and they are veiled from general knowledge until the lord places them at the disposal of his steward. Then, whether they are to be seen in the costly furniture of the table, or in the splendour of the feast provided, these resources become manifest; and the skill of the steward is seen in the due arrangement of all things, that the honour of his lord may be maintained on the one hand, and that every man may have his "portion of meat in due season," (Luke xii. 42) on the other. The truths of God with which we deal are, therefore, styled "mysteries" because though, prior to this dispensation, they were hidden from view, and only obscurely hinted at by prophets and holy men of old, they are now revealed to the saints, and form the

garniture of the House of the Lord. We have entrance into God's treasure-room that we may bring forth things new and old; things which decked the feast-table when patriarchs gathered around it—things which flashed in beauty when the King was seen in the midst of His saints, and they were satisfied with the fatness of His house, even of holy Temple,—and things which though "new" to man, and which never entered into the heart of man to conceive, are yet but the embodiment of thoughts which filled the heart of God before the mountains were brought forth, or ever He had formed the earth and the world. As "stewards" we are to arrange these so as to convey the best impression of the greatness and the condescending love of God, and to assure all who are bidden as His guests that they are made welcome at His table, and that no good thing is withholden from them.

"Let a man so account of us"—*i. e.*, let every man who has knowledge of our work form this estimate of us, let him be led to this conclusion by all the facts he can observe and ascertain, and compare; let our lives wear such an aspect that it shall be impossible for any truthful and upright person to think otherwise of us than that we are officials working by the appointment, and under the eye of Christ Himself, and that, in that capacity we make use only of "the mysteries of God," and disdain to degrade them by any intermixture of the devices of men; and then we shall in truth "serve our generation by the will of God." But if our lives do not produce this estimate, and sustain it, we may be sure there is some grave defect which requires our instant attention if we would stand complete in all the will of God, and "not be ashamed before Christ at his coming" (1 John ii. 28). The conditions of such an estimate must, consequently, be the principles upon which our ministry should be conducted; and I invite your attention to them.

First of all, then, we must thus think of ourselves as in the sight of that God who trieth the heart. It is in vain to hope that others will think us to be appointed by Christ to official work in His Church, if we practically disown such an appointment to our ministry. We have no inherent or hereditary right to take to ourselves any such functions—any more than a man has a right to enter a king's palace and assume to himself, uncommanded and uninvited, the functions of a steward of the royal household: we must be called of God to this work and service; we must be able, in sincerity and godly simplicity, to say, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. ix. 16) and we must at the same time be conscious that the ministry we fulfil is "the ministry we have received *of the Lord Jesus*," or we are intruders into our sacred office, who must expect the scorn of men, and the rebuke of God.

It would be amusing, if it were not so repugnant to reason and to the spirit of Christianity, to observe the undue stress which is so generally laid upon the forms of induction into the ministry. Men speak and act as if the validity of Christ's appointment depended on its ratification by His servants, forgetful that their form of ordination, whatever it be, cannot make a "minister of Christ:" whereas the man whom Christ has called to this office, is bound to "make full proof of His ministry" though no prelate, or presbytery, or brethren, lay hands upon him to separate him unto its duties. According to the New Tes-

tament, a church elects a man as its pastor, teacher, elder, or bishop, because it discerns in him the fitness which always accompanies a divine call to fulfil the duties indicated by that call, and not to confer that fitness upon him. It recognizes the gift of God as the basis of its own procedure, and uses its form of ordination, or recognition, as the case may be, to attest its acceptance of the divinely qualified agent, and to invoke upon him those gifts which may render all his previous endowments conducive to the edification of the community with which, thenceforward, he is to sustain special relations. Discussion, therefore, of the relative importance of the various forms in vogue in the various bodies of Christians, can only be carried on with advantage when that which underlies the profession of each and all is distinctly avowed—that it is Christ's incommunicable prerogative to make any man His "minister," and that it is the privilege of the Church at large, or a particular church in a given district, to recognize the ministry so bestowed, and to use it in the wisest way, for the furtherance of the Gospel.

Never forget, then, my brother, Whose you are and Whom you serve! By the free suffrages of this church you have been invited to take the oversight of its members in the Lord; they have chosen you to be their pastor to feed the flock of God which is among them; to be their teacher to expound to them the true sayings of God; to be their guide in tracking all the will of God, that they may follow on to do it also: but they have not made you a "minister of Christ!" Your appointment to that office comes through no human hands; is contingent upon no human opinion; is not subject to any human revision; is not to be set aside by any human tribunal. It comes to you from Christ; it is attested within your heart by His Spirit; it is to be demonstrated and thereby authenticated amongst men by the efficiency of the work which is performed in virtue of its accompanying gifts and grace; and your conduct in relation to it must be reviewed by Him who gave it. "There is one that judgeth you, that is, the Lord." The pastor must, therefore, be subordinated to the minister, on the principle that the right application of a gift, in any direction, must be consonant with the general purpose of the gift itself. You are to move amongst this people as a "minister of Christ," and as their "servant for Jesus' sake."

Then "magnify your office." Be not afraid to reflect upon its solemn grandeur and its commanding influence. It will enable you to resist and eventually to keep down the tendency in many minds to regard pastoral work as commensurate and co-ordinate with your ministry; and it will also enable you to understand that he who may be accounted of men an efficient pastor, may not be "a good minister of Jesus Christ;" and that he who makes "full proof of his ministry" before the Lord, may seem to fail in many of the details of pastoral work, because he spends his energies on a wider sphere, and is in truth spent for Christ. The claims of this church will then be viewed by you in their relation to the claims of the Head of the Church upon your service, and a habit will be formed of doing the work of the church "not as pleasing man, but God which trieth the heart.".

The influence of such an abiding conviction as to your official relation at once to the Lord and to His people over whom the Holy Ghost makes you overseer or bishop (Acts

xx. 28), will be seen in the scrupulous conscientiousness and the profound humility with which you will do your appointed work. Remember that the eye of Christ is ever upon you, and you will be incapable of wasting your time in any frivolous pursuits, or of any relaxation of effort whilst you have strength to put forth. *They* may gad about from house to house, collecting and retailing news (as if it were a seemly thing for church-officials to be busybodies in other men's matters, and a likely method to enhance their own popularity), who are at best but ministers of men, and were never constituted "ministers of Christ;" but *you* may not do so. You are to be always in earnest — straining every muscle to the utmost when you pull at the oar, and resting only that you may work the more vigorously at your Master's call. If pastoral visiting is to be of any use in a church it must be undertaken as a duty not less solemn than the exposition of the Scriptures to the disciples of Christ. It demands the most careful preparation? the most exact thinking; words that are full of grace and of wisdom; prudence which knows the limits of true confidence, and tact that will ever guide the heart that comes for help to the present, and smypathizing, and all-wise Saviour. Such visiting is rarely met with, and, perhaps, but feebly desired in the present day; but do not degrade your ministry by allowing your spiritual intercourse with your flock to assume a lower type than this. If teaching from the pulpit is to leave any permanent results upon the minds of your hearers, it must present the fruits of your most intense study of the Scriptures. It must be the expression of mature conviction, presenting, with all the scrupulous exactness possible to your understanding, the mind of the Spirit as known to yourself. Your commission, and therefore your duty, is to "preach the word"—to ascertain the force and meaning, and as far as may be seen or reasonably surmised the reason for the selection of every term employed in the pages of revelation:—for, as surely as man liveth by every word proceeding out of the mouth of the Lord, the transmission of spiritual influence by means of preaching is affected by the connection of the divine thoughts along which it is to travel, as telegraphy is dependent on the connection and insulation of the wires prepared for the electric current to utilize:—and then, as you are careful not to display yourself, but to communicate the Gospel of God, your speech and your preaching will not be with the "enticing words of men's wisdom, but in demonstration of the Spirit and of power." Men will hear, and their souls will live. The words you speak will be spirit and life, because they will be the words of your Lord uttered in His behalf, to communicate instruction, or to breathe consolation, or to awaken hope, or to excite to diligence, or to startle the careless and self-confident, or to hush grief to rest, or to give peace to the trembling. Your ministry will be in earnest, because it will be in its most comprehensive sense the ministry of Christ fulfilled by you! What care of time; what method of study; what willingness to learn from your own failures as well as from the successes of others which you may be able to observe; what surrender of will, and judgment, and heart, to the control and direction of our Lord, such a ministry demands, must be thought of in the sanctuary of conscience or in the seclusion of the study, but may not be spoken of in public,

or be reduced by me to formal rules.

And the accompaniment—let me add the charm—of such conscientious work will be an ever-deepening humility—a readiness to take the lowest place that is consistent with the fulfilment of duties assigned by the Lord. There will be no official pride, no vaunting of yourself, no wish to attract attention, or to win applause. The thought that the eye of Christ has as constantly rested upon you, as His grace has wrought effectually within you, will be sufficient to check all swellings of vanity, and to keep alive within your heart the remembrance of faults which Christ has observed, and frailties which He has borne with. The spirit breathed by your ministry will ever say concerning it, "Not I, but the grace of God that is with me." (1 Cor. xv. 10.) Let every man thus account of you, my brother, as a minister of Christ, because your whole demeanour shows that you thus account of yourself!

Secondly, we must limit ourselves in the fulfilment of our ministry to the use of "the mysteries of God." It is important that men should clearly understand the conditions upon which we can expect our ministry to be successful; and it is especially important in the present day that it should be morally impossible for them to mistake our method or our end. You will allow me, therefore, to remind you that the ordinances of Baptism and the Lord's Supper are nowhere styled "mysteries" in the New Testament Scriptures. That term is reserved to certain doctrinal truths which are disclosed to men by the Gospel. It is perfectly consistent in any communion which does not profess to rest its doctrine or its usages upon the authority of Scripture only, to apply the epithet "mysteries" to the rites which it performs for other purposes than those enjoined by Christ; but it would be suicidal folly in you, as a pastor in our body, whose very existence originated in, and is rendered necessary by, the assertion of the sufficiency as well as the supremacy of the Scriptures, to include the sacraments of the faith with the "mysteries" of God. When first authoratively enjoyed, their purpose was distinctly announced. We cling to that purpose still. We work no mysterious change in baptism. Let the Mother of Harlots pretend to do so if she will, and let the Anglican sect in this country adopt her words into formularies, and teach its baptized little ones the damnable lie that in baptism they were made children of God, and members of Christ, and inheritors of the kingdom of heaven. *We* must not partake in the sin, lest we be overwhelmed with confusion in the presence of our Lord. We bury the "dead to sin" in baptism, because as believers in Jesus they died in Him. We plant them in the likeness of His death, that they may partake in the likeness of His resurection. And so of the Lord's Supper. The recitation of the words of institution neither transubstantiates the elements of bread and wine, nor localizes the presence of Christ in them, nor imparts to them any other than a symbolic value. As Jesus sitting with His disciples at the table took bread and gave thanks, and distributed it to them and said, "Take, eat, this is My body which is being broken for you," and likewise also the cup, saying, "Drink ye all of it, for this cup is the New Testament in My blood which is being shed for you, this do in remembrance of Me," so we say, "The bread which we break, is it not the communion of the body of Christ? the cup which

we bless, is it not the communion of the blood of Christ! For we being many are one bread, and one body; for we are all partakers of that one bread:" 1 Cor. x. 16, 17. The "mystery" is, that "God hath given to *us* eternal life, and this life is in His Son"; and not that we should have symbols to declare our participation in that life. We dare not, therefore by a misuse of this term, confound the sign and the thing signified.

It is of the greater importance to dwell upon these considerations at the present time, as we are witnessing the revival of customs which were supposed to have become obsolete in the established sect of this country, and cannot but observe the eager diligence with which many of the most laborious and most scrupulous of its clergy are striving to uphold them because of their doctrinal significance. The fact is at last acknowledged, that what Parliament and Convocation have been pleased to style "the United Church of England and Ireland," and which is consequently "established by law," has failed to overtake the spiritual wants of these countries, and is by no means likely by any corporate action to do so. It is a congeries of factions, each of which is under the leadership of accomplished and learned men, who are not ashamed to struggle with their reputed brethren for the mastery. The end of this condition of things may be prognosticated in accordance with our Lord's saying, that "a house divided against itself cannot stand;" but the time of the end is not known save to Him who hath reserved all times and seasons in His own power. Meanwhile, the party which is the most demonstrative and energetic in action, is practically, in its doctrinal teaching, under the guidance of so ripe a scholar, and so skilful a disputant as Dr. Pusey, and as to Ritual, of a few liturgiologists of great learning, who are well qualified to discuss questions of ecclesiastical millinery, and to draw the thin line which may discriminate the Anglican from the Romish priesthood. The avowed purpose of these men is to shew how little of Protestantism is to be found in the Book of Common Prayer, with its several offices, and how easy the reunion of the Anglican and Roman churches would be, if only the dogma of the immaculate conception of the Virgin, and the extravagant *cultus* of the saints in the Roman Church, could be swept aside, or be formally modified. Accordingly, we hear of choral services; of low masses; of high celebrations of the Lord's Supper; of the real presence of our Lord in the consecrated bread and wine of the Eucharist; of confession, and direction; and of the use of other ceremonies and practices which can be introduced into their churches, without imperilling the benefices and ecclesiastical position of these Ritualists. It is said, and I suppose with truthfulness, that at present the churches in which High Ritual is maintained are crowded; and there can be no doubt that popular sympathy and public opinion, amongst Churchmen, are on the side of the Ritualists, since none of the bishops have ventured to proceed against the innovators, or authoritatively to suppress the innovations. We do no injustice, therefore, to the members of other parties in the inclusive Anglican sect, by regarding the High Church Ritualists as the only men who expect to win over to their side, their Low and Broad fellow-Churchmen, and to convert the entire population of these lands, by doctrinal teaching, which requires and illustrates their histrionic performance of divine service.

Would to God there had been no servile copying of these artifices to gather congregations amongst any section of Nonconformists: but, unhappily, it is otherwise in some places, and the question must be raised, whether we may hope to lay hold of the masses of our countrymen by counterfeiting the movements of our hierarchical neighbours? I think not: and whilst far from thinking our forms of worship incapable of improvement, I wish to remind you, my brother, and to remember, myself, that the necessary improvement is of a spiritual, *not* of a histrionic, nature. It is possible to execute the finest music as an accompaniment, and all but an interpretation, of the words of Scripture, without kindling the fervour of devotion, or rousing the energies of faith. Actors on a stage will outvie in personation the men who, in the Church of God, affect to be what they are not; and if our neighbours wish simply to gratify their taste in these directions, they are more likely to be pleased in a theatre or concert-room, than by any choral services we can provide, or by any ecclesiastical vestments and canonical postures Nonconformist ministers can adopt. Let us, by all means, see to it that our psalmody be as heartily and correctly sung as is possible in our congregations; let us insist upon the religious obligation which rests upon every man to offer unto God his best and most perfect service; but let our hearers know that we affectionately welcome every sincere attempt to praise God, even though it be by a cracked voice, and without scientific regard to harmony. If our psalms and hymns were really sung after this fashion by a congregation, making melody in the heart to the Lord, we might be content to abide even the judgment of our fellow-men. Every one, in that case, who frequented, or occasionally visited, our places of worship, would feel that we thought only of, and waited only upon, God; and the manifest sincerity, and devoutness, and decorum of our psalmody, would produce the conviction that what glorifies God is beyond the carping criticism of man.

I will not detain you by any reference to the public reading of Holy Scripture, beyond saying that it should be clear, distinct, and impressive, because carrying the very meaning of the words into the minds of the assembled congregation; but you will permit me to advert to the subject of public prayer. I am afraid that less importance is attached to this part of divine service than belongs to it; and that Nonconformist ministers more frequently fail in prayer than in preaching. My brother! we must have our people *in our hearts* when we draw near to the mercy-seat, or we shall never succeed in evoking their sympathy with the thanksgivings and prayers we utter before the Lord, nor in obtaining their Amen when our petitions and thanksgivings are ended. Like Aaron with his breastplate, when robed for his ministry, our people must be seen by God upon us when we lift up our hands towards His holy oracle; and if we thus bear them in loving sympathy and unison of desire upon our hearts, our prayers will never become a series of recurrent phrases, nor formal efforts to produce some effect upon bystanders, but be communion with God—so reverent in tone, so faithful in pleading His promises, so suggestive of the unexpressed needs of the entire body of worshippers, so thankful, so full of contrition for sinfulness, and of adoration for His holiness and His unspeakable gift, that our brethren will silently gather closer and yet closer around us, as if they were increas-

ingly solicitous to be identified with us in our supplications:—just as a crowd of beggars will always be seen to close around their spokesman when he intercedes for them with all prayer. Were our public prayers of this sort, there would be no hankering after a rigid liturgy, whether that term were used in its usual or special application; for it would be manifest to all men that the Spirit which is within us maketh supplication according to the will of God. Our people would in very deed meet with God, and He would command the blessing upon us and them, even eternal life. I can express no better wish for you, in this portion of your official work, than that as often as you pray in the midst of the congregation, every worshipper may have cause to say, "It is good for *me* to draw nigh to God." You will then have ready listeners to the truth of the gospel; they will hear, and their souls will live!

But we must always make a faithful use of "the mysteries of God" in our preaching. Like the Apostle, we must be able to say, "We are not as many who corrupt, as hucksters, the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ:" 2 Cor. ii, 17. We must "renounce the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by the manifestation of the truth, commend ourselves to every conscience of men before God:" 2 Cor. iv. 2. We may not mix off the wine of God with the brackish water of human philosophy, nor dole out in small quantities, as if making gain of souls, what we are commanded to impart to others as fully as we have received it ourselves: but must do as stewards do who are mindful of the honour of their master, and zealous to maintain the reputation of his hospitality.

So let these "mysteries" be evermore displayed in your teaching. Let the love of God to the world, as displayed in the gift of His Son, and the blessed results flowing from His manifestation in the flesh to all who believe in His Name, be exalted and extolled, and made of high repute in all your labours. Let the gathering together of believers in Jesus into one body in Him hold a conspicuous place in your teaching; and as you bring forth these and their related truths in due order, and connexion, and succession, you will supply every man with his portion of meat in due season.

And with this view I venture to suggest the desirableness of preaching, at stated intervals, on the leading doctrines of the Gospel of our salvation, and of thus presenting, in a series of carefully prepared discourses, a survey of the entire field of Christian theology. You will gain much instruction whilst preparing to teach others, and if you accustom yourself to the most rigid use of words, and to exactness of doctrinal definition, you will soon become free to deal with questions that spring out of these doctrines, from which men of less severe habits of thought shrink in dismay. A richness and variety will also be imparted to your ministry which will attract the attention of the inquiring, and repay the interest of the devout. Men will feel that you are not using words as dead things, but as living powers, and they will love the teacher who seeks to find out the right words to commend the truth in its integrity to their souls.

Let me add a further suggestion—that you begin, as soon as you have prepared yourself for it, a course of exposition. Whether it be one of the Gospels, or one of the Epistles

that may be selected as the commencement of, what I hope may prove to be, a long series of similar researches, I am sure that the benefits which will accrue to you and to your people will be far beyond what either they or you could now anticipate. Exposition serves to show the connexion of spiritual truths and moral obligations, and supplies opportunities for discussing delicate questions which need to be discussed in our own days as much as in the time of our Lord and His Apostles. Topics which no man would volunteer to introduce to his congregation, save under a sense of the most urgent duty, will thus come naturally in your way, and demand elucidation and enforcement; whilst no one will be able to pretend that they have been selected with a personal reference, or as a weapon of offence. Nor will I shrink from saying that, in my humble opinion, the true revival of religion in our land, which all Christians long for, will naturally date from the more connected and detailed study of the Scriptures of truth in the way of exposition. Fragmentary teaching, such as sermons give, will tend to produce imperfect and one-sided men; but teaching which is full-orbed as the truth given in the Scriptures, will reflect its own completeness in those who receive it, as the sun is seen in a dewdrop, and mirrors itself in the ocean.

If you pursue such a course as this, resolutely intent on preaching not yourself, but Jesus Christ the Lord, your sincerity and earnestness will silence all those who would take up an accusation against you, and constrain them to acknowledge that you are working the work of the Lord. Your manifest aim to bring men to the knowledge of the truth will preclude the insinuation of a sectarian purpose, or a wish to build up a party, rather than to edify the body of Christ, and to save men from the pernicious ways of sin and death. And in this you will have a present reward; for there can be no doubt that when Christian ministers have a good report of them that are without, as well as of the truth itself, their labours are greatly facilitated, and their success proportionally enlarged.

Be thou a steward, then, of the mysteries of God! Consult thy Master's will, and display the riches of thy Lord's glory before His admiring guests. It will cost thee much searching of heart in secret, many prayers for light and guidance from above, many tears for that remaining hardness of heart which, in the best of men, hinders the acceptance of the whole counsel of God, and works mischievously in none so much as in ministers of the truth; but the desire and the prayerful effort to please Him who hath called thee to this service will not be without its present heritage of blessing. The King Himself will deign to advise thee; He will scan thy preparation, and by the glance of His eye will suggest to thy willing soul the disposition of His goods which would better accord with His wisdom and benignity; He will give thee His blessing in thy work; and when He comes in to see His assembled guests, and the feast of His love is spread before them, He will abundantly bless the provision of His house, and satisfy His poor with bread, whilst His blissful presence will assure thee that thy labour hath not been in vain in the Lord.

And yet as those days come round in which He is known of us in the breaking of bread, and in the ministry of the truth, we shall be profoundly conscious that not here, nor now, will He finally pronounce upon our work. We must live for *that*

day, in which the secrets of all hearts shall be made manifest, wherein our words will be reviewed by the just Judge, and our actions weighed by the God of truth. How vain is human applause as an anticipation of the sentence of the Lord! How contemptible man's censure, if unsustained by the condemnation of the Judge of all! How worthless the approval of conscience, if we have not the testimony that we please God! Away, then, every meaner joy: we must live to be approved at the bar of Christ. In our study,—by diligence, and prayerfulness, and self-mastery; in our pulpit,—by godly simplicity and sincerity, and by a divine wisdom which none shall be able to gainsay, though they may resist it to the last; in our family,—as sanctifying the Lord Christ; in the world,—by our purity, our faith, our meekness, our love; in the Church,—as winning greatness by humble service, we must ever have regard to that tribunal. Happy he who can win the testimony of men that he is intent on fulfilling his ministry and stewardship, and that only; but happiest he who, when his Lord maketh inquiry, shall be declared to have been faithful: for even now there seems a voice of uncarthly compass and sweetness around us, which says, "Be thou faithful unto death, and I will give thee a crown of life."

JESUS, MASTER, SAVE AND BLESS!

ANGLICAN RITUALISM.

No. II. THE REAL PRESENCE.

THE doctrine of the Real Presence is the central doctrine of Anglican Ritualism. Our readers may naturally ask what it means. In what terms is it expressed?

We do not know where a better answer to this question can be found than in the following extract from a paper lately put forth by the Rev. Mr. Mackonochie, Incumbent of St. Albans, Holborn, to his congregation, and generally regarded as a manifesto of the Ritualistic party.

> I believe, says he, that in the Holy Communion the Body and Blood of Christ are present 'really and spiritually' . . . not after material, or local, or corporeal, or earthly mode of existence; but after a fashion supra-local, supernatural, heavenly, and spiritual.

One may well ask why, in the name of common sense, so many words should be used on so simple a matter; but, since they are used, let us inquire into the meaning of them.

Flesh and blood are "material" substances; but the Body and Blood of Christ are affirmed to be present "in the Lord's Supper," "not after a material mode of existence, ... but after a fashion spiritual." To our conception, however, it is not possible for a material substance to exist "after a spiritual fashion." Either it is matter, or it is spirit; and in either case it must exist after its proper mode. If the Body and Blood of Christ be in the Eucharist, it is as material substances they *must* be there; if that which is there is spirit, and not mat-

ter, then it is clearly no longer the Body and Blood of Christ. To change the "mode of existence" is necessarily to change the substance which exists.

To take another term. The Body and Blood of Christ are affirmed to be present in the Eucharist, "not after a local mode of existence, . . . but after a fashion supra-local." Here we seem to have a word coined for the occasion, and not, we suspect, to be found in any Dictionary. "*Supra-local*:"—what is the meaning of it? It is characteristic of all substances material and spiritual alike—except the Infinite One,—to exist in some place; and it is an established maxim of physical philosophy that no substance can exist in more than one place at the same time; but here are substances, (whether material or spiritual is of no consequence) held to exist "not after a local mode of existence," but "after a fashion supra-local." To our conception this also is an impossibility. To deprive a substance of its essential property of occupying space cannot be less than to destroy the substance itself.

A third time. The Body and Blood of Christ are held to be present in the Eucharist, "not after an earthly mode of existence, . . . but after a fashion heavenly." This means, we suppose, after the manner in which they exist in heaven. Now, since, according to the Apostle, (1 Cor. xv. 50.) "flesh and blood cannot inherit the kingdom of God," these substances do not exist in heaven at all; the human body of our Lord having been, on his ascension to glory, transformed into a "spiritual body," such as awaits His followers on their resurrection from the dead, (1 Cor. xv. 44).

Once more. The Body and Blood of Christ are affirmed to be present in the Eucharist, "not after a corporeal mode of existence . . . . but after a fashion———" We look in vain for the completion of the antithesis in this member of it, the writer's large command of words entirely failing him. His position may, however, be made a little clearer by translating one of his latinized words "corporeal" into plainer English. The Body of Christ is present in the Eucharist, "not after a *bodily* mode of existence." How, then, Mr. Mackonochie? What mode of existence can a body have but a bodily one? No wonder that you are at fault for a word!

We must say that we think all this is egregious trifling with solemn things; and we cannot but marvel that a body of educated men, and a body of men loudly claiming to constitute *par eminence*, "the learned" portion of the English clergy, should delude themselves with such superlative nonsense. They are surely not far from a condition in which it may be said of them, with more justice than when it was originally spoken, "much learning hath made [them] mad."

PROXYISM.

SAMUEL PEPYS, the Diarist of Charles II's. days, relates how he went on the 18th of October, 1666, to the house of his friend Lovett, a Roman Catholic, in order to fulfil the office of godfather at the christening

of a man-child, named, after himself "Samuel." A Capuchin priest, belonging to the Queen-mother's chapel, performed the mystic rite, with "ceremonies many, and some foolish;" but what amused Pepys most was, that being himself a Protestant, it was deemed necessary that another man should stand by his side and answer for him as his proxy. So here we have proxy answering for proxy. But this was not all. My Lady Diana Bills, a daughter of the Earl of Westmoreland, having consented to act the part of female sponsor, was absent at the ceremony, (though she came in afterwards) and a "woman-proxy" must therefore represent her. The affair being at last got through, and the infant made a Christian, the priest proceeded to tender to Pepys' proxy and to the Lady's proxy advice how to bring up the child; concluding with the strict injunction that he, the male proxy, must never marry the child or the godmother; and in like manner the female proxy must never presume to marry the child or the godfather; "but, which is strange," continues the Diarist, "they say that the mother of the child and the godfather may marry." Into the casuistic question as to whether the said prohibitions applied to the capital proxies personally, or only to the proxies' proxies, or whether, in fact, all four became subject to its action, our Diarist forbears to enter. It would have led him, as it certainly would lead ourselves if we attempted its adjustment, into a bottomless bog. But is anything, we would ask, too absurd for Ritualism? Let but the thin edge of Priestism be once permitted to enter, and shall anything arrest its ultimate, nay its legitimate development?

But though Mr. Pepys throws no light on the philosophy of the thing, he was well acquainted, by frequent practice, with the more common-sense method by which such matters were usually wound up. Hear then his solution. "This christening cost me near forty shillings:—to midwife twenty,—nurse, ten,—maid, two shillings and sixpence,—and the coach five shillings."

"My parents, guardians, godfathers or godmothers, as the case may be, settled all that in my behalf long ago, when they caused me to be baptized in infancy. It would be as indecent as it is unnecessary for me to re-open the question, and thereby to run the risk of impugning their excellent judgment. In fact, I have nothing more to do with the subject till the time shall come round when it will be my turn to perform the like charitable office upon my own children." Such, there can be no doubt, is the reasoning which quenches many a half-awakened suspicion of the worldly character of eucharistic legerdemain; and under the plea of filial reverence, seeks to shift a present duty on to the shoulders of a foregone proxy. But if the action of a proxy has sufficed for one deed of Christian obedience demanded of me personally, why not for another?—why not for a whole life of obedience?—why, in short, may not my parents' faith, hope, and charity, with all the other virtues, be set down to my account? —where shall the doctrine of substitution end? Nay, to go further back: as my proxy in baptism took upon him to represent my sentient spiritual part, what need was there for the actual presence of my body at all?—perhaps my little body had a proxy also:—For anything I know to the contrary, somebody else's baby was sprinkled instead of me: and, as the ancient dogma of the priestly

drops, conferring immortality on the body is now exploded (at least, I don't think my parents entertained it, whatever some pretenders may be insinuating now a days.) I hardly see why a wax doll might not have answered the purpose equally well with any other form of substitute. What then did proxy ever do for me? What can it do for me? From the bottom of my heart I thank God for my parent's Christianity; but if I allow any supposed duty or privilege of their's to anticipate, supersede or negative my own personal duty or privilege, surely I shall be doing them an injustice as well as myself, for it is what as Christians they could neither require nor expect."

The legal formula of an infant being represented by its guardian in the execution of deeds designed for the infant's benefit, though often paraded as a parallel case, bears really no honest resemblance to the practice under discussion. The legal process always supposes that circumstances render it imperative that the instrument be executed this way or none; whereas a duty addressed to Christian faithfulness carries with it no manner of force till the command be heard and understood. Delay in the legal case might be fatally injurious to the infant's prospects; delay in the other case can jeopardize no interest. The infant at law, whose representative has signed for him, receives the benefit even though he die before the age of consciousness; the ceremony performed on the sprinkled infant confers no benefit till he is old enough to ratify it *ex animo*, and might therefore just as well have been left for his own spontaneous adoption.

"But, it does confer benefit," thunders Pontifex, "whatever be the age of the recipient; that is to say, provided a satisfactory answer can be rendered to the all important queries. With what matter was this child baptized? and With what words was this child baptized?"*

Stunned, but not convinced, by this Vulcanean bolt discharged from the camp of Diabolus, we slowly rise again from earth, and rejoin, "Just so, it is here that the issue joins." But, "most potent, grave, and reverend" Pontifex, we accept neither your declarations nor your conclusions. We are at open war with both. Rather than come beneath the shadow of one of your harlequin garments, we should infinitely prefer the Quaker alternative of eliminating from the Christian life every outward rite as an excrescence and a blot: but so long as we deem any specific duty binding on us (and no longer), then to delegate its performance to you, and such as you, would be treachery, infamy, lunacy.

Reader,—Our one great and glorious proxy, who has passed into the Heavens, is also our Exemplar. Follow Him; and may His Spirit guide you into all truth.

* See the office for Private Baptism in the Prayer Book.

I. H. S.

BY THE REV. T. R. STEVENSON.

I. H. S. are familiar letters. They wear the look of old friends. We often see them. Perhaps they are more fashionable now than ever. Usually in the shape of a monogram. They are to be found in divers religious places and sundry ecclesiastical circumstances. Sometimes they serve the interests of superstition, at others that of Godliness. Bookmarks display them. We see them embroidered on altar-cloths; stained windows contain them: they are carved in wood and chiseled in stone.

The origin of the motto is curious. In a circle above the principal door of Santa Croce, the Westminster Abbey of Florence, the initials are, we believe, still visible though inserted there as early as the year 1347. They were put there by St. Bernardine. He was the inventor of them. Having remonstrated with a maker of playing-cards, which were then illuminated, upon the sinfulness of his calling, the man pleaded poverty and the needs of his family. "Oh," was the reply, "I will help you," and writing the initials I. H. S. he advised the card-maker to gild and paint upon these cards and sell them. They proved a great success. Bernardine then travelled through the country, putting I. H. S. wherever he went.

I. H. S. *Jesus Hominum Salvator*, Jesus the Saviour of men. What suggestive words! Surely a short time spent in reading them again and pondering them once more, frequently as we have met with them, will not be in vain. They call our attention to some useful trains of reflection.

The first of them is this. *We have brought before us a* PERSON. Our heed is summoned to a certain Being. Some one, not some thing is presented to us. And thus is it with the Bible. The New Testament especially is but the canvass whereon is depicted the face and form of Jesus. God's word is full of Christ. It is most emphatically Christ's book. He is at once its author and its theme. Take Him away from it and you leave it meaningless and impotent. An artist once made a shield for the Temple of Minerva. It was elaborately designed and skilfully executed. Gold, silver, and jewels, combined to render it an object of beauty and attraction. At length it was discovered that the ingenious workmanship was marred by one grave defect. The craftsman's name was upon it. Forthwith he was ordered to remove it. He did so; but it was at the expense of the whole ornament. To take out the one, destroyed the other. So with the shield which we reverently hang in our sanctuaries and gladly place in our homes—the shield of revelation. The "name which is above every name" is so inwrought that he who attempts to abolish it spoils that which bears it. The great highways of Rome met in the Forum from all quarters of the world and the great lines of thought pursued by inspired writers all converge in the Saviour. What was the law? "Our schoolmaster, to bring us to Christ."

What did the prophets? "To Him gave all the prophets witness." Pointing to the sacred scroll Jesus bade men be diligent in their study of it; and why? Because it had Himself for its chief theme. Distinctly and emphatically He said, "They are they which testify of Me." The Apostles constrain us to remember Him. They will not let us if disposed, forget Him. They insist on His supremacy in everything. Duties, doctrines, blessings are all connected with Christ. We are not allowed to regard them apart from Him. We are to "rejoice in the Lord," "be strong in the Lord," and "stand fast in the Lord." We are to walk in love "as Christ loved us;" the "mind" is to be in us which was also in Christ Jesus; we are "risen with Christ," Christ is "our hope;" husbands are to love their wives as "Christ also loved the church:" we are to "put on the Lord Jesus:" we are to be "in Christ." "As unto the Lord," "for Christ's sake"—are formulas that become quite familiar from their frequency. No higher anticipation of heaven is described than this "to be with Christ." Indeed, as a striking and significant climax, it is announced "Christ is all and in all."

This is very note-worthy. It indicates our duty. We must not merely believe, ponder and teach Christianity, but Christ. We shall come far, far short of what we ought to be and do, if we give not great prominence to this divine Person. It is not enough to declare facts about Him, truths respecting Him, creeds referring to Him, we must "preach Christ." Truly has it been written. "In the Apostles' minds and writings there was an indestructible connexion of every principle of the Gospel with the personal Christ. It was not such a connexion as can be safely denied or neglected; not an arbitrary and artificial connexion; not the connexion merely of a chronological order, or a physical origin; but a living and life-giving one. It is to do grevious violence to the New Testament to say that Christ means only Christian doctrine. It is an arbitrary canon, a shallow philosophy. So essentially did the being, history, and work of Christ enter into the faith, and hope, and virtue, of the Apostles, that language which would be extravagant and absurd if used of any other, proceed freely and as if by natural necessity from their tongues and pens when describing Him. Let us honour the personal Christ." Persons are ever mightier than things. The abstract can never equal the concrete in power. This is doubly so in reference to our Lord. The incarnation is "the arm of the Lord revealed." Augustine and Luther both mention the following church legend. The devil once heard these words read, during service, "In the beginning was the Word." He remained unabashed. It had no effect upon him. But when he listened to the sequel, "The Word was made flesh," he vanished in alarm. He felt that *that* truth boded evil to his power and kingdom. Surely there is a moral in the myth.

Too often we cannot repeat the olden doctrine that Jesus Christ must be the one centre of our theology, our efforts, and our hearts. When we put anything in His place we forfeit the great instrumentality which the Holy Ghost is pleased to use as the means of our pardon and sanctification. Except His life of love, His atoning death, and His present presence with His people be the main, ever-cherished, always-treasured essentials of our belief, we may almost as well have no belief at all. Except His will be the law, His glory the purpose of our lives,

it were better that we had not seen the light. A certain artist painted a picture of the Last Supper. When it was finished, he invited some friends to a private inspection of it. On his being asked his opinion, one of them said that he considered that the most beautiful thing on the canvas was a representation of a golden chalice. "Is it so," cried the painter, "then my effort is a failure." Taking a brush and dipping it in the paint, he deliberately defaced the whole picture. "If that cup," he explained, "is the most beautiful thing, my effort is a failure. I meant my master's face to be the most beautiful and conspicuous object." Words nobly-spoken. Words, too, which we may all apply to our lives. If anything in our dogmas, our plans, our procedure is more prominent than Jesus, we and all connected with us are fearful failures.

This leads to the second practical reflection suggested by I.H.S. *It speaks of a* SAVIOUR. The person to whom it summons our notice is a Saviour. Not a mere teacher. Not simply a reformer. Not a philantropist only, but a Saviour. Boldly and uncompromisingly ought we to put forth this fact in opposition to manifold pseudo-philosophies and divers branches of "science, falsely so called." In an age wherein material progress is so marked and triumphs over material nature are so rapid and frequent, many are falling into theoretical or practical materialism or both. Blessings pertaining to the body, the home, the city, the state, are extolled as the grand, prime need of humanity, and the one *desideratum* of the world. If we are to believe the loud-speaking oracles of this school, we are to find the panacea of our thousand-and-one ills, in the diffusion and the multiplication of secular advantages. This is sarcastically described by a poet, who, alas, has lately been removed from us:—

> "I walked on, musing with myself
> On life and art, and whether, after all,
> A larger metaphysics might not help
> Our physics, a completer poetry
> Adjust our daily life and vulgar wants
> More fully than the special outside plans
> Phalansteries, material institutes,
> Civil conscriptions and lay monasteries
> Preferred by modern thinkers, as they thought
> The bread of man indeed made all his life,
> And washing seven times in the 'People's Baths'
> Were sovereign for a people's leprosy."*

If the Bible means anything, and if universal experience is of the least use, they combine to prove that the root of man's wickedness and woe is to be found in sin. He is wrong with God, and therefore with his brethren. Until his heavenward relationships are adjusted, his earthward relationships will be marred, broken, out of joint. Putting a criminal into a clean house will not cleanse his soul. Ventilating a room is not an infallible receipt for purifying the mind. Draining a yard of dirt does not insure draining of the heart from moral pollution. Food, cheap and unadulterated; clothing, sufficient and appropriate; taxes, light as down; rates, feathery in their burden; votes, enough and to spare; ballot-boxes at the corner of every street; all this may prevail, *and vice also.* More than that. Put intellectual culture into the scale, still it kicks the beam. People's clubs, people's colleges, people's schools, people's editions, people's parks, people's rights, people's everything may be secured, and yet, sorrowful truth, the said people may be depraved, selfish, godless. Nero was a lover of the fine arts. Italian painting culminated at the time of the Borgias. According to Mr. Glad-

* Aurora Leigh. By Mrs. E. B. Browning.

stone, the age of Pericles was one in which the beautiful was adored, but one also in which sensuality was rampant, and moral debasement supreme. *Verbum sap.* As one of our English poets has told us—

"Natural things
And spiritual,—who separates these two
In art, in morals, or the social drift,
Tears up the bond of nature, and brings death,
Paints futile pictures, writes unreal verse,
Leads vulgar days, deals ignorantly with men,
Is wrong, in short, at all points."

Yes! "wrong at all points." The world needs that last letter in our title—S. Only a Saviour, only *the* Saviour can help it in its misery by His regenerating influences. Rid the earth of sin and you dry up the fountain of its crimes and calamities.

The proof of this abounds in all history. Wherever Christianity has most fully and widely exerted its power, the secular welfare of our race has received a mighty stimulus. What a striking illustration of this does Dean Stanley give in the facts which he mentions in connection with Constantine the Great. How far he was great, and what value may be attached to his "conversion," are open questions. But it is no open question that the Gospel was one of the great public forces of the times, constraining him to flow on with the current in the direction of whatsoever things were humane and just. What followed his adoption of Christ's religion? The year after that occurrence he issued the Edict of Toleration. Then, in rapid succession, came the decree for the observance of Sunday; the abolition of the punishment of crucifixion; the encouragement of the emancipation of slaves; the discouragement of infanticide; the prohibition of cruel and licentious rites; and the prohibition of gladiatorial games. As Dean Stanley says, "Every one of these steps was a gain to the Roman Empire and to mankind, such as not even the Antonines had ventured to attempt."

Thus is it with individuals. A spiritual change will produce a secular transformation. Does not the Gospel prove a *mental* blessing? The study of the Bible necessitates thought, inquiry, judgment, memory; necessitates the reading of other books; necessitates, in a word, education, and leads to it. Thousands of minds have been dark as Erebus, and stagnant as a summer's pool, until religion entered them. The genius of John Bunyan would have been hidden under a bushel all his days but for the quickening power of piety. Does not the Gospel prove a *social* blessing? Rowland Hill used to say, in his own blunt but expressive style, that a man's religion was worth nothing, if all at home, down to the very cat and dog, were not benefited by it. So thoroughly does genuine godliness permeate men's being that it is hard to see how they can be bad fathers and good Christians, selfish husbands and yet sincere disciples of Jesus. Let any one who is sceptical as to the domestic value of religion ask our Town Missionaries, and they can soon set them at rest on that score. Does not the Gospel prove a *physical* blessing? It is not its fault if it does not. Obedience to the laws of natural health is enjoined almost as solemnly as obedience to the laws of spiritual health. Were the dictates of revelation to be regarded we should speedily see fewer sons of Esculapius, and more children of strength. We repeat it—body, soul, home, are benefited and beautified by the power of His Gospel who is Jesus, the *Saviour* of men.

A few words now as to the re-

maining letter of the three initials —H. *Jesus, the Saviour of* MEN. He is the Saviour of men: not these men, or those men; not this people, or that people—but men. All nations and every tribe have in Him their helper. In other language, the truths, the principles, and the duties of Christianity are adapted to the whole race. Certain forms of speech are comprehensible only to certain communities, but the Incarnate Word is understood by the spiritual instinct of humanity everywhere. The Gospel is a true cosmopolitan, a dweller not in one land only but a citizen of the world. Beautiful flowers and valuable plants often wither, droop, and die, when placed in a new soil and a fresh atmosphere, but the plant of great renown will flourish in any soil.

We sometimes speak of the longevity of Christianity as a wondrous phenomenon, and an indirect evidence of its divinity. Well we may: it is significant indeed that it should withstand the wear and tear of time, significant that it should remain unimpaired in spite of such repeated opposition. But add to this the fact of which we are now speaking, and with the two combined there is reason truly to exclaim, "Herein is a marvellous thing." How different from other religions! Mohammedanism has never permanently established itself in any but an eastern climate. Beyond the regions of sultry atmospheres and enervating temperatures it has found great difficulty in making any progress: when it has done so a violent re-action has sooner or later occurred. So great is the contrast between the Crescent and the Cross. To the Gospel North and South, East and West, are alike. At either pole it finds a welcome, and is reverenced as the guide and law of life. "The distinguishing characteristic of the Christian church," remarks an eminent ecclesiastical historian, "has been that it has assumed different forms, and yet not perished in the process; that the gulf, however wide, which separates Greek from Latin, and both from Protestant, has not yet been wide enough to swallow up the common Christianity which has been transmitted from one to the other.

Jesus is the Saviour of men, for He meets the wants of universal man. Everywhere there is, more or less, a sense of sin, a consciousness of moral evil, and an attempt to get rid of it. Everywhere there is an idea of expiation, a belief that through the offering of a substitute, pardon is to be obtained. It stood out prominently in the religions of Greece and Rome, and it is discoverable in all parts of the world now. The millions of Brahminism have faith in forgiveness through sacrifice. Everywhere, with a few exceptions, there is a conception of the Divine drawing nigh to the Human. In Buddhism and other superstitions the doctrine of Incarnation occupies a most conspicuous position. It is believed that "the gods are come down in the likeness of men," to teach and to bless. Everywhere there is the practice of prayer. All the earth over, the children of their unseen Father seek His aid. Indeed, nothing seems more inveterate than confidence in the efficacy of supplication. Infidelity has tried to destroy it, but in vain. Scepticism has sneered at it, but it survives the sneer. Worldliness endeavours to crush it but cannot destroy it. Everywhere there is the lingering memory of a golden primeval age, and a better time to come. Visions of a lost Paradise, and gleams of an approaching millennium haunt the memories and the imaginations of dwellers in

each quarter of the globe. Thus, Christ is verily "The desire of all nations." He meets the idea of *sin* by asserting and proving man's depravity. He meets the idea of *sacrifice* by His own atoning death. He meets the idea of *incarnation* by saying: "He that hath seen me hath seen the Father." He meets the idea of *prayer* with the promise: "Ask, and it shall be given you." He meets the idea of *a bygone golden age* with the declaration: "In Adam all die." He meets the idea of *a better time to come* by the promise of universal piety and brotherhood. ALL DEEP MORAL NEEDS, ALL TRUE RELIGIOUS NECESSITIES, FIND THEIR SUPPLY IN CHRIST.

In view of this great fact, how reasonable is the expectation, and how well-founded the hope, of the Gospel's extension over the whole world! Add to it the reiterated, solemn promises of God's Word, and we are then morally certain of a day dawning that shall see what none have seen before. To this end let us labour and pray. Unwearied be our efforts and unceasing our petitions that Jesus may become to all mankind I.H.S.

Luton.

THE DIVINE ATTRIBUTES, ILLUSTRATED FROM NATURE.

BY GEORGE ST. CLAIR, BANBURY.

No. 2.—GOD'S SPIRITUAL NATURE, ETERNITY, AND IMMUTABILITY.

IN my former paper I endeavoured to prove that the Deity exists, but in writing on the Divine attributes I have only promised to illustrate or throw light upon them, and may therefore feel myself at liberty to take their existence for granted. I still hope, indeed, to adduce something in the way of argument and proof, but by the title of these papers I am not bound to do so, and if on some points no proof is offered, I shall not be leaving myself open to attack.

"GOD IS A SPIRIT."—The Hebrew, Greek, and Latin terms for "spirit" all meant originally breath or wind, and they seem, therefore, to point to the fact that the fathers of our race supposed the breath of man to be his soul, or else that the soul was an ethereal something, which might be represented by the breath of the mouth. Our notions to-day are not very much more definite; for it is still the language of doubt that "the spirit does but mean the breath," and the notion of faith that though a spirit hath not flesh and bones, it is a sort of etherealized matter. Because we have no very definite conception of what a spirit is, the Sadducees of the nineteenth century tell us that spirits do not exist, but that we deceive ourselves with regard to the human soul and the Great Spirit whom we believe to have made the human body. Our argument from Design is disposed of in the following way:—Admitting that

"design" proves a designer, then the designer must be a person, a person must be an organized being, and an organized being implies an organizer, so that God must have had a maker. By the repetition of the process, too, this last maker must have been previously made, and thus we should have to admit an infinity of Gods,* which must be regarded as an absurdity, the only escape from which is to be found in denying that there is any God at all. But suppose that a person is not necessarily an organized being, suppose it can be shown that God is a Spirit, possessing nothing corresponding to man's bodily organization, and the chain of the objection is broken. It is true that all the earth-dwelling persons we are acquainted with are organized beings, but our experience is not the measure of the possibilities of things, and we are not therefore to conclude that no intelligence can exist apart from matter. The King of Siam was too hasty in his inference that because no rivers in his domains were ever hardened by frost, the phenomenon was never found to occur in other latitudes. In the celestial latitudes there may surely be existences which are not matter, and to which the analogies of material structures will not apply, and if we please we may give to such existences the name of Spirit.

Professor Hitchcock has an argument that, in the next life, our bodies may be composed of that luminiferous ether, whose existence seems all but demonstrated by the phenomena of light, heat, and electricity; he points out that if this be the case the spiritual body would be unaffected by all changes of temperature, and unharmed by all chemical and mechanical agencies.* Swedenborg's idea is that "when any one enters into the spiritual world, or into the life after death, he is equally in the body as before, nor is there, to all appearance, the least difference: but his body then, is a spiritual body, and separate from all the grossness and impurity of matter."† I cite these opinions, not as proving anything but as illustrative of the statement that our experience of earth-born beings is not exhaustive of all the possible modes of existence.

It will perhaps be allowed that the above paragraphs show that there *may* be a Great Spirit; I will now advance a step further, and endeavour to prove that there *is*. I shall take it for granted that we have some knowledge of matter. The philosophers, I think, will hardly convince many of us that we have not—and it may be affirmed that that which knows must be superior to that, or at least different from that, which cannot know, but is only known. This superior thing requires a name, and we choose to call it Spirit, so that if we know anything we know that there is a Spirit in man, though still we may differ as to its nature. If to know matter requires something superior to matter, then to know the human spirit would perhaps require something superior to the human spirit, and possibly this is the reason of our imperfect knowledge of ourselves. The attempt to comprehend his own spirit is like the effort of a man to put his eyes under the lens for examination, to get on an eminence to look at himself, or to stand still while he walks round his own body. However, though not fully com-

* The Bhuddists of Ceylon make use of this argument, and with apparent sincerity. See a lecture on "Bhuddistical Atheism," by Rev. C. Carter, Colombo, 1861.

* "Religion of Geology, Lecture XI."

† "Heaven and Hell." Second Edition, p. 294.

prehending ourselves, we know that we exist, and that we possess intelligence, thought, and will. Stones are not intelligent and men are, and we call the intelligent part of us (or the intelligence, whether it be a part of us, a result of our organization, or what you will—we call it) Spirit. In this sense even materialism must admit that our spirits do exist, although it may go on to infer that their existence will end when the body becomes disorganized. For the present, however, they exist, and if we can show that God exists, and belongs to the same class (though of course at the head of the class, and having no one within many a league of Him), then for the present God is a Spirit. That God does exist was proved in the last paper, and that He has powers or attributes resembling man's intelligence,—in other words, that He is a being of the same class, a Spirit,—is shown in all the designed arrangements there referred to.

God is a Spirit, then, whether He has a material organization or not; and now, if we can succeed in showing that the possession of a body by Him involves contradictions, the proof will be complete that He exists as a Spirit apart from matter. If we mean by a material body a body not at all like our own we ought to give it another name, and our name for supernatural existences is Spirit. If we mean a body like the human body,—a structure built up intelligently,—we shall have to admit that such a piece of mechanism implies a maker of it. As the former paper shows that God is the author of all such structures, we could not ascribe the existence of such a body to any power or being existing before Him; and when we show presently that God is eternal, this part of the argument will appear still more conclusive. God, indeed, could make to himself a body, but then He must have existed before He made it,—must have existed, that is, without it,—so that a body would not be essential to His nature.

So, then, God is a Spirit—such a Spirit as hath not flesh and bones—and it is well that we have been able to arrive at this conclusion, because many objections could be raised against a God with an organized material body. We have good reason for saying that all material organizations must go through cycles of change, advancing from stage to stage, getting older, and eventually wearing out. A body is likely to affect the state of the spirit, on the materialistic, or any other theory, so that many, like the Psalmist, could explain their depression of spirit by a reference to the state of the body—"This is my sickness." Moreover, a body must limit the knowledge of the Spirit, since our knowledge of the external world streams in through the gateway of the senses, and the senses are only fitted to take cognizance of certain states and changes of matter, while the possible states are infinite in number. It would be a very awkward thing to find that our God was limited and restricted in this way, and we should begin to fear that matter and its laws would, sooner or later, put an end to His existence. Perhaps, however, we may get from this very circumstance a fresh proof of His spiritual nature, for thus to limit and restrict Him, thus to make Him dependent upon adaptations which have been previously proved to depend on Him, is a contradiction.

Pantheism escapes some of the above objections, by giving God all the universe for His body, but lands itself in this difficulty, that the purpose of a body—viz., to be the medium between the in-dwelling intelligence and external nature, is

gone, there being nothing external to the whole universe.

GOD, "THE ETERNAL SPIRIT."—Although the followers of Christ are promised immortality, it will hardly be contended that they have existed from everlasting; and if human spirits have thus had a beginning, eternity cannot be a necessary attribute of spirit as spirit, so that we have to *prove*, if we can, that the Great Spirit is eternal. By the Design argument, the structure of any tree will prove to us that God exists to-day—the body of an animal will prove the same thing—and they will prove, moreover, that He existed some time ago, when these structures began to be. Under our feet we find evidence that animals and plants existed in long past geological times; low down in the coal measures we find them, and in the deeper Silurian strata (Trilobites), and even in the far older Laurentian rocks of Canada (Eozoön Canadense); and these old fossils proved that God then lived and worked. The light of the sun takes about eight minutes to reach our eyes, so that every ray received is evidence, not of the present existence of the solar orb, but of its existence eight minutes ago. Starlight has longer abysses to come across, and occupies, therefore, a longer time in the journey; from the nearest star the rays are three years in coming, and from the remotest nebulæ several millions of years. Among the nebulæ some stars are often discoverable, and there can be no question that there are stars too distant to have been observed as yet. Stars are suns, and suns are performing so beneficent a work in diffusing light and life to surrounding planets, that stars must be regarded as structures built up, as mechanism put together. Therefore God was living and working millions of years ago, when a ray of light I receive to-day started on its tremendous journey. If we are willing to listen to the speculations of the star-gazers we can take yet another step backwards. Our sun has not always been a sun, and the nebulæ will not always remain nebulæ; the latter will grow into the former, as the celestial chemistry goes on. But what æons of æons must elapse ere the designs of God have ripened into facts by this "process of the suns!" Yet if we could count the æons we should find them to be just about the number that have passed since our sun and his brother stars were in a nebulous condition, possessing no solid nucleus; and when these celestial lights *began* to be, the Father of Lights was there to superintend.

It is evident that this process will take us back to the very dawn of order and arrangement in the universe; but with regard to the period antecedent to order we have still to ask—Did God exist *then?* The philosophers show us that whatever now is, is the same with what was, or is the result of what was; and they cannot refuse us the right of arguing on the same basis. Therefore we may say that in all the ages before order dawned God existed, or else His being is derived from that which then existed. The philosophers show further that all results have had *adequate* causes, that so much cause-power (to coin a compound) must have so much effect, neither more nor less than equivalent to it if used in its turn as cause-power. It is not true that great events from little causes spring, for in tracing the thread backwards the little cause we come to is not an adequate cause, it is only one of the rivulets which go to make up the river whose waters are to be accounted for. The rivulets combined must be exactly equal to the river; nothing is lost, nothing is gained; the force

has taken a new form, but the amount of force or energy in the universe is always the same. This we concede—nay, this we claim, and Mr. Grove's "Correlation of Physical Forces" is with us, and so we shall not be quarrelled with for affirming that God either always was, or else had origin from *adequate* causes.

It is shown above that He had existence before order and arrangement appeared in the universe, or at least not later than the first moment of their commencement, and when there were no causes existing adequate to produce order. Indeed we have been obliged to trace order and arrangement to Him as the arranger, and it would be contradictory, that causes inadequate to produce order, should produce the intelligence that should afterwards bring it about. My hand, indeed may make a machine that shall do more work than my hand, but the power of the machine results not from the handiwork alone, but partly from natural laws that are brought into play. Cohesion assists by holding the particles of the machine together, gravitation by pulling them in one direction, besides which I perhaps make use of heat or electricity to work it; so that the result is not more powerful than all the causes put together. Now the hand that is to make God before the dawn of order in the universe, consists itself of all the then existing forces; any God those forces could make would be no more powerful than themselves, and since they, *ex-hypothesi*, are not adequate to produce order, so neither would be the God they made. Therefore those forces did not produce God, and since nothing else existed to exercise any power, it follows that God has not been brought into existence, and therefore that He always was.

GOD, "WITH WHOM IS NO VARIABLENESS."—Samuel Drew has attempted to show that the human spirit is a simple uncompounded substance, not consisting of parts; and from this he infers its incapability of dissolution and therefore its immortality.* In Drew's admirable essay, however, there is much inconclusive reasoning, and I think he is wrong in this place. The mind thinks, and physiologists say that every thought is attended by a change in a portion of the matter of the brain. It would seem to follow, *a fortiori*, that the spirit must undergo some change itself. We commonly say that the mind may expand, the spirit may grow: and certainly it at once ceases to be what it once was as the body does—or at least as a tree does, which, while retaining its earlier formed rings, adds new ones and changes its leaves. Probably we are beyond our depth when we talk of spirits being either compounded or uncompounded; the terms, being borrowed from matter, may not apply at all: but on the supposition that they do apply, I think Drew must be mistaken, and the spirit cannot be a simple uncompounded thing. Theologians, arguing in the same way of God, and assuming that all change is imperfection, have said of Him that He is the "most simple being" and then that He is this and He is that, or else He would not be the most simple being. "We must hold Him to be an absolutely simple spirit, or else we shall lose His identity, or else His own happiness will vary, or else He will be subject to change." A zoologist will tell us that among the simpler sorts of beings he reckons monads, sponges, polypes, &c., and that creatures deserving the higher places in the

* "Immortality of the Human Soul." Section II.

animal scale, are of a more complicated structure. If we are to apply to spirit terms that only properly belong to matter, must we not find in this an analogical case and say of the Great Spirit that He is as far removed as possible from being a simple uncompounded thing, like an atom of matter?

God's thoughts may not be as our thoughts, but He has them. He may not change as matter changes, for He is Himself the changer, the Controller, but does not the work of controlling imply a species of change, and would not the complete absence of change be synonymous with the stillness of death? But there certainly is the difficulty about compound existences being subject to dissolution. Probably we are beyond our depth. Yet doubtless, in a true sense, God varies not; He does not become another being; He is not inconsistent in His action; His power does not become weakness, nor His wisdom folly, nor His faithfulness unfaithfulness. It is this immutability of His counsel which is of such vast importance to man. From the uncertain bosom of the ocean men are glad to tread on *terra firma*, and Humboldt has remarked that when the earth itself quakes beneath them they are seized with a peculiar fear and sense of uncertainty. From the uncertain seas of human affairs we seek refuge in God, and it is of chief importance to us that though friendships change and worlds be hurled in ruin, He changes not in His purposes of love respecting us.

That there is nothing like fickleness or change of purpose in the Almighty may be illustrated from nature. Woodward, and other theo-geologists of 200 years ago, considered the globe, in its present form, to be a ruin, a result of God's changed purposes, consequent upon Adam's sin. Those who in our own day "drill and bore the solid earth," can tell us that for untold ages God has been pursuing one purpose in building up its structure. Gradually has the coal been formed and stored away, together with iron and limestone, and all other useful things. Gradually have the continents been made to assume their present form, and the climates to settle into their present equilibrium. Our former reference to stars and suns may be made to perform a second service here: for if the stars are so old, and are still kept burning and shining for the original reasons; if new stars are now being made by the same methods and for the same purposes as the old, it is evidence, so far as it goes, that the purposes of the Deity change not. True, there has been a succession of life upon the earth, one race supplanting another; and true that in the heavens there may have been a succession of systems, stars and planets falling into newer groupings; but His purpose contemplated all. We have even some indications that the present goodly frame of things shall perish. Comets appear to be hindered in their motion, and forced nearer and nearer to the sun; and the end seems likely to be that they will fall on to his surface and become for a time a part of his substance. If this is true of the comets, the same fate must await the planets and their satellites, though their greater density will help them to put off the evil day. If aerolites fall to the earth, all the bodies of the system may eventually coalesce—the satellites with the primaries, and the primaries with the sun. But this crash of worlds would not be without design; it would not be destruction, but only the changing of nature's vesture, and new creations would come out of the old. The winter that kills the insect is not the destruction of all life, but

only another and a common stage in the cycle of the year; the greater winters, that involve the destruction of worlds may be common events enough to beings of higher spheres and wider vision, who may see in the apparent ruin new proof that God's purposes change not, and that "He is the same yesterday, to-day, and for ever."

SHORT NOTES.

RITUALISM.—The Bishops have taken the Roman tenet of Ritualism by the horns, but we question whether we may even now calculate on seeing the last of it. At a meeting of the Upper House of Convocation last month, they came to the conclusion that there were four dangers attending it. 1. Of favouring errors deliberately rejected by the Church of England. 2. Of offending devout worshippers, and estranging many of the devout laity. 3. Of unnecessarily departing from uniformity. 4. Of increasing the difficulties which prevent the return of Separatists to our communion. They then came to the resolution, couched in antique ecclesiastical phraseology, that "forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same, the parties who so doubt, or diversely take anything, shall always resort to the Bishop of the diocese, who, by his discretion, shall take order for the same." Their judgment therefore is, "that no alteration from the long-sanctioned and usual Ritual ought to be made until the sanction of the Bishop of the diocese has been obtained thereto." But what if there be no principle of uniformity among the Bishops themselves, will there not still be a geographical diversity? The Ritualistic proclivities of Dr. Hamilton are known throughout the Church, and, under the shadow of this resolution, there will be albs and copes and chasubles and censing at Salisbury, while nothing but the gown and surplice are seen at Bristol. Even supposing the resolution to banish the vestments and observances the Anglican clergy are borrowing from the Romish clergy, which it is not likely to do—for Lord Chatham said a hundred years ago that the Ritual of the English Church was Popish—what is gained? Mr. Mackonochie, at St. Albans, changes his dress during the service as often as Mrs. German Reed, but supposing him to be content with a single change of linen, will he cease to preach the doctrine of Transubstantiation and the Real Presence, of the Sacerdotal authority, and the Miraculous powers of the priesthood, of the Merit of auricular confession, or of Invocations to the Virgin and St. Lawrence? The millinery is merely symbolical of doctrine. The bishops have evidently not ventured to go to the root of the matter; their plaster does not cover the sore. While they denounce Ritual observances "favour-

ing errors deliberately rejected by the Church of England," they leave the errors themselves untouched.

TOWERS, BELLS, AND CLOCKS.—There is a very original and spirited article in our weekly denominational organ of the 15th of last month on "Towers, Bells, and Clocks," which we commend to the especial notice of all who are likely to be interested in chapel building. As to Nonconformist architecture, we fear it is going from bad to worse. Not only is it impossible to convince building committees that two ugly extinguishers cost more than one handsome spire or tower, but some of the more recent chapels are actually faced with ugly and parti-coloured bricks in imitation of a railway station. As to bells, we wish some friend learned in the law would tell us whether they may be legally used in conventicles. We have been accustomed to consider Church-rates to signify making Dissenters pay for ringing the church bell, and denying them the use of one for themselves. But even if we had them they would be of no avail for the early assemblage of the flock. Punctuality is evidently not a Dissenting virtue. In this respect the contrast between the church and the chapel is humiliating. The church almost as a rule, is full before the service begins. The chapel is half empty when the minister takes the pulpit, and the people keep streaming in for ten minutes to the distraction and annoyance of the preacher and the congregation. But there is one great defect in our chapel architecture which the *Freeman* has not pointed out; we allude to the limitation of egress for the assembly. For a body of men and women, sometimes of 1,000, and often even of 1,500, there are but two outlets. Any miscreant, who might choose to cry fire, would occasion the loss of a score of lives. The first requisite for a chapel, as for any other place of public resort, is that of avoiding all danger of life or limb by accurately apportioning the exits to the seats. The Metropolitan Tabernacle, in this respect, is a model of edifices. The *vomitoria* are as admirably arranged as those of the Coliseum.

CHURCH-RATES.—The recent proceedings at Croydon suggest some valuable reflections on the subject of Church-rates. The ancient church, consecrated by those genial and venerable associations which elevate the mind, was recently destroyed by fire. It was at first intended to levy a rate upon the whole of the population to restore it, but there was a strong and general objection to this process, not only by the Nonconformists, but also by many Churchmen. A meeting was held last month, and the Rev. J. G. Hodgson occupied the chair. He stated that it was his earnest wish that the restoration should be accomplished by the free-will offerings of the people, and not by a rate. Croydon was the most important parish in the county, and all eyes were turned upon them to see whether they possessed, or not, that admiration and love for the parish church which he heard expressed on all sides, and among all classes and religious denominations. He said he was not himself a rich man—which he could not be with twelve children—but if a proposition were made and carried that this great calamity should be met by voluntary contribution, he was prepared on the part of his father, his wife, and his twelve children to offer £500. The meeting rose *en masse* and cheered these noble sentiments. Conciliation begets conciliation, as scorn begets scorn. Mr. Sargood, who avowed himself a staunch Nonconformist, and who had presided at a meeting to oppose

a rate, offered £100. Mr. Lewis Lloyd rejoiced that a compulsory rate had been abandoned, and presented £500. The Rev. F. Stephens, minister of the Congregational church, stated that at the last meeting of Dissenting ministers there was but one feeling expressed relative to the vicar and his congregation, and to the noble and venerable building which had been laid in ruins. With regard to the proceedings of the day, he wished it to be known throughout the county, and throughout England, that when this terrible calamity befel the people of Croydon, the vicar, the churchwardens, and the congregation, instead of demanding from people of all classes, and various religious denominations, willing or unwilling, a compulsory church-rate, had themselves set a noble example of generosity; and he assured the meeting that their Nonconformist brethren would not be backward in their subscriptions. Though he should not be able to follow the munificent example of many gentlemen, yet he would have a brick in the parish church. A resolution to proceed on the voluntary principle was carried by acclamation, and £6,000 were promised in the course of half-an-hour; and there can be little doubt that the whole sum required—£15,000—will be obtained with little difficulty. In what period would such a sum have been raised by a compulsory rate, which would have compromised the peace of the parish?

SHORT WEIGHTS AND MEASURES.—In our last issue we alluded to the numerous convictions, during the last year, for the use of false weights and measures, and to the assertion made in some of the public journals that no small number of the delinquents were connected with churches and chapels. We urged the importance of relieving the Dissenting interest from this aspersion, and recommended the ministers of our own denomination, to whom the Magazine gives us access, to ascertain whether the names of any of the culprits were to be found in their church registers. We are happy to be able to state that Mr. Spurgeon has investigated the charge, and finds that not one of the 3,326 members who compose the church of the Metropolitan Tabernacle is chargeable with having thus violated the laws of God and their country. We earnestly hope that other ministers in our connection will perceive the advantage of following this example, and enabling us to announce that the calumny is altogether without foundation; or if, unhappily, that be not possible, that the hypocrites have been subjected to Church censure. We consider it a matter of vital importance that our churches should manifest to the world that they are not less earnest in maintaining the standard of practical morality than of sound evangelical doctrine. It is a matter of great lamentation that, as a nation, we appear to be rapidly sinking in the scale of morals, and are thus incurring the contempt of Christendom. Some bold and energetic effort is necessary on the part of the legislature, and more especially of the Churches in this Protestant land, to raise the standard of national morals. We hope, also, the time may not be far distant when the Dissenting Churches will consider it a part of their duty to extend the sphere of Church discipline, and bring it to bear on the organized system of corruption and venality which pollutes our election contests, both municipal and parliamentary.

ECCLESIASTICAL CANNIBALISM.—A correspondent of the *Church Times* lately reported that a clergyman of

some parish said, in the pulpit, that if the body and blood of Christ really were in the bread and wine of the Eucharist, to eat them could be nothing less than cannibalism. And he proposes this question—"Is it not shameful that such *vulgar words* should be used in the pulpit?" We do not know what the clergyman's rejoinder *was*, but we think we know what it *might* have been. He *might* have retorted: Is it not much more shameful *to do* such profane things in the chancel? That it is *no slander*, witness the following verse from the St. Albans' Hymnal:—

"Farewell to types! Henceforth
We feed on angels' food:
The guilty slave—O! wonder! *eats*
The body of his God."

Correspondence.

POINTED OR GOTHIC ARCHITECTURE.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—As nothing but the instructive and useful ought to occupy the pages of the BAPTIST MAGAZINE, I have long hesitated to obtrude any remarks of mine; but the signs of the times suggest the duty of recording, without further delay, my professional protest against a mischievous error in the designs for Dissenting places of worship.

I allude to the imitation of the modern Anglican Church architecture by Protestant Dissenters.

A lifeless religion will naturally seek external attractions to please the senses. It ought not to be so amongst Protestant Dissenters—who profess allegiance to Christ, who know His will and obey His commands, and who believe that His real disciples alone possess spiritual vitality; making little or no account of external decoration in the places wherein they worship, beyond what is simple, decent, and solemn. Our forefathers were more occupied with the practical truths of the Gospel, were content with, and sought only, the largest accommodation on a given area—good for hearing and a sight of the minister, with decent comforts, and at as economical a cost as possible. We live in different times, and are better informed in some things; but it behoves us to pause before we claim credit for being wiser than our fathers.

I would ask my brethren, are we right in imitating the Pointed architecture for our chapels? Are we wise in making use of one of the means which the Romish of old and the modern Anglo-Romish clergy have found so efficient an auxiliary to advance their superstition—*Pointed architecture*—usually, but erroneously, called *Gothic?* Decidedly not. A practice of forty years in Cornwall, and large connection with chapel-designing, the senior county architect, and a Baptist member of forty-six years' standing, are facts which may, perhaps, plead for a hearing for me.

Pointed architecture is, *par excellence*, from its origin, the Romish-Priest-architecture, and was designed to thoroughly subserve their superstition. That style flourished in the greatest perfection, and was elaborated and attained the richest decoration in Britain. The power of its association grew

strong, and penetrated deep into the popular mind, so that Pointed architecture and Romanism became synonyms, and could with difficulty be dissociated, so as to permit the mind to appreciate the real beauty of that architecture by itself.

I submit that the Pointed style is misapplied when used by Protestant Dissenters for their chapels—nay, it is dangerous, because insidious in its approaches to induce a yearning after Ritualism. It cuts up and wastes valuable accommodation-space, and costs far more than a chaste and simple classical edifice; and I would earnestly protest against any more imitations of the Pointed style.

We have no need for steeples, towers, &c., except as expensive ventilators or ornaments; yet we even build two spires, in the vain attempt at ambitious display. The stone and wood tracery, arches, painted glass, steep roofs, multiplicity of detail,—requiring lead, elaborate interior roof-timbering, and other matters essential in the Pointed style—all absorb so large a share of laboriously-collected money which would be better bestowed on comfort and greater accommodation.

As the classic style will meet all the reasonable requirements of Protestant Dissenters, in the manner I have indicated, let us not copy any part of a style that ministers to superstition—not even the cross, on that account. We must do our duty, and prepare for a coming conflict in perhaps worse days, and pray for faith, strength, and patience to bear other and heavier crosses than those manufactured for vain, profuse, and ostentatious display.

Beyond jealously watching over and guarding our rights and liberties, we need not care for the acts of the clergy of a State-Church, because, not being of God, it will fail. But we who profess to follow Christ as our Prophet, Priest, and King, ought surely to do nothing that will help the progress of error; for, if we are mercifully spared so great a national calamity as the loss of religious and civil liberty, we must remember God will accomplish deliverance by His appointed agency for the propagation and conservation of His truth—namely, His true Catholic Church, of which we profess to be members.

Let me repeat your words in the preface to the BAPTIST MAGAZINE for 1866:—"The conflict is thickening in our country between superstition, on the one side, and scepticism on the other side, of the cross of Christ. In such a crisis, it is a source of profound joy to us to recognise the fact that the members of our own beloved body are drawing more closely together in the bonds of holy brotherhood. The revived spirit of prayer in our churches is also an earnest of great good to come." Even so. Amen.

Yours in Christ,
PHILIP SAMBELL.

Falmouth, 5th Feb., 1867.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—Will some of your subscribers kindly furnish, in order to complete a set designed to be sent to Australia, the undermentioned volumes of your MAGAZINE?:—

Volume	16,	for the year	1824.
„	17	„	1825.
„	19	„	1827.
„	24	„	1832.

If unbound, so much the better, as it is wished to send the series in uniform binding.

By forwarding the above volumes to the address of Mr. E. Stock, 62, Paternoster-row, London, your subscribers will still further oblige,

Yours faithfully,
WM. F. BURCHELL.

Blackpool, January, 1867.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—Allow me to tender my hearty thanks for the needed and able article which appeared in your February number on "Our Colleges." The article was written in a genial spirit, and,

to all the colleges, especially to my *Alma Mater*, was justly laudatory.

There are some points in the paper on which I should like to offer a few remarks.

1. As to the suggested conference: it is what many wish for, what the Independents have held and derived profit from, and we need it as much as any denomination; only it ought not to be restricted to an invited few, but be thrown open to all who choose to attend.

2. Every one will fully concur in all that the writer says respecting the paramount importance of a sound, thorough, theological training for our students. As they are intended for ministers, everything should be subordinated to fit them for the efficient discharge of their work as preachers and pastors. But the writer seems to me to disparage University honours beyond what he is justified in doing. My experience and observation, when a student, led me to the conclusion that nothing like sufficient encouragement is given by the tutors to those students who seek to matriculate and graduate; and, further, I have learnt that many students would have been all the better workers in college, and none the worse as ministers, if the tutors had put a proper pressure on, to induce them to take a degree. There can be no question but that at some of our colleges *much more* work of every kind could be done. I believe, too, that I am fully justified in saying that the students who have graduated have proved themselves quite equal to others in theological knowledge, in pulpit efficiency, and faithfulness as pastors. There is far too great a tendency in some of our brethren in the ministry to disparage University honours. In many instances where I have heard remarks made deprecating a really honestly-earned degree, I have been reminded of a proverb which says something about "sour grapes." I do not believe that this feeling has any place in the heart of the writer of this article. The more numerous graduates are the better, providing that the chief place and best attention be given to preparation for the work of the ministry.

3. I heartily agree with what is said respecting examinations and prizes. There is no valid reason why examiners in classics and mathematics should be generally chosen from beyond the limits of our own denomination. There is, surely, not such a dearth of fit men among our own ministers to discharge the duties of examiner. It is casting discredit on our own men to put them aside in favour of some D.D. out of the ranks of the Episcopalians. Besides, if examiners were chosen from among Baptist ministers, and timely notice were given them of the subjects of examination, it would be a stimulus to them to keep up college work. I am heartily glad that this question has been mooted.

4. As to the style of criticism adopted when essays or sermons are read, it is anything but calculated to make the student deliver his thoughts freely and with power. It is a hypercritical criticism, which induces timidity, fear, and most painful hesitancy in preaching. The best that can be said of it is that it humbles the student, and robs him of all confidence. There is nothing about it that is helpful or encouraging. There is no wonder if some of the men who are sent out from our older colleges are lacking in popularity and power. The marvel is that any who come out from such a carping, grinding criticism are able to make headway as public speakers.

5. Let me say one word to the churches and pastors around our colleges. There is generally a miserable and ungenerous coldness shown by pastors, deacons, and members to students, and this is keenly felt. Why coldness exists, one cannot quite well understand. Students are, as a rule, generous, and ever ready to reciprocate any kindness which may be shown them. Why do not ministers in such places as London, Bristol, Leeds, and Bradford ask students who are disengaged to preach for them and before them? If this were done, it would draw ministers, students, and people more together, and would afford opportunities for confidential, valuable advice.

There are many other matters, but my time will not allow of further remark. Yours sincerely W.

Reviews.

Discourses delivered on Special Occasions. By R. W. Dale, M.A. London: Jackson, Walford, and Hodder. Pp. 347.

The eulogy passed upon this volume of sermons a few months ago by the *Contemporary Review*, is as honourable to the reviewer as to the author. Mr. Dale has furnished us with some admirable specimens of modern preaching, and such as but few Nonconformist pulpits can supply. There are numerous effective preachers amongst us—men of great popular power; but there are not many who, like Mr. Dale, unite popular gifts with philosophic ability, and can present the Christian faith in a garb as attractive to cultured hearers, as it is impressive on the hearts of an ordinary audience. As a good illustration of our opinion of Mr. Dale's abilities as a preacher, we may refer to the sermon, contained in this volume, preached during the visit of the British Association to Birmingham in 1865. Its subject is the mutual relations of physical science and religious faith. The following noble passage, though long, will show how ably Mr. Dale can grapple with Positivism,—the latest form of philosophy—the philosophy of despair:—

"To trust the future destiny of man, even in this world, to the ministry and guardianship of mere science, is to forget the bounds she can never pass, and her utter impotence to meet the higher necessities of our nature. That system of philosophy—if philosophy it can be called—which has for the present formed the most intimate alliance with the physical science of our times, instead of answering, only ignores, the awful questions which press most heavily upon the heart, and declares them incapable of solution.

"It is the dark and chilling shadow cast by Positivism upon the soul of France which has led M. Renan to look upon the future so despondently, and mournfully to ask, "Shall we attain to a more certain knowledge of the destiny of man and his connection with the Infinite? Will the world, without returning to credulity, and while persisting in the path of Positive philosophy, find again true joy, order, hope, calm contemplation? Will it some day be worth while to live; and will the man who believes in duty find in that duty his reward? Will that science to which we devote our lives repay us for what we sacrifice to her? I know not.'

"Nothing that the Positive philosophy can tell us will dissipate the gloomy shadows by which these sad questions were suggested; physical science can do nothing to drive them away. It is significant that the brilliant but erring lecturer turned for consolation to the history of the race. 'The development of mankind,' he said, 'is not to be explained by the hypothesis that man is only a finite being; virtue but a refinement of egoism; religion but a cheat. History proves this truth, that there is a transcendent instinct in human nature which urges it to a nobler goal.'

"Yes, there is a 'transcendent instinct in human nature' which has asserted itself in every age with tremendous power, though often in forms monstrous, repulsive, and grotesque. The child of the infinite God, man, is impatient of the narrow limits within which his mere material interests lie; athirst for communion with the Father of Spirits, he struggles with irrepressible energy to penetrate the secrets which lie behind the mightiest and grandest objects of the visible creation. The cry of his heart is, Let me see God; let me tell Him how I have forgotten Him; let me implore His pardon; let me invoke His

strong defence against the powers of evil, and the consolations of His love and sympathy in my time of trouble! No matter though science may declare that man is but the last development of a long succession of inferior types of life; whatever the origin and history of this physical nature of mine, which will soon return to dust, I am conscious of my spiritual relation to the Infinite; I feel the awful significance of sin; I *must* be reconciled to God. To this agony, physical science can give no effective relief—hardly a temporary anodyne."

Many other passages, alike eloquent and timely, do these discourses offer for extract; but we must pass them by in order that we may make a few remarks on the pulpit power of the Establishment, which the articles on this subject in the *Contemporary Review* suggest. It cannot be supposed that the writers of these articles wish to place the preaching of the clergy in an unfavourable light, or that they bear false witness as to the capacity of Anglican church preachers and the character of their ministrations. That there are a few of the clergy who are eminent as preachers is not to be denied. There are some who are worthy of their vocation; and whose eloquence and power are testified by the crowds who flock to their churches. It is beyond question that a great improvement, both in the manner and substance of preaching, has taken place throughout the Establishment. The satire of Dryden upon the parsons of his day, is applicable only in rare cases, in some outlying parish in the wilds of Northumbria, or amid the shadows of some agricultural village:—

"How sleek their looks, how goodly is their mien,
When big they strut behind a double chin?
Each faculty in blandishments they lull,
Aspiring to the venerably dull;
No learn'd debates molest their downy trance,
Or discompose their pompous ignorance."

But if, at the present time, the attention of the clergy to the duty of preaching is more decorous, its adaptation to the wants of their congregations, clergymen themselves being witnessess, is as remote as ever. Nearly forty years ago, Archbishop Whately complained that in a vast number of instances the clergy address their flocks in a language quite as unintelligible to the lower orders as English is to a Welshman. It was a standing triumph, he said, to the Dissenters, "that we are dumb teachers, while we boast of superior learning, taste, and sense, and that their weakness puts down our strength."

It would seem that the modern revival of ecclesiasticism has not improved the matter. Even among the Evangelical party, by whom preaching is held in as much esteem as it is depreciated by the Ritualists, the power of the pulpit seems to have fallen into languor and decay. The Romaines, the Berridges, the Venns, have no successors. The *Contemporary Review* thus describes the state of things:—"At a certain time every Sunday, about a million and a half of our people are sitting perfectly still, listening for the most part to ordinary men, in a very ordinary tone, telling them partly what they all knew before, partly what few of them care to know. . . . The driest and dreariest common-places are reiterated during the prescribed half-hour; and the merit, as Pericles said of women, belongs to that discourse of which there is afterwards the least mention for praise or blame. We once heard it asserted by a clergyman, who had been listening for many years to some of the best paid, and therefore we suppose the best, preaching in the kingdom, that he never in his life knew the slightest good produced by a sermon!" So that even large salaries, secure incomes, or high rank, cannot in the Establishment ensure useful, to say nothing of good preaching. "What then are these people getting? Lessons in patience? So said the good George Herbert: 'If the sermon lacketh sense, God takes the text, and preaches patience.' But we fear so good an account cannot be given. Rather are they learning a far less desirable lesson—how to attach no meaning at all to the most solemn words. A dangerous accomplish-

ment truly: one which in Charles II.'s time bore fruit in this our land, and may again some day."

A dangerous accomplishment indeed! A statement which, if it had come from a Nonconformist pen, would have been called a slander. And yet it is, alas! too true. Events are daily teaching the lesson that the clergy are grand masters in the school of insincerity and amphibology. But let the *Contemporary Review* give us some further account of the uses of the "ordinance of preaching" in the Establishment. The educated layman, it says, perhaps sees in the pulpit an old college chum, famous in his day on the river or in the gymnasium. He is now to hear him declaim some truism with an air of self-complacent confidence. The effect "is simple weariness and disgust; the feelings awakened by the prayers are often destroyed by the irritation excited at the bad logic, the offensive dogmatism, the vulgarizing of divine things, which they hear from the pulpit." Such men would gladly escape from the sermon which violates utility, the only ground on which sermons can stand.

On the fine lady, who would by no means omit the ceremony of going to service, the effect is no better. Eaten up with self-righteousness and pride, conscience would be shocked if she were not to attend the nearest fashionable church. "What is wanted is to convince such people that *that* cannot be true religion which does not exert an influence over the whole life." But the preaching they hear awakens no self-questioning or self-reproach. It keeps away from the facts of every-day life. The account of human motives given in the sermons is often "purely fictitious." All is unreality. "Thus people become accustomed to use the most sacred words without attaching any meaning to them; they fancy the Bible contains nothing but the dull scheme presented to them Sunday after Sunday; they think it a kind of profanity to touch on matters of everyday life in the pulpit, and are ready to raise the cry of heresy if they hear any variation from the old sing-song by which their ears are wont to be charmed."

Our author gives us yet another specimen of the effect of the preaching in the English church. It is the case of the district visitor—a class to whom, of all others, spiritual nutriment seems most necessary, and by whom, perhaps, most longed for. Yet even for her there is no profit. She receives no practical guidance; she gains "no further insight into spiritual truth;" she has "had no lessons in human character;" she learns to believe there is no "real religion outside the narrow circle to which she herself belongs;" while the poor generally are wholly absent, or, if present, they come from mercenary motives, and find, in the cold, stately, classical composition they are expected to listen to, no word that can reach the heart or move the springs of emotion and life. The preacher fails, in the outset, to come up to the "test-article of Evangelical preaching—to the *poor* the Gospel is preached."

Nor can we wonder at this almost universal failure, when we reflect on the training most of the preachers of the Establishment have had. Regarded as a profession, no education can be less adapted for its due discharge, while, in a majority of cases, it is entered upon as a mode of getting a livelihood, or as securing a certain social position. "The clergyman," says our reviewer, "is generally a man of no great reading or ability," and is "not always imbued with stronger religious feeling than other men." His sermons, therefore, become matters of form, and "he has recourse to the sermons of other men." "Some prolific father or uncle may have left behind a convenient store of orthodoxy. If not, there are those tempting MS. sermons which meet his eye in the advertisements of the clerical journals."

We can hardly withhold our assent to the conclusion of the writer of the article to which we have been so largely indebted:—"From all that we have said (and we believe that our description errs rather on the side of defect than of exaggeration), it would seem to follow that, in ordinary cases, sermons do more harm than good." Nor are we surprised that his suggestions

for a remedy comprise the silencing of a large proportion of the clergy. Nothing can be more natural than that, being unfit for their duty, they should cease to attempt its discharge. Our author does not see that, under such circumstances, these "dumb" clergymen ought to surrender their pay. He would both lessen the number of the sermons, and diminish the number of the preachers. He would follow the lead of Queen Elizabeth, who thought that three or four preachers for a county were quite enough. But the rich rectories, the fat vicarages, the palatial houses of non-preaching bishops, must be sacred from the touch of the innovator, although their occupants do not fulfil this, the chiefest of their functions. If the people should be discontented with the silence of their ordained pastors, resort may be had to homilies, or pulpit-readings of the sermons of eminent men among both ancients and moderns. Our author is very sanguine of the success of this plan, especially in large towns. "If any clergyman," he says, "would have the boldness to announce a course of sermons taken from the Fathers, or the Reformers, or the Germans, or the Mediævalists, or Post-Mediævalists, or any of the best English divines of modern times, we will venture to promise him a large and educated audience." Probably such a scheme would attract, here and there, large audiences; but we are sure that the end of preaching—to bring souls to God—would not be answered. The absence from the pulpit of vigorous spiritual life would soon be apparent in the lifelessness with which even the best evangelical discourse would be read. God's "ordinance of preaching" requires a preacher; and no substitute can take the place of the lip touched with fire from God's altar.

The prospects of true religious life in the Establishment are sad indeed, when looked at in the portraiture of her own sons. By their readings of her log, the old ship has lost her bearings, is at sea without chart, pilot, or helm; and is helplessly drifting, waterlogged—whither?—To destruction? Yes; that in her which is of the earth and the world must perish, and from the wreck shall be saved only that which is of God.

Psalms and Hymns for Divine Worship. London: James Nisbet, & Co.

THIS volume comprising Psalter and Hymn-book, has been prepared by a number of ministers and elders of the Presbyterian Church in England, and is issued under the sanction of the Synod for the use of the congregations belonging to that denomination. The Hymns include the old Scottish version of the Psalms, which are assigned the first position in the book, and an appendix containing more than five hundred hymns. The latter portion of the work will render it a valuable accessory to private and public collections of sacred song-books on account of the great number of comparatively rare hymns which it contains, and the unusually comprehensive diversity of metres in which they are found. We cannot resist the temptation of transferring to our pages Professor Blackie's fine rendering of Psalm cxlviii. We are not so much impressed with its fitness for public worship, as with the fact that it is a good specimen of the rarest style of poetic composition in our language, the ode—

1. Angels holy,
   High and lowly,
Sing the praises of the Lord!
Earth and sky, all living nature,
Man, the stamp of thy Creator,
Praise ye, praise ye, God the Lord!

2. Sun and moon bright,
   Night and moonlight,
Starry temples azure-floored,
Cloud and rain, and wild winds' madness,
Sons of God that shout for gladness,
Praise ye, praise ye, God the Lord!

3. Ocean hoary,
   Tell his glory,
Cliffs, where trembling seas have roared!
Pulse of waters, blithely beating,
Wave advancing, wave retreating,
Praise ye, praise ye, God the Lord!

4. Rock and high land,
   Wood and island

Crag, where eagles' pride hath soared,
Mighty mountains, purple breasted,
Peaks cloud cleaving, snowy crested,
Praise ye, praise ye, God the Lord!

5. Rolling river,
Praise Him ever,
From the mountains' deep veins poured,
Silver fountain, clearly gushing,
Troubled torrent, wildly rushing,
Praise ye, praise ye, God the Lord.

6. Youth, whose morning
Smiles at warning,
Age in counsel deeply stored:
Maids and boys in chorus blending,
Let your anthem song ascending,
Praise high heaven's eternal Lord!

7. Bond and free man,
Land and sea man,
Earth, with peoples widely stored,
Wanderer lone o'er prairies ample,
Full voiced choir, in costly temple,
Praise ye, praise ye, God the Lord.

8. Praise Him ever,
Bounteous Giver;
Praise Him, Father, Friend, and Lord,
Each glad soul, its free course winging,
Each glad voice, its free song singing,
Praise the great and mighty Lord!

The musical portion of the work is as comprehensive as its poetical department. There are editions both with, and without the musical notation. In those which contain the music each hymn is placed under its appropriate tune. The old familiar strains that have come down from the times of the Reformation, and were sung by the Covenanters, such as "Commandments," "Dundee," "Martyrs," are retained, while not a few German chorales, and numerous modern collections have been explored for contributions to these pages. The result is a work second to none in our opinion for congregational psalmody. The Editors have bestowed great care on the numerous and valuable indices. Both hymns and tunes are traced to their respective authors, and the dates of the latter are given in the case of the most ancient compositions. One error will we hope receive correction as soon as possible: "Come, thou fount of every blessing" is attributed to the Countess of Huntingdon—our friend Mr. Sedgwick who has done so much for Hymnology is responsible for this misappropriation; he should see the church-book of St. Andrew's Street Chapel, Cambridge, and restore the name of Robert Robinson to its legitimate position at the foot of this hymn.

Christian Dogmatics; a Compendium of the Doctrines of Christianity. By Dr. H. MARTENSEN, Bishop of Seeland, Denmark. Translated from the German by the Rev. William Urwick, M.A. T. & T. Clark.

THERE never was an age in which such a work as this was more needed than in the present—at any rate in England. The recoil from the doctrinal teaching of the last century has been so strong as to have resulted in an almost entire neglect of the dogmas of Christianity. One might grow up under the pulpit instruction of many of the most popular preachers of the present day in complete ignorance of the simplest doctrines of the Christian religion. The revival of practical preaching in our land is not to be regretted, but at the same time the doctrines of the Christian faith ought to be understood and clearly set forth by the Church of God. He is an imperfect Christian who has not definite conceptions of the nature and attributes of God—the Creation; the Fall of Man from God; the Incarnation, mediatorial office and work of the Son; the operations of the Spirit; the Resurrection, and the Final Advent of the Lord. On these points, this may be regarded as a text-book, in some parts abstruse to the English reader, but much more intelligible and concise than German works generally. It contains many fresh and suggestive interpretations of Scripture, and will be welcomed by students of God's Word. A popular edition of this work, or such a work written in a style adapted to the general reader, would be a great boon.

The Pulpit Analyst. Edited by JOSEPH PARKER, D.D. Volume I. London: Jackson, Walford, and Hodder.

To men of "Broad Church" principles,—to those who mistake grandiloquence for eloquence, and prefer sound to sense—to smatterers in Greek—and to preachers of other people's sermons—we commend this volume.

The Story of Jonah the Prophet. By ALEXANDER RALEIGH, D.D., Canonbury. Adam & Charles Black.

IT is with unfeigned pleasure that we introduce this work to the notice of our

readers, especially after the severe criticisms we felt compelled to pass on "Quiet Resting-Places;" we heartily congratulate Dr. Raleigh on his improved style. The story of Jonah abounds in lessons bearing on every-day life, and on the character and government of God. These lessons are faithfully deduced, and set forth in a simple and forcible manner, calculated both to interest and profit.

True Worship Spiritual; or, Ritualism Judged: a Sermon preached at Reading. By J. H. HINTON, M.A.

The Eucharist not a Sacrifice. By J. H. HINTON, M.A.
London: Houlston & Co., Paternoster-row. Price Twopence.

WE are thankful that our honoured friend, Mr. Hinton, is enabled so vigorously to expose the poisonous errors of the Ritualistic school; and we strongly recommend our readers to distribute these timely publications far and wide.

The Garden Oracle and Floricultural Almanack. London; Groombridge & Sons. Price One Shilling.

WE cannot pretend to great skill in the floricultural or horticultural world; but we know enough of such matters to be able strongly to recommend this little handbook.

Jonah the Prophet: Lessons on his Life. By Professor GAUSSEN. *Addresses delivered to a Sunday School at Geneva.* Price One Shilling and Sixpence. London: Religious Tract Society.

ADMIRABLY adapted for the young, and a good model by which their teachers may frame addresses for the Sunday School.

Grace and Faith; or, the Promise sure to all the Seed, by Grace through Faith. By R. S. Candlish, D.D. Edinburgh: J. Maclaren.

A SERMON by Dr. Candlish is always a treat to those who love sound doctrine; and this is, without exception, a true and faithful testimony to the grace of God in salvation.

Sermons. By JOHN KELLY, Minister of the Crescent Chapel, Liverpool. London: J. Snow & Co., Ivy-lane.

THE Church of Christ is indebted to Mr. Kelly for some very beautiful contributions to its hymnology. The fifteen sermons contained in this volume are worthy of the good name which their author has in the churches. They are sound in doctrine, fervent in spirit, practical in their influence. In the present highly-pictorial age, they seem somewhat deficient in illustration; but it will be a blessing if the preachers of the future, adhere as closely to the Sacred Oracles as their predecessors of the class represented by Mr. Kelly.

Bible Stories for Children. By L. M. B. London: Morgan & Chase. Price Sixpence.

SIX little books for the young, which they will read with avidity, and to their own advantage.

The Shadow and the Substance: Addresses on the Passover. By STEVENSON BLACKWOOD, Esq. London: J. Nisbet & Co., Berners-street.

MR. BLACKWOOD is one of those Christian gentlemen who, without undertaking a pastoral charge, very frequently minister the words of life. It is an interesting fact that there are not a few devout men possessed of leisure and worldly means, who thus seek to glorify Christ and profit their fellow-creatures. This little book is a collection of some addresses given by the author in his residence at Streatham: it is scriptural and earnest, and will, we trust, accomplish much good.

Rest in Jesus. By the Rev. MAXWELL NICHOLSON, of the Tron Church, Edinburgh. London: Blackwood and Co.

THIS is an excellent book to put into the hands of enquirers. The illustrations of the great truth that Jesus is the only rest of the soul are forcible, and the way of salvation is most faithfully exhibited.

Meditations on Scriptural Subjects. By the Rev. HENRY CRESSWELL. London: J. Snow and Co., 2, Ivy-lane, Paternoster-row.

A DEVOUT little book, and full of good things appropriate for private perusal.

The Epistles of our Lord to the Seven Churches of Asia. By the Rev. MARCUS DODS, M.A. Edinburgh: J. Maclaren.

THIS series of discourses on the letters to the Apocalyptic churches is one of the most valuable works we have seen on this subject. The interesting information furnished by the author respecting the condition of the Asiatic churches; the discriminating remarks he makes on their spiritual state, and the application of the counsels they received to churches and

Christians of the present day, all render this a valuable book. Mr. Dods is already favourably known by his excellent treatise on the Lord's Prayer. His last work is not in any degree inferior to its predecessor.

The Special Hymn-book for Week-day Services. Edited by the Rev. H. J. GAMBLE. Twelfth Thousand. London: J. Snow and Co.

A VERY excellent collection of two hundred and thirty-six hymns, intended, the compiler says, to "give freshness and interest to the Week-day Worship of the Church." It is a good sign that all good Hymn-books sell so freely; and this is a good one, whether the standard be the excellence of the compositions, beauty of the type, or cheapness of the cost.

Lessons from the Life of the late James Nisbet: A Study for Young Men. By the Rev. J. A. WALLACE. Edinburgh: Johnstone, Hunter, & Co. London: Hamilton, Adams, & Co.

This is a most appropriate book to place in the hands of young men setting out from home. Mr. Nisbet was an earnest Christian, and a successful man of business, who, by his devotedness and generosity, and the catholicity of his affection, endeared himself to multitudes of his fellow-Christians.

Intelligence.

MINISTERIAL CHANGES.

The Rev. Horatio Gillmore, of Stratton Swindon, Wilts, has accepted a very cordial invitation to become the pastor of the church at Faringdon, Berks.

The Rev. H. H. Bourn, of Glasgow, has accepted the invitation of the church at Winchester.

Mr. T. Thomas, student from Pontypool College, has accepted the invitation to the pastorate of the Baptist Church, Georgetown, Merthyr Tydfil.

The Rev. Harvey Phillips, of Wigan, Lancashire, has accepted a very cordial invitation to the pastorate of the Baptist chapel, Evesham.

The Rev. T. How, late of Shrewsbury, has accepted the invitation of the Baptist church, Roade, Northampton, to become their pastor.

Mr. William Wootton, of the Atherstone Academy, has accepted the pastorate of the Baptist church, Hawkesbury, Coventry.

The Rev. J. E. Cracknell delivered his farewell sermon on Sunday week last at Cambray Chapel, Cheltenham. Since Mr. Cracknell accepted the pastorate three years ago 150 members have been added to the church.

The Rev. R. A. Shadick has accepted a unanimous invitation to the pastorate of the Baptist church at Calstock and Metheril, Cornwall

The Rev. W. T. Price has resigned the pastorate of the Baptist Chapel, St. George's Denes, Great Yarmouth.

Rev. J. Blake, of Artillery Street Chapel, has removed his sphere of labour to Albion Hall, Dalston.

The Rev. John Williams, having resigned the pastorate of the church at Hebron, Holyhead, has accepted the invitation of the English Baptist church in the same town.

The Rev. W. E. Watkins, of Llanwyddeu, Denbighshire, has accepted the unanimous invitation to the pastorate of the Welsh Baptist Church at Amlwch, Anglesea.

METROPOLITAN TABERNACLE.—The following students have accepted a cordial and unanimous invitation to the churches named:—Mr. W. Julyan, to the pastorate of the Baptist Church, Pinner, Middlesex; Mr. J. Cruickshank, to the pastorate of the United Baptist Church of Prescott and Uffculme, Devon; Mr. W. H. Simmonds, to the pastorate of the Baptist Church, Collingham, Notts; Mr. W. J. Stevens, to the pastorate of the Baptist Church, Arlington, Fairford, Gloucestershire.

MISCELLANEOUS.

BAPTIST UNION.—We have great pleasure in making the announcement that the

Hon. and Rev. B. W. Noel, M.A., has consented to accept the office of Chairman of the Baptist Union for the forthcoming year.

TAUNTON.—On the 7th Feb., services were held at Silver-street, Taunton, for recognizing the Rev. G. S. Reaney as pastor of that place of worship. The chair was occupied by the Rev. Mr. Pearce, of Crewkerne, and amongst those on the platform were the Revs. S. Wilkinson and Reed, Taunton; J. Perkins, of Bridgewater: J. Birt, M.A., of Weymouth; S. M. Humphreys, M.A., of Wellington; G. H. James, Yeovil; and E. Edwards, Chard. The Chairman having congratulated the church that they were not now without a pastor, Mr. Grant, the senior deacon read an address of welcome to Mr. Reaney. The Revs. S. Wilkinson, — Reed, E. Edwards, and G. S. Reaney addressed the meeting. Tea was then provided in the School-room, about 250 persons sitting down to it. At half-past six o'clock another public meeting was held in the chapel, the chair being taken by the Rev. G. S. Reaney. The Rev. J. Perkins read a paper on the "Nature and Constitution of a Christian Church." The Rev. J. Birt addressed the audience on "Nonconformity," and the Rev. S. M. Humphreys on "Christian Work." The meeting, which throughout was of a most interesting character, concluded in the usual manner.

RUGBY.—The Rev. H. Angus, the respected minister of the Baptist Church, Rugby, for the last nineteen years, has informed the church and congregation of his intention to resign his pastoral office among them. A Rugby paper states that the announcement was received with deep regret and sorrow; a feeling, we may add, shared in by many outside the particular denomination to which Mr. Angus belongs. While holding fast to his own views, Mr. Angus, during his ministry here, has shown broad sympathies and a truly catholic spirit; being ever ready to assist in any good work, whether of a social, philanthropic, or more strictly Christian character. Mr. Angus first preached in Rugby on the first Sunday in January, 1848, and he became the settled minister in the following May, succeeding the Rev. E. Fall. Mr. Angus leaves Rugby for Shrewsbury in March, to take charge of a church there.

PRESTEIGN.—On Lord's-day, Feb. 10th., the Baptist Chapel in this town was reopened, after being closed for seven weeks for renovation. The services meanwhile have been conducted in the British School Room. The interior of the chapel has been painted, and the seats stained and varnished, and the walls repaired. The reopening services were conducted by the Rev. G. Phillips, of Evenjob, who preached in the morning, and in the evening by the Rev. G. Kerry, late missionary in Bengal. On the following Sunday these services were continued by the pastor, the Rev. W. H. Payne.

BRISTOL BROADMEAD CHAPEL.—On February 14th, an interesting service was held at Broadmead Chapel for the purpose of welcoming to the pastorate of that church the Rev. Charles Clark, late of London. The Mayor, Mr. E. S. Robinson, presided, and he was supported upon the platform by many of the leading Dissenting ministers of the city. Several speeches were delivered, in which the church was congratulated upon having so happily and so speedily succeeded in supplying the vacancy occasioned by the resignation of the Rev. N. Haycroft, and earnest wishes were expressed that Mr. Clark might long continue in the happy fellowship of the church of which he had taken the charge.

BLOOMSBURY CHAPEL.—A valuable present has just been made to the Rev. W. Brock, by the women of his congregation, on the occasion of his sixtieth birthday. The donors, over 200 in number, selected a complete set of study furniture, the material of which is a beautiful specimen of old pollard oak. The present was made in token of unabated and increasing attachment to the minister and the friend; and the contributions varied from many sums of a single penny to a few of five pounds.

MR. SPURGEON'S TABERNACLE is to be closed one month for renovation. As Exeter Hall is not large enough to accommodate the usual congregation, it is proposed to engage the Agricultural Hall, Islington, whilst the repairs are being made.

READING.—On Lord's-day, the 10th of February, was formed in this town a third Baptist church, consisting of twenty-nine members, dismissed (for the most part) from other churches in the town. On the following Tuesday, the Rev. J. H. Hinton, M.A., was chosen pastor. The church is temporarily accommodated in West-street Hall.

At Billingborough, near Folkingham, Lincolnshire, a new Baptist church was formed by Mr. G. T. Ennals, of Rev. C. H. Spurgeon's College, on Sunday evening, February 3rd. The newly-formed church and congregation worship at present in the new public hall. Mr. Ennals has accepted the pastorate of this church.

RECENT DEATHS.

REV. J. HITHERSAY, OF HUNMANBY.

My dear father was born at Calverton, in Notts, in the year 1782. His parents did not possess much of this world's wealth, but they were highly respectable, and, in point of intelligence, greatly superior to most of their class.

His mother possessed a remarkably strong mind, and some of her ancestors were distinguished at the period of the Restoration, for their fearless avowal of, and rigid adherence to, the principles of Nonconformity. My father was the second of three sons, all of whom received a strictly moral and religious training. In early life, they evinced a preference for intellectual pursuits, and associated with men of cultivated minds and vigorous intellects. This peculiarity in his early training, no doubt, exercised a most important influence on the subject of this sketch, and when, in after-life he was settled as a minister, in an agricultural district, he not unfrequently found himself in direct antagonism with the leading men in his congregations.

Respecting the date of his conversion, nothing is accurately known, but it is probable that the change, which resulted in his entire consecration to God, was gradually effected. He was baptized at Smalley, by that venerable and much esteemed minister, Rev. Wm. Pickering, with whom he maintained an unbroken friendship till death dissolved the tie.

My father frequently accompanied Mr. Pickering in his preaching excursions to the surrounding villages, and it was at this period he began to exercise his own gifts, often walking many miles to preach the gospel in obscure, and neglected places, generally returning to his home the same night. In 1815 a division took place in the General Baptist church at Smalley, which resulted in a determination on the part of the seceders to erect a chapel, and form a Particular Baptist interest at Ilkestone, and my father was appointed to visit the churches in Yorkshire, for the purpose of raising funds. This circumstance led to his introduction to the Baptist friends at Hunmanby, a beautiful village near the North-east coast, situated about half-way between Scarboro' and Bridlington. They were members of the church at Bridlington, under the pastoral care of the Rev. R. Harness, but as their numbers were increasing, they were building a chapel, and anxious to obtain a suitable minister, my father was invited to supply on probation, and ultimately became their pastor. He was ordained in 1817. A notice of the services held on the occasion may be found in the BAPTIST MAGAZINE for the same year. He commenced his labours with the most encouraging prospects—the new place of worship was speedily filled to overflowing—a lengthened season of unabated prosperity ensued, and many were added to the Church, who will prove his "joy, and crown of rejoicing, in the day of the Lord Jesus." He had found a congenial sphere, and devoted himself with renewed ardour to study, and careful preparation for the pulpit. It was here that his most intimate and abiding friendships were formed; he held constant and delightful intercourse with surrounding ministers. It may also be mentioned as a pleasing fact, that for many years he enjoyed the friendship of the Venerable Archdeacon Wrangham, who, at that time, held the living at Hunmanby. This amiable and accomplished clergyman was a frequent visitor at my father's house, and used to converse with the utmost freedom, on religious and political subjects. It was at his table my beloved parent first met that great and gifted man, the Rev. Robert Hall.

In 1823 he married Miss Hutchinson. She was a member of his church, and on account of her amiable disposition and domestic virtues, eminently qualified for the position of a minister's wife. They had four children, one of whom died in infancy. Shortly after his marriage, my father visited London, for the purpose of soliciting donations for the removal of the debt on the chapel. He remained six weeks, and his efforts were successful.

My father's connection with Nottingham, and the hope of benefiting his family, induced him to embark his little capital in the lace trade. The whole of my mother's fortune was invested in the enterprize, and when the introduction of steam power superseded the use of the hand loom, they were involved in the general ruin which ensued. The blow was heavy, but borne with exemplary patience and resignation.

My father's salary, (which never I believe at any time exceeded £40 per annum) was barely sufficient to enable them to provide things "honest in the sight of all men," but my mother was prudent and economical, and they never incurred liabilities which could not be met. Severe troubles followed. Affliction entered the family, and death again invaded the domestic circle, this time carrying off their eldest child, a boy of eight years, of lovely disposition, and precocious intellect. He had been the joy and pride of his father's

heart, and like David, on a similar occasion, the bereaved parent, for some time, refused to be comforted.

A little later, and a terrible accident which befel him, resulted in the entire loss of vision in his right eye. These successive calamities, did not however cause a suspension of his labours. I must not linger on this part of his history, or much might be said respecting his persevering efforts in the neighbouring villages, two or three of which he occupied as preaching stations. He made several attempts to establish a Baptist interest at Filey—at that time a comparatively insignificant village, slowly rising into importance. It is to be regretted that these efforts were unsuccessful, as it now is a flourishing town, and a favourite place of resort.

In 1834 my father received a call from the church at Kilham, to become their pastor. Long and painfully did he hesitate, but his affections were entwined around his beloved people, and he could not bear the thoughts of separation, he had hoped to live and die amongst them. Providence had ordained otherwise. He removed to Kilham, in November of the same year. Here was an excellent chapel, which, however, was not entirely free from debt, and my father's first efforts were directed to its liquidation; this, with the Divine blessing, he speedily accomplished, and then set about the erection of a commodious room for the use of the Sabbath school.

My dear parent continued to labour with great acceptance for several years; experiencing much kindness and sympathy, especially from Christians of other denominations.

About the year 1841-2, he was invited to supply the church at Masham, in the North Riding. He found a debt of £300 on the chapel, which he succeeded in removing in the course of a few weeks. A cordial and unanimous invitation to settle amongst them was at once given, and notwithstanding the disapproval of many friends, he decided to accept the call. His designs were frustrated by what appeared at the time a mere accident, and he remained at Kilham. Humanly speaking this was unfortunate, as the affair terminated in the partial estrangement of some of his friends, and no doubt hindered his usefulness.

The following year my father ceased to exercise the pastoral office. A few of the new members having expressed a wish for a younger minister, he at once resigned his charge. Being now upwards of sixty years of age, his brethren did not deem it advisable that he should seek another pastorate. He yielded most reluctantly, and survived his retirement upwards of twenty years; and when, as was sometimes the case, he seemed impatient, wondering "why his chariot wheels tarried so long," it was necessary to remind him that "they also serve, who wait."

In 1852, my father and the family sustained an irreparable loss by the death of my dear mother, and from this period till his own death he continued to reside with me, removing with us to Malton in 1857, and, after a residence there of six years, to Derby. Notwithstanding his advanced age, he was still able to preach occasionally. His last sermon was preached at Ilkeston, August 1865, where he had gone on a visit. He took his text from Mal. iii. 16, and those who were present described it as a very animated and effective discourse. The following day he was attacked by what proved to be his last illness. His medical attendants did not apprehend immediate danger, but the dear invalid always expressed his conviction that his end was near. His sufferings were often distressing to witness, but though "the outward man perished, yet the inward man was renewed day by day." On the evening of the day before his death, he requested me to assemble the household at an early hour for worship. His little grandson read the fourteenth chapter of John's Gospel, which my dear parent appeared greatly to enjoy; he then prayed for a considerable time, apparently so absorbed in communion with his Maker as to lose sight of earthly objects. He took leave of his grandchildren, who clung to him with a sort of wondering awe, scarcely able to realize or understand the solemn scene. I remained with him till 1.30 A.M., and then, worn out with fatigue and long watching, sought a few hours' repose, little thinking that he would see my face no more. My husband saw him an hour later, and like myself, had no idea that the spirit was so soon to quit its clay tenement. He passed the night as usual, praying long and fervently. About 5.30 A.M. he asked for some tea, and before the nurse could leave his room to prepare it, the spirit had fled to that land where "they hunger no more, neither thirst any more."

The precious remains were interred in the New Cemetery, Derby, on the following Saturday, Oct. 16th. In consequence of the absence of the Rev. J. Baxendall, the Rev. H. Thomas, B.A., Congregational minister, officiated on the mournful occasion. His death was improved by the

Rev. J. Baxendall, who preached an impressive sermon from Matt. xxv. 22.

M. A. S.

THE LATE MRS. C. HILL, OF SCARBOROUGH.

It is with regret that we notice the death, on January 25th, of the venerable Mrs. C. Hill, widow of the late Christopher Hill, Esq., of Scarborough, and mother-in-law of the Rev. B. Evans, D.D.

Born in 1773, she throughout her long earthly career identified herself with the Baptist Denomination, and proved herself in every sense of the term a true helpmate to her late husband in his self-denying endeavours to extend the cause of Christ, and the influence of the denomination in particular.

It was mainly through his energetic exertions that the present Baptist chapel at Scarborough, built to receive the then young pastor, whom we now know as Dr. Evans, was raised, a considerable portion of the cost being defrayed out of his own private means.

Although he was not, in the common acceptation of the word, a wealthy man, yet so noble was his generosity, that to give for the service of God a *fourth part* of his possessions did not seem to him, when a new cause was to be supported, more than his duty, and in this resolve he was as nobly seconded by his wife, who throughout his life made it her happiness to be one with him in every object of Christian benevolence, and after his death did what as a woman lay in her power to supply the loss the family of Christ on earth had thereby sustained, being actuated in every benevolent act by what would have been her beloved husband's wishes had he been alive, thus endeavouring, although he was dead, that, yet in her, he should for a few years longer still live.

For upwards of *forty years* the late Mr. Hill held the office of deacon in, and had the principal management of, the affairs of the church he loved so well, and for more than this time his home was always open to the ministers of our own and other sections of the Church of Christ.

So well known was the open-hearted hospitality of his beloved wife and himself amongst such men as Robert Hall, Carey, Marshman, Fuller, Saffery, Knibb, and other familiar names, that their house was affectionately designated the "Baptist Hotel,"—as such it was—being open to all and any of God's servants, whenever they chose to avail themselves of it.

And joyfully did the late lamented Mrs. Hill when on her death-bed anticipate her meeting with the ministers whom she had so intimately known on earth; with her it was not going to a strange land, it was simply in the expectation of a re-union above with her earthly friends who had preceded her, that she fell asleep in Jesus, and was not, for the Lord took her calmly, quietly, imperceptibly, to Himself.

A consistent member of the Baptist Church in Scarborough almost from the time of its foundation, she remained in communion therewith for nearly *three quarters* of a century, until she was the oldest living member; and severing in her death the one link that bound the past to the present age.

B. H. E. S.

MR. JOHN MILLHOUSE.

Died, Feb. 4, 1867. Mr. John Millhouse, senior deacon of the Baptist church meeting in the Protestant Hall, Hull, and previously for sixteen years deacon of the church at George Street in the same town; for more than thirty years previously a member of the Particular Baptist church, Boston, Lincolnshire. His end was perfect peace.

THE MISSIONARY HERALD.

HINDUISM DESCRIBED BY A HINDU.

In no way, perhaps, is the influence of education, and of the spread of true ideas on matters of religion, on the Hindu population beyond the range of the Christian Church, more remarkably seen than in the Lectures which, from time to time, educated natives give to their countrymen in the institutes and clubs which are springing up in many parts of India. One of these lectures is now before us, sent by our Missionary, the Rev. H. Heinig, of Benares. It was read at the Benares Institute, on the 24th of December last, by the Secretary of his Highness the Maharajah of Vizianagram, before a goodly number of educated native gentlemen, together with the gentlemen of the station belonging to the civil service of the Government. The Maharajah and his son were also present. The Institute usually meets in the spacious hall of a native gentleman's house, near our Mission House, on a Saturday evening.

After a perusal of the lecture we are not surprised to learn that the native gentlemen present were very angry; for it strikes at the root of many pernicious Hindu customs, and describes most truthfully the character and effects of the religion in whose chains the people are held captive.

We will briefly analyse the lecture, and submit a few of the more striking passages. The lecturer commences with a condensed view of the national literature, which he divides into three periods—the Vedic, Puranic, and the Classical. He next proceeds to describe the origin of caste, and the relations established in ancient times between the priest and the soldier, the latter acquiring regal power and confining the priest to religious duties. From improper alliances sprang the inferior castes. The early Vedic period was the most pure; in the Puranic, morals, learning, and government became debased and anarchical. In the Classical period numerous schools of philosophy sprung up, but learning and education were crushed under the load of pedantry which attended their revival. The Mohammedan rule which followed threw everything into confusion, especially in religion; "the centres of reference, information, and instruction having been all swept away by foreign conquest, there was not the least coherence and unity in our religious matters." But reformers appeared in the bosom of Hindu society,

some of whom, by their doctrines, relaxed the bonds of caste, and only immersed their votaries "still more in the depths of sensuality." There was neither unity of faith, nor uniformity in modes of government. "One set of people acted according to the institutes of Manu; another adhered to the tenets of Parasara; a third adopted the dicta of Yajnavalkya; a fourth followed the rules of Gautama, and so forth, without any distinction whatever; and to this circumstance is to be attributed the diversity of local customs and manners in India."

The lecturer then proceeds to commend the education given in the Government schools, and to urge his hearers to secure it for their children, whom he represents as growing up the "most despicable wretches and the most abandoned rakes." He even thinks it the duty of the Queen's Government forcibly to educate the young scions of native royalty, and compares the peace, order, and prosperity of the districts governed by Europeans, with those which remain in the effete hands of native rajahs and administrators. He describes the countries governed by native rulers as "areas overgrown with rank vegetation and living human skeletons, with scarcely a rag to cover their nakedness, living in huts, which appear as if built for a temporary residence. If the native rulers," he adds, "were as educated as the educated English officers, the contrast would not exist." He evidently regrets the non-annexation policy of the British Government; and thinks that the least our Government can do is to "take care that none but thoroughly educated native rulers rule the country, now under native chiefs and princes."

He next treats of the evils of polygamy, the importance of widow re-marriage, and the necessity for female education. He condemns the custom of feeding idle Brahmins, the seclusion and vices of the Zenanah, and urges the importance of not neglecting the education of the lower castes, who are led into superstition and vice by their priests.

But his strongest language is reserved for a description of the state of religion among the people. We must quote his words at length:—

"We come to the Augean stables of our religion, the never failing source of all our misery, of our demoralization, of all our deterioration; in short of our ruin and fall. Our faith, as all of you are aware, is of two kinds, one idolatrous and the other monotheistic; yet both are so intermixed that it is impossible to treat of the one without touching the other. We have indeed a trinity to represent the creating, the preserving, and the destroying powers; and we are charitable enough to give each of these gods a wife. Then we have the ten incarnations of the preserving power. We have recognized a heaven and a hell. Then we have idolized and deified everything possible, giving at the same time, with sedulous care, a wife to each god. This is a puranic account of our popular faith. In the superior system which is generally called the vedanta philosophy, there is but one self existent eternal Supreme Being, who is the cause of all, and into whom every thing is finally absorbed. In both systems man is not a free agent; prompted by the within-himself seated power he acts; yet inconsistently he enjoys the fruits of his good actions, and suffers pain for the bad ones. In the vedanta system heaven and hell are not *formally* recognized. In both our souls pass through

many bodies, not only human, but also those of all sorts of animals, nay, even through different parts of inanimate creation. We cannot blame our ancestors for building such a system of theology for us; but as intelligent and rational beings it behoves us to examine whether our present religious ideas are consonant with reason, and whether they are calculated to give us happiness both here and hereafter. Idolatry is denounced by our own texts; it is indeed intended for small intellects. If we attribute to God the creation of this world; if we endow him with the qualities of omnipotence, omnipresence, and omniscience; if we call him the regulator of every mundane thing, how can we, without inconsistency, represent him as a small idol? Is it not the greatest insult that we can offer to the Almighty by representing him in any shape? Can we represent him? Do we know his form, his features? Are our senses capable of comprehending them? . . . . . The shape in which we worship Mahadeva is most revolting to all who have any sense of decency and personal respect left in them. Not to say that we regard the numerous idols as monuments of some bygone powers and no more; this would be something reasonable at least; on the contrary, we regard every idol we worship as the *self existent, eternal, supreme being, who is the cause of everything and into whom everything is finally absorbed.* Then again, our ideas of godhead are confined to the rooms in which we worship these idols: we are saints so long as we are seated near these idols, and are worshipping them; but the moment we lose sight of them, we are the most abandoned profligates and sinners. We lie; we steal; we deceive; we commit rape; we murder all day long, and all night long; and then early in the morning we bathe in the Ganges, whose filthy waters wash away our sins, and then worship our idols who pardon us. Preposterous and absurd! There cannot be a more conceivable folly than this. Purity of personal character is nothing to many of us: the Ganga and our idols help us to heaven!"

The lecturer then proceeds to expose the folly of the excuse that these terrible results of idolatry are excusable, since those who fall into them are not free agents, that what is done is prompted by the divine essence implanted in man! It is said, "we do nothing of our own accord; not even the act of worshipping our favourite idols! All this nonsense," he adds, "is the fruit of endless and superstitious priestcraft under which we groan."

To meet this sad state of demoralization the lecturer recommends the Vedanta system, which he affirms to be true monotheism, and a regard for which would correct many of the evils of the land.

"Let us always carry with us the idea that God is continually present with us, not only when we worship the ugly idol in the puja room, but everywhere, whether we may be at home or abroad, whether alone or in company, whether we are on land or in water, whether we are debauching or helping our poor and helpless neighbours: and this idea will restrain us from many an iniquitous act. Let us fear God in His omnipotence, for to fear Him is the beginning of wisdom; let us love Him in his omnipresence and omniscience."

Before leaving the subject of religion, our author gives the following character to the fakirs, sunyasis, and others of the same class, who pretend extraordinary holiness, and receive, on that account, the worship and reverence of the people:—

"I wish to allude to our foolishness in believing in the supernatural powers of some men whose worldly character is all that is revolting, and who with long beards, gross painted marks, dishevelled hair and unpared nails, successfully impose upon many of us, even those, whose experience, if nothing else, ought to shew them that such men are professional impostors, actuated by various motives which it does not always require much penetration to find out. Some of such im-

postors affect such a deep acquaintance with the mysteries of nature, that they lead away people by the idea that they can convert baser metals into gold. Beliefs in these things have existed all over the world, and do still exist in several parts. From all civilized countries these beliefs seem to be driven out; for their existence is not only inconsistent with reason, but highly detrimental to the progress of a nation and to its happiness. . . . . Then again we believe in sorcery. We say that there is a number of devils who are in the service of some impostor, and that they can do all that man cannot do. Sir, this also is opposed to reason, for if we believe in the omnipotence of our Almighty, we believe in His power being superior to any other imaginable being."

He ends the lecture by praising the British rule, which, nevertheless, he thinks ought to interfere more with the foolish customs of the people. He would have the Government to put down polygamy, to enforce the re-marriage of widows; and, above all, he desires the Government to compel the native chiefs to educate their sons. Till this is done they should "be left as little political independence as possible." He complains, however, that the European gentlemen do not treat the Hindu gentry and princes as their equals. He hopes these differences will soon cease, and that "they shall be more happy in our social intercourse with our rulers."

Another society, somewhat similar to the above, exists in Benares, and it is evident that the resuscitation of thought, the quickening of mind and conscience, which the introduction of the Gospel into India has occasioned, are rapidly spreading, even beyond the immediate range of Missionary instruction. We look on this both as a testimony of the efficiency of our work, and as a most hopeful sign of the future. It may be that it is only a *little* leaven that Missionaries have cast into the heathen mass around them; but it is nevertheless working, and in due time will leaven the whole lump.

RELIGIOUS MOVEMENT AMONG THE SANTHALS.

We desire to call the attention of our readers to the following papers from our self-denying and indefatigable missionary, the Rev. E. Johnson. The facts he details are deeply interesting, and we cannot doubt that our readers will, with one consent, offer prayer to God for His blessing on the efforts being made to bring the Santhals to Christ:—

"I am just coming to the close of a most interesting tour, and I hasten to give some of the particulars whilst they are fresh in my mind."

HOPES AND PROSPECTS.

"Do you ask, 'Brother, what hopes have you of the Sonthals becoming Christians?' then hear! So deeply impressed with the truth did I notice the people of five villages which I visited—that I persuaded them all in a body to fall down on their faces before God and worship Him with me through Jesus Christ. This they readily, and gladly complied with, in some instances repeating with much earnestness the words of prayer with me. Readily and gladly did they receive the name of Jesus Messiah, repeating it with a solemnity and earnestness, which I have *never* heard in any Hindoo or Bengali mouth. And not only these five villages, but everywhere we preached, did I find a general readiness to receive the word of God. In two instances, two whole villages headed by their chief, even came down to our camp in a body, to hear the word of God. In

another, on a Sunday, they all came in a body, and were so struck with the excellency of the Christian doctrine, that they said they would come again in the evening. Evening came but not my friends. Thinking they would not come I conducted our usual worship. But lo: and behold! worship was scarcely over, when down came my friends, lead by their Manjhi. . . . 'Why, I am tired! I cannot,' 'Oh! but you must; did we not say we would come? Are we not all ready to hear the word? tell us again the story from the beginning;' and so sitting down by the light of the moon, I again told the story of God's love to man. They listened on; singing and prayer over, they said, 'No more? let us hear more.' And had I had strength and time they would have remained till 12 o'clock at night. 'And now,' said the head man, 'this is the second time we have heard the warning to leave the boughas,' (or demons of worship) what are we to do? 'Well, friends,' said I, 'judge amongst yourselves; only remember this one thing, that the village which consents to give up its demon worship, to that village, by some means or another, I will give a Christian teacher.' 'Well, tell us your rules; What does your Jesus eat?' 'Friends, he eats nothing; he only requires the heart. He asks not your hens, or your goats; he asks your hearts.' 'Teach us then how to pray,' say the people of another village. 'Stay but one more day and then we shall have learnt properly.' Everywhere there is a general thirst to hear the word of God. In one instance a Santhal seeing a Sahib coming, and thinking that something of his would be violently taken away, or perhaps that he would be made to carry a burden, hid himself; but meeting with one of my young men, he asked who I was. When told that I was a teacher, he said, 'Oh! how I wish I had known that, I would have gone and heard him; but you are one of his disciples, tell me some of the teaching;' and so he heard, and thus in many instances did I find that among the Santhals there was a great desire to hear the word. 'How shall we serve Him? What shall we do?' Everywhere we went this was the enquiry."

AN APPEAL.

"I am thankful to say that now my tongue is loosed, and I am able to speak freely to them the things of heaven: I have got three Santhal youths with me, who are under instruction. They have been of great service to me during my journey, and I hope they will make good preachers of the word, and that they will soon offer themselves for baptism. But now is a very anxious time. The Santhals are as it were on the turning point. If the movement once begins with one of their head men their whole nation (for indeed they may be called such, for none except those who have seen this vast country can form any idea of their numbers) will come over to the truth. And now, dear brethren, success amongst these people rests with you. Your faith and your prayers will bring down the blessing. Can you prevail with God at this time? All Santhalistan is yours; it is not money now that is wanted, but it is power of a very peculiar kind; it is the prayer of Gossner, the prayer of fasting and faith, that brought 20,000 Coolies to the Lord, that is required. Can you but hold up my hand now, and Israel shall prevail. It is out of my power to offer that prayer which shall be answered in the bringing of all these people, with one consent to serve the Lord. Do, I beseech, you, then turn your hearts to this field—these 'last' do indeed seem as if they would be 'first.' My soul yearns over them, for I feel as if the Lord had kept them thus long for Himself, in not allowing them to intermix with their Hindoo neighbours. But this state of things *cannot last long*. The gospel has now gone forth to them. It will either be to their elevation in this world and salvation in the next, or else to their utter extinction and damnation. If the gospel prevails they will leave their Hindoo neighbours behind, and be a witness for God in this spiritually dead country. But if through our indifference, worldliness, coldness and unspirituality, no more effect is produced on them than that which has shown itself in the Hindoos for the last 50 years, *then, then*, Santhalistan is lost. The deadly shade of a half-civilized Hindooism will spread itself over them. The abominable influence of a nominal European Christianity will overshadow them (though not draw them) and these simple mountaineers will become tenfold more the children of

hell than they were before. Then, brethren, the work is yours. Oh! lift up your hands and your hearts in fasting and prayer, that this, as yet simple nation, may be brought to the bosom of Jesus."

CHARACTER OF THE SANTHALS.

"I will just conclude with a few remarks on the natural character of the Santhals —their great hospitality. Wherever I met with Santhal villages I had not to buy any milk; it was cheerfully and willingly given me. In one instance my wooden axle broke, another one was supplied; but on no account would the Santhal take anything for it. We were often pressed to partake of something in the villages we preached in before we left. An openness, willingness, frankness, and kindness, showed itself amongst them everywhere. What a contrast to the Bengali villages amongst them! where my servants could not obtain anything even for money.

"Their great simplicity. With cloths thrown back, and open honest simple faces, did their women come out to listen, and frequently to welcome us with their smiling countenances. They have a good deal of rustic beauty, and their countenances bear much of the English caste about them. I can see the hand of God in making their country so unhealthy to the European. Blest be His name for it, for were it not so, doubtless the steps of the vile and debased nominal European Christian would find their way to the polluting of these simple daughters of the vale."

THE BENGALI BIBLE WOMAN'S DIARY.

BY MRS. HOBBS OF JESSORE.

April 13th.—Visited a Boonooa Parah, in Doree Magoorah; twenty women were present. At first we entered into conversation about sin, and how it entered the world; after which one woman said, "We have never heard these things before, so how can we dispute your words? But I will fetch some one who can dispute it." Upon this an old man made his appearance, to which I, at first, objected, saying, "I only came to converse with the women, and did not feel competent to dispute with men on these matters." "Never mind," said they, "he is only an old man; you may talk to him." So, seeing he was afflicted with leprosy, I began to read the 9th chapter of John, our Lord's miracle on the man who was born blind. Then another conversation ensued, about faith and our duty to obey God's commandments. I then said to the diseased old man, "If a friend said to you do not eat fish, or do not eat fruit, it will make you worse, ought you to receive their word, or ought you to go on eating those things that increase your sickness?" He admitted that he ought not to act in opposition to those who advised him for his good. Then said I, 'God says "If you sin you shall die.' You are a father. Suppose you told your child if she did a certain thing you would punish her, would you be pleased when you heard she had done it?" All of them said they should be very angry. "And so is God angry," said I, "when we disobey him." They then took refuge in being the worshippers of Shiva; but I told them Shiva could never save them from the wrath to come, and finished by directing them to the Saviour, and begged them to believe in the only begotten Son of God.

Returning home we were accosted by three women in another Parah, who said they heard we had good news to tell them, and wished to hear. As it was getting dark I promised to see them on the morrow. "We wish to hear something now," said they, so we sat down under a tree and read to them part of 14th chapter of John. After a little while a young man joined them. "I have heard something about these things before," he said; and turning to his companions, he said, "Their words are good; we cannot dispute them. But how can we become Christians? We are too much afraid of our relatives to do so." Alas! how many shield themselves under this excuse?

May 24th.—Went to a Musulman Parah in Magoorah; five women were present. Read to them 19th chapter of John's Gospel, and talked about two particular verses, especially on the judgment of Pilate, that he could find no fault in Jesus. Then asked the women if Mahomet was faultless? to which they answered "No." Then asked, "How is it that you put your trust in one that committed sin, when you will not believe in one who was faultless?" To this they made no reply, and I told them how He who did no sin was crucified for us sinners. They listened with some attention, and then said, "This is all new to us; we have never heard these things before, so what can we do?" Just at this time an old man came in sight, and one woman said, "Be silent; let us hear what the old man will say." On seeing me the following conversation ensued:—"Who are you?" "I am one of the native Christians from the Padre Sahib's house." "Why have you come here?" "To talk to your women, and tell them some things they do not know. You have the Koran and we have the New Testament, so let us talk about them." "Very well. But I say prayers every day; what more do I want to know? But I am willing to hear, so go on." "Well, then," I said, "you are an old man, you cannot live very much longer, have you thought about what will become of you?" "What need have I to think about it? I have my land to cultivate, and all these (pointing to his family) to care for; if I do not attend to that, what will become of them?" "Quite right," I replied, "you ought to cultivate your land, and care for those belonging to you; but I see you have a good many things belonging to you, do you know that when you die you cannot take these riches with you?" Then read to him latter part of 16th chapter of Luke (Rich man and Lazarus). I told them to mark the difference between those two persons after death, and how they went to different places. "Yes," said the old man, "they would not let the poor man go to the same place with the great man." But when I showed him that the poor man went to the best place he was much astonished. And I urged him as the head of the family to attend to instruction, and see that his family were taught before it was too late, as no one was permitted to go to the rich man's family after his death, their time being past, neither was Lazarus allowed to give him a drop of water to cool his parched tongue.

Next day, went to another house in the same Parah, where two women, mother and daughter, were widows. Several other persons came to see and talk with us; but very soon some began to go away. I said, "Do not go away, I have a good word for you all." To which an old woman replied, "Yes, your words are good, I will hear them." Another said, "I must go; if I listen I shall be a Christian." Upon hearing this, I told them I wished them all to understand that it was quite impossible for me to make them Christians. If words would make you Christians you would all have been so long ago; for, of course, we wish you to be Christians, or we should never come to tell you about Christ, and it is only by faith in him that you can become such. I then read part of the 15th chapter of John's Gospel. At this time one of the widows began to weep very much, and to talk about her late husband. She had only been a widow a few weeks, and she said that she could find no comfort. Another then began to sing one of the Bengali hymns, in which comfort in affliction is the principal theme; and as the poor woman was soothed by it, I also repeated another hymn, composed by my late husband, and told her how well I could sympathize with her, for I, too, was a widow. My husband had only been dead two years, but God had given me comfort, and if she would fix her mind on God, and ask Him to bear her trouble for her, she would also find comfort, as I had done. She promised to try; and begging me to come again soon, I left her; but she followed me, and accompanied me almost home, saying, "Do come again soon."

June 25th.—Went to the house of a woman of the Dae Caste (midwife); four women present, and read part of 6th chapter of John, viz., "He that believeth on me shall have everlasting life." One woman among them asked, "What is everlasting life?" I tried to explain to her how Jesus Christ came into the world and gave his life to save sinners, that whosoever believeth on him should be saved from punishment after death. I then pointed out the hindrances peculiar to her caste

which is considered unclean by all others, so that no one will eat with them. Nevertheless, they think that if they wash their bodies, cleanse their house, and put on clean garments after they have done their work, that they can then take the name of Allah (God). I told her that in the Saviour's day there were a class of people called Pharisees, who believed in outward washing and purification; but that could never take away sin, or save our souls. Upon hearing this the poor woman held her breath, beat her breast violently, and throwing up her hands exclaimed, "Then, if I am like that, what shall I do? If cleansing myself is of no use, how shall I take the name of Allah?" "Listen," I said, "I will read what Jesus spoke: 'He that believeth on me hath everlasting life, and I will raise him up at the last day.'"

OPENING OF A NEW CHAPEL AT MAKKAWITTE.

BY THE REV. H. R. PIGOTT, OF COLOMBO.

THE Makkawitte New Chapel was opened for public worship, on Tuesday, the 28th of August. This was one of Mr. Allen's stations; he commenced the preacher's house in 1863, and was obliged to leave for England shortly after; last year he commenced the chapel, and it was almost finished when he died, when, again, a work commenced by him in this station, was left to me to finish. Little did I think, when I asked him to open the Hanwelle Chapel, that he would not be alive to open his own chapel, at Makkawitte.—"All, all on earth is shadow."

The receipts and expenditure, on account of the preacher's house, the ground, and the chapel at Makkawitte, are as follows, viz.:—

EXPENDITURE.				RECEIPTS.			
To cash paid for ground . .	£ 24	0	0	By subscriptions from Natives.	£ 58	9	11
To cost of house	101	0	0	By subscriptions from Colombo	31	7	6
To cost of chapel	118	18	10	By Collection by Mr. Carter in England	5	17	0
				By Collection at Opening Service	3	10	11
				Paid by B. M. Society to 31st Dec., 1865. £96 13 9	144	13	6
				Paid by B. M. Society in 1866 . . £47 19 9			
Total	£243	18	10	Total	£243	18	10

There were about 500 people present at the opening service, about 200 had to sit in the open air and verandah of house. We had representatives from almost all our stations. James Silva, and five bullock-bandy loads of people from Grand Pass; J. J. Gooneskere, and thirty-five of his flock from Gonawelle; J. Melder, and many of the Byamville people; Nadan, with some of the Kotigahawatte people;* P. Perera, T. D. Hendrick, D. Botaju, M. Gooneskere, Wesleyan minister of Sedoon, and many Wesleyan Christians; one brother, who walked from Morotto (about 29 miles); six members of the Pettah Church, and one soldier of the 25th Regiment of Foot. Whytoo Nadan preached the sermon; addresses were given by Jas. Silva, H. R. Pigott, V. Vangezzel (a Pettah member), and Mr. Gooneskere (Wesleyan missionary); Messrs. M. H. Perera, J. J. Gooneskere, Peter Perera, and Jno. Melder, also took part in the meeting. The collection was £3 10s. 11d. There was one 10s. note, and about 30s. in silver, the remainder consisted of copper coins valued 1d., ½d., ¼d., ¾d., ⅛d., ½d. ⅛d.

* Mr. Alwis, and representatives from Matakooly; seventeen school children from our house, these latter were up almost the whole of the night before, dressing, etc., for the journey; they started at 3 o'clock, a.m., in two bullock-bandies, and arrived home again at 11 p.m. Mrs. Pigott was quite proud of the appearance of her girls.

The Makkawitte chapel being finished, we have chapels in all our stations, and preachers' houses in the following, Grand Pass, Byamville, Kotigahawatte, Weilgama, and Makkawitte. I wish we had houses in the other stations, for it is very difficult as well as expensive, to hire suitable houses.

A MISSIONERY JOURNEY IN HAITI.

BY THE REV. W. BAUMANN.

I SPENT about a fortnight at St. Raphael, where the services were well attended by the members, and also by a good number of favourably-disposed persons, who, most probably will, one after another, join, sooner or later, the congregation. With pleasure did I find amongst them about half-a-dozen of young men actively and zealously engaged in spreading the Gospel amongst the large country and mountain population of the neighbourhood. In fact, it is obvious that here there is a number of christians really desirous of living a life faithful to their calling. Besides, the fact of their having bought a piece of land, and erected a little chapel amidst many hindrances and difficulties, and all this by their own means, is ample proof of this. I had, whilst there, to baptize two men, one from Dondon and one from the vicinity of St. Raphael. The congregation has more than doubled since the visit of 1863, notwithstanding the disruption that took place in consequence of the deacon, who had been the commanding officer of the locality, being transferred to Dondon, a more important place, about six or eight miles from St. Raphael, when, of course, his family followed him, and several other members attached to the military service. This, however, far from arresting the spread of the Gospel, proved, on the contrary, a means of reviving the cause of our Redeemer at Dondon; our friends, when arriving there, continuing to meet together, which reminded me in some way of the fact related in Acts viii. 1. as compared with Acts xi. 19 to 21. There had been formerly a good number of Baptists at that place, but they had almost all returned to the world. Soon, however, with these godly people in their midst, and the very commanding officer of the place, our worthy deacon, setting them a good example, the cause began to prosper again. They asked Brother Métellus to come over from time to time, which he did, and now there is another prospering congregation there too. Of course I went to see them. I spent a Sunday in their midst, when we had a very large gathering of people, to whom I preached the glorious Gospel of our Saviour, and after that distributed the Communion. What a contrast to what we experienced there three years before! Then, we were unable to draw together more than half-a-dozen of people, and those even were only the members of the family where we had been received; now, about fifty or sixty persons, amongst whom eighteen communicants were eagerly listening to the Gospel message. Really (excuse my using this expression) if the material part of my journey has been somewhat annoying and troublesome, the spiritual part of it was comforting and cheering to the heart, amply repaid the pains and labour, and has been abundantly blessed for the salvation of souls; thanks be to the Lord!

SPREAD OF THE GOSPEL.

But I have yet to speak about that part of my journey which is the most important one, as far as my future labour in this country is concerned. When at St. Raphael, Brother Métellus insisted very much upon my not returning to Port au Prince without having visited at least "Grande Riviére," since, as had been my intention, I had been prevented from making a stay of about a week there, owing to the delay occasioned as related above. I had not occasion to repent of my doing so, although it was week-day. As related, I had spent a Sunday at Dondon, and from there, in company of Brother Métellus and several young men, we went on Monday to Grande Riviére. Often had the inhabitants of this locality sent word to Brother Métellus to come over to preach amongst them, but owing

to his numerous occupations he is prevented from going there. He had often written to me before about the prospects that are open there to us. Well, at last, the opportunity of going there presented itself. We went through the town, called at several families, and were agreeably surprised to find amongst a certain number of well-disposed persons, a lady who, although not belonging to any communion, we must consider as a Christian. She had openly broken with Romanism through reading a Bible which her dying husband, a schoolmaster, had bequeathed to her. This Bible had been almost his sole study in the evening, after the fatigue of the day. However, he did not leave the Church of Rome. Then she did not care about her salvation, and rather ridiculed him; but, after his death, her heart was touched, and by carefully meditating the Scriptures was truly converted unto God, having to suffer opposition, not only from the priests, but also from her own relations. We had quite a good meeting, many people having come, although the place where I preached (a friend's house) was rather inconveniently situated at one extremity of the town. This is the place I have fixed upon, after careful consideration with Brother Métellus, who is well acquainted with the locality, for the establishing of a central station. Although it is not a seaport, it is still a place of some importance, having from 4,000 to 5,000 inhabitants, and corresponding to what in England is called the county town.

As far as I now can see, the Lord seems really to open a door before us at Grande Rivière and numberless other localities of its vicinity, where, constantly, people are asking for the Gospel.

HOME PROCEEDINGS.

The demands on our Missionaries at home have been very numerous during the past month, and great difficulty has been experienced in meeting them.

The deputation to Scotland, the Revs. J. Gregson and J. H. Millard, B.A., will start at the latter end of the month. Dr. Leechman, who for the present is residing in Edinburgh, has kindly consented to give his services for a few days in Irvine, Greenock, Paisley, and Kilmarnock.

The Rev. C. B. Lewis has visited Windsor and places adjacent, Saffron Walden and Walworth Road; Rev. D. J. East, Leighton Buzzard, Dunstable, and Walworth Road; J. Gregson, Bilston, Wednesbury, and Hanley; Rev. J. G. Gregson Battle and Hastings; Dr. Underhill, Princes Risborough, Haddenham and Long Crendon; Rev. F. Trestrail, High Wycombe, being joined by the Rev. Thomas Martin. Rev. George Kerry has had an extended tour in Herefordshire, Radnor, taking Leominster, Knighton, Tenbury, Presteign, Kington, Evenjob, Stansbach, Hereford, and several other places.

ANNUAL SERVICES.

Our friends will not forget the notice given in the last Herald as to the time of holding the Annual Services this year being postponed, for the reason then assigned, to the third week in May, commencing on Monday, the 13th, on which day the Introductory Prayer-meeting will be held at John Street Chapel, at 11 a.m., the Rev. J. Webb, of Ipswich, to preside. The Members' Meeting will be held at the same place, at 10 a.m., on Tuesday morning, the 14th, and the Annual Sermons will be preached on Wednesday, the 15th, morning and evening, at Bloomsbury and Walworth Road chapels. The Rev. Newman Hall, L.L.B., of Surrey Chapel, has kindly consented to take one of these services; and the Rev. Richard Glover, of Glasgow, the other.

For two or three years past, the Committee have been strongly urged to hold the Annual Public Meeting in the evening instead of the morning; and this year, partly owing to the change of time, and partly in the hope that the proposed change may prove advantageous, and secure a larger attendance, they have resolved to hold the meeting in Exeter Hall on the evening of Thursday,

May 16th; and we have great pleasure in announcing that J. Candlish, Esq., M.P. for Sunderland, has kindly consented to preside, and that the Revs. D. J. East, of Jamaica, H. Dowson, president of the new college at Bury, Samuel Martin, of Westminster, and Hugh Stowell Brown, of Liverpool, are engaged to advocate the Society's interests on that occasion.

The Rev. R. A. Jones, of Swansea, will preach the Annual Sermon to the Welsh resident in London on Friday evening, May 17th, and on the same evening, the Public Meeting of the Young Men's Missionary Meeting will be held at Walworth Road Chapel.

At the request of the Rev. W. W. Evans, secretary of the Bible Translation Society, we have to announce that its Annual Meeting will be held at Kingsgate Chapel on Monday evening, May 13th.

The usual sermons in the Metropolitan chapels, except in cases where arrangements have been already made for an earlier day, will be on Lord's-day, May 19th. The arrangements for these services will be duly announced in the HERALD for that month.

JAMAICA.

At a meeting of the Committee held on February 6th, to consider the present state of the churches in Jamaica, specially convened, the Rev. D. J. East presented an able, full, and frank statement, first offering the thanks of the church in Hanover Street, Kingston, for the kindness shown to their pastor, the Rev. E. Palmer, in his late trial; and second those of the brethren, both European and Native, for the warm sympathy and timely aid which had been rendered to them in the period of their anxiety and distress.

Resolutions were passed in reference to the whole question before the Committee, which will be submitted to the General Meeting of Members, as they require its sanction before being acted upon.

It was further resolved "that the warm and affectionate thanks of this Committee be given to the Rev. D. J. East for his interesting and frank statement of the condition of the Mission in the island of Jamaica; and the Committee desire to express their sense of the deep obligations under which both the Society and the churches in Jamaica owe to Mr. East for his untiring and abundant labours for the elevation and spiritual improvement of the people, and especially for his persistent and faithful efforts to train a native ministry to meet the wants of the churches in that island."

BAHAMAS.

We are glad to find that the provisions and clothing ordered through Messrs. Colgate, of New York, have reached Nassau in safety. Messrs. Cunard and Co. did *not* charge anything for freight, and we sincerely thank them for this act of kindness; but we are astonished to learn from Mr. Davey that the authorities demanded £8 12s. duty on what was sent for the relief of the distressed and impoverished people! Surely, on a proper representation to them, this sum will be refunded. Mr. Davey at once proceeded to distribute relief to some of the pastors and teachers, and weekly distributions are made to the poor. For this timely help in their distress, we learn that our suffering people are deeply grateful. Those who have sent contributions to the "Bahamas Distress Fund,"—and we shall be glad to receive more, for they do not at all cover the outlay,—will read these few lines with pleasure.

CALCUTTA.

The Benevolent Institution in Calcutta, established by Drs. Carey and Marshman, and Mr. Ward, for the education of indigent Christian children in India, is in want of a master and mistress to conduct their education: they are some two hundred in number. The Secretaries will be happy to communicate with any suitable parties on the subject. It is requisite that they should be well acquainted with the modern system of education, as carried on in the schools of the British and Foreign School Society.

Post-office Orders.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

Nomination of Committee.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries, on or before the 31st of March. No name can be placed on the list after that day.

Funds.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us. All contributions which our friends desire to appear in the Report must be in the hands of the Secretaries *on or before April 3rd*. The financial year terminates, as usual, March 31st, but these extra days are allowed for the convenience of those residing at a great distance from London.

CONTRIBUTIONS

From January 21st, 1867, to February 18th, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*

Annual Subscriptions.

	£	s.	d.
Carthew, P., Esq.	5	0	0
Casson, Mr. W., Bedford	1	0	0
Cater, Rev. P.	0	10	6
C. R.	1	1	0
Francis, Mr. J.	1	1	0
Freer, F. A., Esq., Ealing	2	0	0
James, W. M., Esq.	1	1	0
Rose, Mr. T., St. Ives	1	0	0
Rouse, Rev. G. H., M.A., LL.B.	1	0	0
Smith, W. L., Esq.	2	2	0
Steane, Rev. E., D.D.	5	5	0
Sturge, Rev. A.	1	1	0
Tipping, Mr., Richmond	0	10	0
Wilkinson, Mrs. H. E., Upper Norwood	0	10	6
Winter, T. B., Esq.	2	0	0
Woollacott, Rev. C.	0	10	6

Donations.

	£	s.	d.
A Friend, by Rev. J. G. Gregson	1	10	0
A Friend, 2nd Payment	30	0	0
A Baptist Family, Dorsetshire	3	0	0
Do. for *W & O*	0	10	6
"Alfred"	1	0	0
"An Anxious Mother"	0	10	0
Bible Translation Society, for *T*	150	0	0
Haydon, Miss, Plymouth, by S. Prideaux Tregelles, Esq., for *Rev. J. Jenkins, for Breton Colportage*	0	10	0
In Memoriam, LXXX	10	0	0
Peck, Mr., Kelvedon	2	0	0
Prideaux, F., Esq., Lincoln's Inn, by S. Prideaux Tregelles, Esq., for *Rev. J. Jenkins, for Breton Colportage*	0	10	0
Rouse, Rev. G. H., M.A., LL.B., for *Mrs. Kerry's School, Intally*	2	0	0
Smith, W. L., Esq., St. Alban's	40	0	0
Thomas, Mrs., Bristol, collected by, for *Mrs. Kerry's School, Intally*	0	5	0
Walker, Mr. Jas., Carnaveren, N. B.	2	0	0
Welch, Mrs. Kemp	2	10	0
Whitchurch, Miss	2	10	0
Young Men's Missionary Society, at Messrs. Hitchcock's, 72, St. Paul's Church-yard	4	7	6

London and Middlesex.

	£	s.	d.
Battersea—			
Contribs. on account	7	0	0
Blandford Street—			
Collection for *W & O*	1	5	0
Brixton Hill, New Park Road Chapel—			
Collection for *W & O*	7	0	0
Brompton, Onslow Chapel—			
Contributions	15	17	6
Camberwell, Cottage Green—			
Collection for *W & O*	1	1	0
Camberwell, Mansion House Chapel —Collection for *W & O*	1	10	0
Castle Street, Welsh—			
Contributions	7	2	10
Cromer Street—			
Contribs. for *N P*, by Y. M. M. A.	1	2	0
Dalston, Queen's Road Chapel—			
Contribs. on account	20	0	0
Hackney, Mare Street—			
Contributions	69	2	6
Hackney Road, Providence Chapel—			
Collection for *W & O*	3	1	3
Hampstead, Heath Street—			
Collection for *W & O*	7	10	0
Harrow—			
Collection for *W & O*	1	0	0
Highgate—			
Collection for *W & O*	1	14	0
James Street—			
Collection for *W & O*	1	3	0
John Street—			
Contribs. for *China*	3	0	0
Kennington, Charles Street—			
Coll. for *W & O*. (Moiety)	1	10	0
Contribs. for *N P*, by Y. M. M. A.	1	6	5
Kingsgate Street—			
Collection for *W & O*	2	0	0
Lower Edmonton—			
Collection for *W & O*	1	11	3
Contribs. for *N P*, by Y. M. M. A.	1	7	6
Newington, Ebenezer Sun-school—			
Contribs. for *China*	1	0	0

	£	s.	d.
Shepherd's Bush, Oakland's Chapel—			
Collection for *W & O*	1	7	0
Stepney Green, Tabernacle—			
Collection for *W & O*	5	11	6
Upton Chapel—			
Collection for *W & O*	6	0	0
Vernon Chapel—			
Collection for *W & O*, (Moiety)	3	0	0
Wandsworth, East Hill—			
Collection for *W & O*	2	12	4
Contribs. for *N P*, by Y. M. M. A.	1	5	0

Bedfordshire.

Bedford—			
Contribs. for *N P*	1	2	10
Cranfield—			
Contribs. for *N P*	0	6	3
Ridgmount—			
Contributions	5	1	3
Sandy—			
Collection for *W & O*	0	14	2
Thurleigh—			
Collection for *W & O*	0	10	0
Contribs. for *N P*	1	2	10

Berkshire.

Reading—			
Collection for *W & O*	4	0	0

Buckinghamshire.

Aylesbury—			
Contribution	1	1	0
Do. for *N P*	0	19	0
Gt. Brickhill—			
Collection for *W & O*	2	0	0
Gt. Marlow, Ebenezer Chapel—			
Collection for *W & O*	0	3	6
Contribs. for *N P*	0	1	6
Gt. Missenden—			
Collection for *W & O*	1	10	0
Contribs., Sun.-school, for *N P*	3	3	6
High Wycombe, Union Chapel—			
Contribs., Sun.-school, for *N P*	2	8	9
Ivinghoe—			
Collection for *W & O*	0	10	0
Princes Risboro'—			
Contribs., Sun.-school	2	7	0
Stoney Stratford—			
Contribs., Juv., for *N P*	1	12	3
Weston Turville—			
Collection for *W & O*	0	15	3
Contributions	4	6	0
Do. for *N P*	0	19	1

Cambridgeshire.

Cambridge, St. Andrew's Street—			
Collection for *W & O*	5	11	1
Gt. Shelford—			
Collection for *W & O*	1	5	0
Swavesey—			
Collection for *W & O*	0	12	0
Contribs. for *N P*	1	0	0
Waterbeach—			
Collection for *W & O*	0	15	0

North East Cambridgeshire.

Barwell—			
Contribs. for *N P*	0	11	1
Mildenhall—			
Contribs. for *N P*	0	17	0
West Row—			
Contribs. for *N P*	0	5	0

	£	s.	d.
Cheshire.			
Birkenhead, Welsh Chapel—			
Contribs., Sun.-school, for *N P*	4	7	6
Egremont—			
Collection for *W & O*	1	2	6
Northwich—			
Contributions	1	14	6

Cornwall.

Grampound—			
Collection	3	7	0
Penzance—			
Collection for *W & O*	1	0	0
Contribs. for *N P*	1	6	0
Redruth—			
Collection for *W & O*	1	0	0
Contributions	17	11	7
Saltash—			
Collection for *W & O*	1	4	0
Contributions	7	14	0
Do. for *N P*	1	8	10

Derbyshire.

Birches Lane, South Wingfield—			
Collection for *W & O*	0	7	0
Chesterfield—			
Collection for *W & O*	1	0	0
Riddings—			
Contribs., Sun.-school	1	10	6
Smalley—			
Collection for *W & O*	0	6	0

Devonshire.

Devonport, Morice Square and Pembroke Street—			
Contribs. on account	3	3	8
Newton Abbot, 1st Church—			
Contribs. for *N P*	1	5	6
Do., East Street—			
Collection for *W & O*	0	13	5
Contributions	4	16	0
Do., for *N P, Delhi*	12	9	7
Shaldon—			
Contributions	0	16	8
Do. for *N P*	0	1	10
Pargaton—			
Contribs. for *N P*	1	6	0
Torquay—			
Collection for *W & O*	3	0	0
Contributions	8	0	0
Do., Juv., for *N P*	4	7	4
Do., Sun.-school, for *N P, Dacca*	18	0	0

Dorsetshire.

Bourton—			
Contributions	2	5	0
Lyme Regis—			
Collection for *W & O*	0	10	0
Contribs. for *N P*	0	10	6
Weymouth—			
Collection for *W & O*	1	10	0
Contribs., Sun.-school	5	0	0

Durham.

Darlington, Northgate Chapel—			
Collection for *W & O*	0	12	0
Middleton Teesdale—			
Collection for *W & O*	1	3	6
Shotley Bridge—			
Contributions	3	3	2

	£	s.	d.
Essex.			
Barking—			
Contribs., Juv., for *N P*	0	16	4
Braintree—			
Contributions	21	2	1
Burnham—			
Collection for *W & O*	0	16	0
Contribs. for *N P*	0	15	10
Chadwell Heath—			
Collection for *W & O*	0	6	0
Earl's Colne—			
Collection for *W & O*	1	0	0
Contributions	6	13	0
Harlow—			
Collection for *W & O*	2	0	0
Contribs. on account	4	0	0
Do. for *N P*	3	19	10
Sible Hedingham—			
Contributions	0	14	0
Thorpe-le-Soken—			
Contributions	2	15	8

Gloucestershire.

Gosington, Slimbridge—			
Collection for *W & O*	0	5	0
Contribs. for *N P*	0	13	0
Hillsley—			
Collection for *W & O*	0	14	0
Huntley—			
Contribution	2	2	0
Do. for *China*	1	1	0
Do. for *N P*	0	7	6
Parkend—			
Contribs. for *N P*	0	13	0
Yorkley—			
Contribs. for *N P*	1	0	0

Hampshire.

Ashley—			
Contribs. for *N P*	1	1	4
Blackfield—			
Contribs. for *N P*	0	6	5
Lymington—			
Collection for *W & O*	1	1	0
Newport, Isle of Wight—			
Contribs. for *Mrs. Page, for Support of Georgina Ratcliffe*	5	0	0
Niton, Isle of Wight—			
Collection for *W & O*	0	10	0
Contributions	7	10	0

Portsmouth and Portsea Auxiliaries.

Proceeds of Public Mtg.	19	6	3
Contribs., Ann. Subs.	7	16	6
Kent Street Chapel—			
Contributions	18	0	2
Do., Sun.-school, for *N P*	12	0	0
St. Paul's Square Church—			
Contributions	17	14	11
Do, Marie-le-bonne Sunday-school	20	1	11
Lake Road Chapel—			
Contributions	18	3	6
Ebenezer Chapel—			
Contributions	8	8	0
Herbert Street—			
Contributions	3	18	2
Gosport Chapel—			
Contributions	8	10	8
Stoke Road, Union Chapel—			
Collections	4	3	6
Emsworth—			
Contributions	5	14	0
Ryde, Isle of Wight, Assembly Rooms—			
Contributions	13	14	4

	£	s.	d.
Yarmouth and Colwell, Isle of Wight—			
Collections	0	15	9
Ventnor, Isle of Wight—			
Collection	0	12	7
	159	0	3
Less expenses and amount acknowledged before	156	8	3
	2	12	0
Southampton—			
Contributions	2	6	6
Do., Sun.-school, for *N P, Delhi*	11	19	6

HEREFORDSHIRE.

Leominster—			
Collection for *W & O*	0	10	0
Ross—			
Collection for *W & O*	1	0	0

HERTFORDSHIRE.

Boxmoor—			
Collection for *W & O*	1	0	0
Contributions	7	11	9
Do. for *Rev. J. Davey's Chapel*	1	0	0
Buntingford—			
Contribs. for *N P*	0	7	7
Chipperfield—			
Collection for *W & O*	1	0	0
Hemel Hempstead, Marlowes Chapel—			
Collection for *W & O*	3	3	6
Markyate Street—			
Collection for *W & O*	1	0	0
Contribs. for *N P*	3	6	8
St. Alban's—			
Contribs. for *N P*	3	7	1

HUNTINGDONSHIRE.

Huntingdonshire—			
On account, by W. Paine, Esq., Treasurer	80	0	0
Offord—			
Contribs. for *N P*	0	10	0
Yelling—			
Collection for *W & O*	0	11	0
Contrib. for *N P*	0	10	6

KENT.

Bessels Green—			
Contribs. for *N P*	1	9	2
Boro' Green—			
Collection for *W & O*	1	7	5
Crayford—			
Collection for *W & O*	2	0	0
Dover—			
Contributions	0	11	6
Kingsdown—			
Contribs.. Sun.-school	2	12	9
Lewisham Road—			
Collection for *W & O*	2	15	0
Contribs. for *Mrs. Anderson's School, Jessore*	12	1	6
Maidstone, Bethel—			
Contribs., Sun.-school, (2 years)	4	10	0
Margate—			
Collection for *W & O*	4	0	0
Meopham—			
Contribution	10	0	0
Smarden—			
Collection for *W & O*	1	0	6

LANCASHIRE.

Bootle—			
Collection for *W & O*	3	3	8
Colne—			
Collection for *W & O*	2	0	0
Coniston—			
Contribs. for *N P*	1	0	0
Darwen—			
Collection for *W & O*	1	10	0
Contribs. for *N P*	0	10	0
Heywood—			
Contribs. for *N P*	1	3	3
Liverpool, Myrtle Street—			
Collection for *W & O*	50	0	0
Do., Pembroke Chapel—			
Collection for *W & O*	15	10	0
Do., Soho Street—			
Contribution	0	10	0
Do., Stanhope Street, Welsh—			
Contribs., Juv. Soc.	6	6	5
Do., Old Swan—			
Contribs., Juv. Soc.	3	11	4
Padiham—			
Collection for *W & O*	0	14	0
Rochdale—			
Contribs. for *N P*	6	5	3
Southport—			
Contributions	40	19	0
Do. for *W & O*	2	0	0

LEICESTERSHIRE.

Leicester, Charles Street—			
Collection for *W & O*	1	13	0

NORFOLK.

Norfolk Contributions on account, by J. J. Colman, Esq., Treasurer	155	12	4
Do., Norwich, St. Mary's—			
Collection for *W & O*	15	15	6
Do., St. Clement's—			
Collection for *W & O*	1	6	0
Bacton—			
Contribs. for *N P*	1	11	0
Diss—			
Contribs. for *N P*	1	18	8
Fakenham—			
Contribs. for *N P*	0	8	0
Neatishead—			
Contribs. for *N P*	0	13	4
Swaffham—			
Collection for *W & O*	1	19	0
Worstead—			
Contribs. for *N P*	0	6	8

NORTHAMPTONSHIRE.

Bugbrook—			
Collection for *W & O*	0	16	0
Harpole—			
Collection for *W & O*	0	14	0
Guilsborough—			
Collection for *W & O* (Moiety)	0	15	0
Contribs. for *N P*	2	15	2
Kettering—			
Collection for *W & O*	2	5	0
Kingsthorpe—			
Collection for *W & O*, (Moiety)	0	9	0
Kislingbury—			
Collection for *W & O*	0	10	0
Milton—			
Collection for *W & O*	1	4	1
Northampton, College Street—			
Donation	10	0	0
Ravensthorpe—			
Collection for *W & O*	1	1	0
Roade—			
Collection for *W & O*	1	3	8

NORTHUMBERLAND.

Alnwick—			
Contributions	0	14	0
Newcastle, Marlboro' Crescent—			
Collection	4	3	0
Do. for *W & O*	1	19	0

NOTTINGHAMSHIRE.

Bassingham—			
Contribution	1	0	0
Collingham—			
Collection for *W & O*	0	8	0
Carlton-le-Moorland—			
Collection for *W & O*	0	16	0

OXFORDSHIRE.

Banbury—			
Collection for *W & O*	1	0	0
Contributions	4	12	4
Charlbury—			
Contribs. for *N P*	0	3	0
Gt. Rollright—			
Contribs. for *N P*	0	10	0
Oxford—			
Contributions	15	10	8
Do. for *N P*	0	3	0

SHROPSHIRE.

Madeley—			
Collection for *W & O*	0	8	0
Contributions	2	16	4

SOMERSETSHIRE.

Beckington—			
Contributions	1	5	0
Do. for *N P*	1	2	3
Bristol, King Street—			
Collection for *W & O*	5	6	6
Crewkerne—			
Contribs. for *N P*	2	0	0
Frome, Badcox Lane—			
Collection for *W & O*	2	10	0
Do., Sheppard's Barton—			
Collection for *W & O*	2	6	8
Contribs. for *N P*	2	11	4
Hatch Beauchamp—			
Collection for *W & O*	0	10	0
Paulton—			
Contribs. for *N P*	3	0	0
Stogumber—			
Contribs. for *N P*	2	8	0
Wells—			
Collection for *W & O*	0	17	8
Weston-super-Mare, Bristol Road—			
Collection for *W & O*	3	3	6
Wincanton—			
Contribs. for *N P*	1	11	0

STAFFORDSHIRE.

Coseley, Providence Chapel—			
Collection for *W & O*	1	0	0
Hanley, New Street—			
Collection for *W & O*	1	10	0
Contribs. for *N P*	0	12	1
Wednesbury—			
Collection for *W & O*	0	2	6
West Bromwich—			
Contributions	2	18	6

SUFFOLK.

Bardwell—			
Collection	2	4	0
Bury St. Edmunds—			
Collection for *W & O*	2	0	0
Contribs. for *N P*	3	0	0

	£	s.	d.
Eye—			
Collection for *W & O*...	1	9	6
Contribs. for *N P*	1	10	9
Halesworth—			
Contributions	0	16	0
Rattlesden—			
Collection for *W & O*...	1	0	0
Walton—			
Collection for *W & O*...	0	18	0
Contribs. for *N P*	0	18	11
Weston—			
Contribution	1	0	0
Do. for *N P*.....	0	10	0

SURREY.

Guildford—			
Contribs. for *N P*	0	2	6
Upper Norwood—			
Collection for *W & O*...	11	0	3
Contribs. for *N P*	4	0	5

WARWICKSHIRE.

Attleborough, Nuneaton—			
Collection for *W & O*...	0	2	11
Birmingham—			
Contribs. on account	83	3	6
Do., Heneage Street—			
Collection for *W & O*	3	1	0
Coventry, Cow Lane—			
Contribs. for *N P*	3	6	11
Harbury—			
Contribution	0	5	0
Do. for *N P*.....	0	9	2
Henley-in-Arden—			
Collection for *W & O*...	0	10	0
Stratford-on-Avon—			
Collection for *W & O*...	1	5	6

WESTMORELAND.

Crosby Garrett—			
Contributions.....	2	2	2
Do., Brough	0	6	0

WILTSHIRE.

Aldbourne—			
Contribs. for *N P*	0	18	2
Bratton—			
Collection for *W & O*...	1	5	0
Contributions	11	4	6
Bromham—			
Contribs. for *N P*	0	7	0
Calne—			
Collection for *W & O*, (Moiety)	1	0	0
Contributions	3	17	11
Do. for *N P*.....	1	6	8
Chippenham—			
Collection for *W & O*...	1	10	0
Contribs. for *N P*	1	0	9
Corton—			
Contribs. for *N P*	0	12	7
Devizes—			
Collection for *W & O*...	3	0	0
Ogbourne—			
Contribs. for *N P*	0	1	6
Swindon—			
Collection for *W & O*...	1	13	8
Contributions	2	12	8
Do. for *N P*.....	1	13	6

WORCESTERSHIRE.

Redditch—			
Collection for *W & O*...	0	5	0
Stourbridge—			
Collection for *W & O*	1	1	0
Tenbury—			
Contributions	5	18	0
Upton-on-Severn—			
Contribution	1	1	0

YORKSHIRE.

Bramley—			
Contributions	16	16	11
Brearley, Luddenden Foot—			
Collection for *W & O*...	0	15	0
Briercliffe, Ebenezer Chapel—			
Contribs., Sun.-school, for *N P*.....	1	6	9
Cowling Hill—			
Contribs. for *N P*	0	12	0
Lockwood—			
Collection for *W & O*...	3	0	0
Long Preston—			
Collection for *W & O*...	1	0	0
Rawdon—			
Collection for *W & O*...	1	5	0
Rotherham—			
Contributions	0	19	9
Do. for *N P*.....	2	10	3
Shipley—			
Collection for *W & O*...	3	0	0
Contributions	39	14	6
Do. for *China*	5	10	0
York—			
Collection for *W & O*...	0	17	4
Contribs. for *N P*	0	3	0

NORTH WALES.

ANGLESEA.

Cemaes—			
Contributions	1	6	10
Do. for *N P*.....	0	17	7
Pensan—			
Contribs. for *N P*	1	4	0

DENBIGHSHIRE.

Glynceiriog—			
Contribs. for *N P*	1	0	0
Wrexham, Chester Street—			
Contributions	2	11	0
Do. for *N P*.....	1	14	8

FLINTSHIRE.

Treyddyn—			
Contributions	0	6	0

MONTGOMERYSHIRE.

Newtown—			
Collection for *W & O*...	1	9	0

SOUTH WALES.

BRECKNOCKSHIRE.

Beaufort—			
Contribs. for *N P*	0	18	8
Brecon—			
Contribs. for *N P*	3	0	0
Erwood—			
Collection for *W & O*...	0	7	3
Contribs. for *N P*	0	12	3
Langorse—			
Collection...	0	6	0
Contribs. for *N P*	0	14	0

CARMARTHENSHIRE.

Drefach—			
Collection.....	0	10	0
Llanfynydd—			
Contribs. for *N P*	0	2	0

GLAMORGANSHIRE.

Berthlwyd—			
Contributions	1	18	1
Do. for *N P*.....	1	10	11
Caerphilly—			
Contribs., Sun.-school	0	10	0
Cardiff, Bethany—			
Collection for *W & O*...	5	9	0
Contribs., Balance.....	9	18	4
Dowlais, Beulah—			
Contribs. for *N P*	0	9	3
Pentyrch—			
Contribs. for *N P*	0	3	9
Swansea, Mount Zion—			
Collection for *W & O*...	1	2	0

MONMOUTHSHIRE.

Contribs. on account, by Rev. Lewis Evans.....	12	0	0
Abergavenny, Lion Street—			
Collection for *W & O*	1	5	8
Do., Frogmore Street—			
Collection for *W & O*	2	0	0
Norton Skenfreth—			
Contributions	0	9	4
Tirzah—			
Contribs. for *N P*	4	7	4

PEMBROKESHIRE.

Carmel—			
Contribs. for *N P*	3	6	0
Letterston—			
Contribs. for *N P*	1	2	7
Pembroke Dock—			
Contributions	0	5	6

SCOTLAND.

Elgin—			
Collection for *W & O*...	0	10	0
Contributions	1	8	2
Do. for *N P*	1	12	1
Eyemouth—			
Contributions	1	2	0
Fortrose—			
Contribs. for *N P*	1	9	2
Irvine—			
Contribs. for *N P*.....	1	10	0
Kilmarnock—			
Contribs. for *N P*	0	10	6
Kirkcaldy, White's Causeway—			
Contribs., Sun.-school, for *N P*.....	4	15	2
Lerwick, Shetlands—			
Contribs. for *N P*	1	4	0
Old Town-by-Insch—			
Contribs. for *N P*	0	10	0
Paisley—			
Contribution, for *Support of Mr. Bate*.....	10	0	0
Tobermory—			
Collection for *W & O*...	0	16	0

IRELAND.

Tandragee—			
Contribs. for *N P*	1	0	7

FOREIGN.

AMERICA.

Dr. Cramp, Acadia College, by Rev. Dr. Angus, Regent's Park College.....	1	1	0

JAMAICA SPECIAL FUND.

Alnwick, by Mr. Jno. Davison	0	6	0
E. West, Esq., Amersham Hall	10	0	0
For Gordon Chapel, Morant Bay.			
Alfred Crowther, Esq., Lockwood	10	0	0
Rev. S. H. Booth, Birkenhead	5	0	0
John Houghton, Esq., Liverpool	10	0	0
Liverpool, by Jacob G. Brown, Esq.—			
Jacob G. Brown, Esq.	50	0	0
John Cropper, Esq.	50	0	0
Messrs. Cearns & Brown	20	0	0
Robert Jones, Esq.	10	0	0
Messrs. W. & G. Medley	10	0	0
E. Mounsey, Esq.	5	0	0
Messrs. H. D. & S. Pickford	2	2	0
T. S. Liddal, Esq.	2	0	0
A Friend	2	0	0
Mr. Finlay	1	0	0
Annual Subscription for *Support of Public Worship at Gordon Chapel for five years*—			
J. G. Brown, Esq.	10	0	0
	£187	2	0

BAHAMAS DISTRESS FUND.

Metropolitan Tabernacle, by T. Olney, Esq.	25	0	0
Mr. Geo. Adam, Old Town-by-Insch, Aberdeenshire, N.B.	0	10	0
Salisbury, by Mr. Martin James	7	1	0
Rev. G. H. Rouse, M.A., LL.B.	0	9	6
Regent's Park Chapel, by J. Thompson, Esq.	15	9	2
Rev. I. M. Soule, Battersea	1	0	0
Paul Anstie, Esq., Devizes	2	2	0
Bugbrook, by Rev. H. Capern	0	10	0

CONTRIBUTIONS TOWARDS EXPENSES OF MISSIONARY DEPARTMENT, PARIS EXHIBITION.

Jas. Harvey, Esq., Hampstead	2	2	0
G. E. Foster, Esq., Cambridge	5	0	0
W. L. Smith, Esq., St. Albans'	10	10	0
H. Kelsall, Esq., Rochdale	5	0	0
G. T. Kemp, Esq., Rochdale	2	0	0
A. Benham, Esq., London	2	0	0
J. Benham, Esq., London	1	1	0
W. H. Millar, Esq., Brixton	1	1	0
Mrs. Stevenson, Blackheath	2	0	0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Ladies' Missionary Working Party, Graham Street Chapel, Birmingham, for Box of Articles, for *Mrs. Sale, Calcutta*. Value £21 12s. 11d.

Friends at Wellington Square Chapel, Hastings, per Mr. N. Jacobs, for Parcel of Clothing, for *Bahamas*.

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Missionary Dorcas Society, Hope Chapel, Devonport, for Parcel, value £12 15s., for *Mrs. Saker, W. Africa*.

Mrs. Stevenson, Blackheath, for a Parcel of Magazines.

FOREIGN LETTERS RECEIVED.

Asia—China, Yentai, Chefoo, Laughton, R. F., Nov. 27, Dec. 21.
India—Benares, Edwards, E., Heinig, H., Jan. 4.
Poona, Bombay, Tabar, T. C.; Smith, C. M.
Calcutta, Evans, T.; Allahabad, Jan. 1.; Wenger, J., Dec. 23. 25, Jan. 2, 9.
Colombo, Pigott, H. R., Dec. 29, Jan. 8.
Kandy, Waldock, F. D., Jan. 7.
Dacca, Jan. 4.
Jessore, Johnson, E. C.
Europe—France, Morlaix, Jenkins, J., Feb. 8.
Guingamp, Lestrade, C. P.; Bouhon, V. E., Feb. 1, 5.
Norway, Christiana, Hubert, G., Jan. 17.
West Indies—Bahamas, Nassau, Davey, J., Jan. 12.
Trinidad, Webb, E.; Gamble, W. H., Jan. 7.; Law, J., Jan. 9.
Turk's Island, Kerr, S., Jan. 3; Kerr, D. S., Jan. 7.
Hayti:—
Jacmel, Webley, W. H., Jan. 4.
Port-au-Prince, Baumann, Jan. 8.
Jamaica—Black River, Barrett, J., Jan. 7.
Annott Bay, Jones, S., Jan. 7.
Brown's Town, Clark, J., Jan. 23.
Kettering, Fray, E., Dec. 22.
Morant Bay, Teall, W., Jan. 5, 7.
St. Ann's Bay, Millard, B., Jan. 7.
Salter's Hill, Dendy, W., Jan. 9.
Spanish Town, Phillippo, J. M., Dec. 7, Jan. , Jan. 23.
The Alps, O'Meally, P., Dec. 11.
Sav-la-Mar, Burke, J., Jan. 21.

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THE

BAPTIST MAGAZINE.

APRIL, 1867.

OUR STUDENTS.

OXFORD and Cambridge live in the affections of their more distinguished students. The founders of the colleges, their eminent professors, and the eventful history of each institution, necessarily command the reverence of those successfully trained amidst such associations. The University blends the common honours and attractions of the separate institutions, and strengthens the attachment of the student to his illustrious home. The places have their charms. The verdant meadows, the quiet pensive streams, the quaint turreted and pinnacled edifices, the richly-adorned modern buildings, with the calm spirit that pervades the whole scene, give a living force to Oxford and Cambridge that goes with the thoughtful student through his whole after-life. It seems ludicrous to compare this with the influence of "Our Colleges" on the character and life of "Our Students." They have no such associations. Neither Stepney, Bradford, nor Bristol can challenge comparison with the humblest hall of their proud and powerful rivals. But however mysterious to a Conformist, the Nonconformist student honours and reveres his Alma Mater. Its reputation is in his keeping. He is jealous of its honour, and rejoices in its success. The place and the tutors, his fellow-students, and the very household form the background scenery—rich and genial—of his after-life. It would be difficult to transfer this interest to other minds. The old Tower at Stepney, with the unpretentious Library elevation, supported by the decent and comfortable residences of the tutors neither quicken the imagination nor the pen. The two or three patches of ground behind that were devoted to horticulture, agriculture, and calisthenics on a very small scale, give but little help in describing the attractions of the student's home. Bristol fares better, not in its buildings, but in its garden. Here, an artificial mound rises, embosomed in trees, where the pensive student may sit, and, by the the aid of dirty, chirping sparrows, indulge in reverie. The president's garden, lying quietly at the side, gives some evidence of life and care. The walks are curved, the surface undulating, the trees numerous and

varied, and without much painful effort, this scholars' home may bear favourable comparison with the outlying offices of the colleges and halls of Cambridge and Oxford. We forbear further description, lest it may check the generosity of any who purpose the erection of a new college as an appropriate home for the good old Baptist Academy at Bristol.

Bradford, we fear, must be abandoned. Neither buildings, gardens, nor neighbourhood serve our pen. To describe them would make more mysterious the attractions of this old but much-loved place. Stepney has expanded into Regent's Park, and Bradford into Rawdon, whose ample grounds, appropriate buildings, and beautiful neighbourhoods, need not fear comparison with the fine old buildings, and costly modern habitations of the sons of wealth. Neither the enchanting scenery around, nor the impressive magnificence, antique grandeur, and classic memories of our former buildings, secure the grateful recollection and intense admiration of our students. They feel an attraction, but it is of another kind. It may be as powerful, if not as pretentious. It is felt, although it may be difficult to describe. The special experience of a Nonconformist student tends to give to his college life and residence a peculiar charm. At its commencement, he finds himself at once passed from old companions, pursuits, and purposes, to new. Nearly all around him refers to, and aims at, the future. His prospects are at once shadowed before him, in the place, the residents, the hourly intercourse, and daily toil of his present life. Insensibly, the familiar faces, studies, voices, and exercises become a stereotyped possession. He never forgets them; their memorials are treasured. His tutors he recollects with an affection mellowed into reverence by time. His little box of a study comes up in favourable contrast, even should his own home give him an ample library. His fellow-students are remembered, and their ministerial course traced with fraternal affection. The every-day walks through the brick-fields, and over sluggish canals dimly seen in the distance, have a misty gleam of interest about them; and he hears that the swampy, broken meadows, through which he wended his way have been covered with suburban villas with feelings of disgust, as at a ruthless desecration. These are facts which no true-hearted student will deny. The felt purpose for which the institution was established, and the severely-earnest characters of its founders enhance his interest in it. The sole design was to prepare "godly ministers of the everlasting Gospel," and to accomplish this, our fathers worked with self-denying toil and watchful care. Concentration of effort and unity of purpose gave intensity to every interest connected with the work. All moved surely, but quickly, and the steady force that sustained the entire movement came from deep solicitude for the welfare of immortal souls, subjection to the truth as it is in Jesus, and a due estimate of the importance of preaching the Word. Personally, they had done much. Their own labours had been eminently blessed. As their work increased, the field of toil appeared to widen, and they became impatient of their own inability to meet the pressing wants of the scene. Hence came these schools of our prophets, and no one who enters can fail to realize the great responsibility of his position, and his separateness to a service at once appointed by God and established by His chosen and honoured servants. Whatever

may divert the attention, the college life is known to be a separation to the ministry of the Gospel. Its infirmities and failures are interpreted in this light. The defective fervour, intermitting attention, and slow progress are mourned over as occurring, in a place where exemplary diligence and piety should be manifest. When the student leaves it, he feels that the day of exclusive preparation is gone, never to be recalled, and in after-years the retrospect brings into prominence those fine opportunities for introductory work. Success creates a kindred interest. It is rejoiced in as the first fruits of a hoped-for harvest of usefulness and honour. Whether the time in the house be wisely or unwisely spent, it creates a bond that no change ever breaks. The attractions are increased by a recollection of the characters and lives of those who were companions in study. The common conflicts of the battle-field, the like difficulties and impediments in running the race, with the increasing nearness of the goal, cast back peculiar interest on the youthful candidates and on the impetuous start. The halting and returning, and fallen, may be everywhere seen, so that the attractions of the interval at last are lost in the absorbing interest of the start and the goal. The traditions of the house retain their power. The sharp and good sayings, doubtful and eventful deeds, and telling anecdotes, live on, amidst memory's richest store. The oldest minister amongst us could repeat one or more of these, brought down as a tradition from the past. We have imperfectly explained the reasons of the Nonconformist's attachment to his college, but there is left an indescribable warmth of affection that only an "*old student*" can understand. It must be exceedingly gratifyfng to the friends of these institutions, to observe how powerfully they affect all. The most gifted amongst us ever speak affectionately of their college life, and not unfrequently with profound esteem for the tutors and their companions in study. Our institutions contrast favourably both with the national colleges and the universities. They, with all their resources, leave the divinity student and ministerial candidate to promiscuous companionship, and the sterile and exposed course of secular study. One or two professorships redeem the national institutions from the charge of absolute indifference to his welfare and success, but their vast resources are at the disposal of the world, not of the Church. It is the honour of our colleges that all they possess is given to aid the ministration of the Word of Life. They are ostensibly and really the servants of the Church and the helpers of its selected members, to minister the truth with power. Our brethren enter on their studies with great advantage. They secure a welcome to their new home. It has companions for them, kindred in spirit. The tutors are waiting to aid their preparation, and all the arrangements are designedly subservient to their success. No captious disputations concerning their faith, no exaction of a narrow or latitudinarian confession, meets them at the threshold of their course, but a frank confidence and sincere welcome. They come from churches whom the college recognizes and *trusts*, and they are received as the elect of their brethren, bringing with them the fervour and devotion of their Christian homes. Such young men have before them a future of honour and blessing. With ordinary gifts kept efficient by eminent piety the studies and training must be effective. All are watching and

waiting for their success. The tutors observe it with satisfaction and pardonable pride, the committee hear of it with gratitude, and the churches share in it with joy. Much depends upon the student. His Christian character is acknowledged, its improvement rests with himself. He will find it easier to increase in knowledge than to grow in grace, but by care both acquirements may be secured. No words are strong enough to express the importance of personal piety, especially at the present time, to the student for the ministry. The very freedom necessary for success will contribute to failure if not guarded and used by a growing Christian character. A resolute determination to make growth in grace the chief aim, will infuse energy into every service and increase the attractions of every pursuit. The new position will be attended by unusual temptations, and security is found only in increased watchfulness and prayer. It is beyond the power of either the tutors or committee to compensate for the loss the student sustains by absence from his accustomed Christian fellowships and separation from Church communion, but the disadvantage may be greatly lessened by his own care. The college family cannot take the place of the Church, nor can the tutor become the pastor. If all that can be desired is not provided, all that is absolutely necessary for the faithful student's spiritual welfare is supplied. By a wise use of the means of grace at his command, he may be benefitted by the rough and varied discipline through which he may have to pass.

The difference in attainment and variety in character present an obstacle that is exceedingly difficult to meet. To classify, so as not to hinder the foremost, and yet to encourage the less advanced, requires great care. The *perplexity* would be less if the numbers were greater. The young men can do much to remove the impediment. By occasional sympathy and aid from the more advanced and severe application by the less forward, a session of honest labor will bring into decent fellowship the scholarship of all the members of the class. When abreast of each other the progress will be daily felt. No care or aptitude on the part of the teacher can compensate for the slovenly preparation or intermitting attention of the taught. The student is more responsible for his success than the tutor. The most concientious and gifted can do but little without the cheerful and resolute co-operation of the student. It must in justice be admitted, that in these institutions, our churches secure for their members fitted for the ministry a course of study and other advantages, which if sedulously improved, will by the blessing of God, result in an effective ministry. A baptism by the divine Spirit seems the fitting completion of a work so manifestly intended to honor God.

These advantages should make the candidate for admittance anxious to enter with the very best preparation he can command. The fragments of time and opportunity should be gathered up and used for preparatory study. An ordinary schoolboy's attainments, at least in English, Latin, and Greek, should be secured by every applicant; the many cases in which the student enters with more than ordinary preparation, proves its incalculable advantage. He has time for suitable attention to his theological studies. The tutors may feel at liberty to give him special aid, and the whole arrangements of the house can be profitably employed to fit him for his great work. It is a humiliating fact, that our

tutors, who are necessarily most at home with their senior classes, are too often compelled to teach the junior, the very elements of instruction. In some cases the resources of the college are literally wasted, to make up for the guilty negligence of the candidate. It may be difficult for a committee to refuse the application from a youth of undoubted ability, because his education has been neglected, but it should be felt that such neglect inflicts permanent and irremediable injury on the student, and on the college which he enters. If practicable, it would be economical and highly useful so to arrange, that gifted young brethren might be connected with the college before a formal entrance, and pass through a suitable elementary course. These reflections seem to point to the necessity for some well-arranged plan for this purpose, in which all our institutions should unite.

Our Students should never forget how much depends upon themselves. Health of body and prosperity of soul, under God, are in their own keeping. Neglect here is fatal to progress. Infirm health hampers the noblest resolutions, and self-restraint and care must be practised. Caution and calmness have given strength for feebleness to many while recklessness has made the strong youth weak. This may be seen in study. Not infrequently the first in the start come in last at the goal, and the last are welcomed as the first. Spiritual prosperity will require careful cultivation. No outward advantages will make up for inattention. A tranquil, thoughtful, and prayerful secret life must be sustained. Although living in a crowd, the student must *dwell* alone. The spring that supplies the streams will be unknown to others, but not to himself, and he will be careful that it is constantly replenished from the very throne of God. The character will be gradually matured, and the daily duties helpful to the fruitfulness of after-work. The hidden life, so dependent, yet so precious, will be guarded, its value understood, and its power felt. If these advantages are possessed, the influence and prospects of the student can scarcely be exaggerated. He will be a blessing to his companions. They can dissect and criticize everybody and everything but a confessedly exemplary and godly companion. He silences all cavil. He to the house is the only accepted and felt preacher. All others are for dissection,—he for imitation. This would not be acknowledged, but it is practised, and none confers greater blessings on tutors, committees, and friends than he who moves among his brethren, the known example of loving obedience and conformity to Christ.

Active service, as far as consistent with special work, would keep alive and invigorate the spiritual life. Occasional preaching, with other Christian work, would give experience, mature the character, and defend the heart. Study, prayer, and work need not be divorced. Eminence in piety, success in study, and usefulness in labour, are the divinely-appointed order, and a student's life should form no exception to the rule. A just estimate of his strength and weakness is requisite, if he would make the most of his position. Conceit is fatal to permanent success. It prompts to an attempt to reap when there has been no sowing, and often would cut down the corn without the sickle. It produces false estimates of things and persons, and must end in failure. Personal depreciation must be avoided. The strong as well as weak points of character should be known and dealt with by a careful but unsparing hand. On accuracy of judgment, and

faithfulness in a self-imposed discipline, much depends. The proverb says, "Reading makes a full man, writing a correct one, and speaking a ready one." This is true; but reading, writing, and speaking must be pursued under appropriate checks and restraints. Some already are too full, others too correct, and the many too fluent for highly effective service. Our students must apportion their time to either, as their felt advantages or necessities may demand. We have known those, whose reading and memories made their minds a lumber-room of promiscuous knowledge, where nothing could be either found or seen. Reading certainly had made a full man, with stores as ample as those in the marine-store shops of our towns. Others have boasted that they always wrote their sermons. It was quite true, and the compositions were as lax in arrangement as they were loose in style. Many talk more accurately than others write. If writing is to make the correct man, he must be careful to write correctly. In our case, the correct writing is more for discipline than accuracy. It tests the worth of the fulness that reading has given, it aids in arranging it for use, and helps the speaker to convey the truth with precision and force. Written discourses must be regarded as a means, not an end. They may curb a too ready tongue, or restrain a too impetuous zeal, but they should not be the stereotyped form through which, alone, our best thoughts and strongest feelings must pass. Bad habits of public speaking are more frequently formed than corrected by College exercises. An artificial restraint follows the student to the pulpit, and inflicts its coldness on the hearers. This is increased by the custom of reading the sermon. The composition that needs all the advantage of freedom in utterance, loses its power through the miserable conventionalities of system. This bondage must be broken through. No powerful impression will be produced until it is, and liberty and variety in speaking must be manifest before the churches will properly estimate the student's powers. The increase of village and mission stations would be a great advantage. Mr. Spurgeon's students seem to create their own spheres of labour. So should ours. As a distinct part of our arrangements, stations should be given to our brethren for their cultivation and care. This is done in many cases, but more distinct and formal appointments are required. The design should be to give every student, from the very commencement of his course, ample opportunity of improving his gifts. While we were seeking to prepare a successful ministry, the very effort would result in the extension of the kingdom of God. Of the importance of such practice in preaching there can be no doubt. Many have been years in the ministry before their own vicious mannerisms have been revealed to them. When these have been corrected, they have felt as if possessed of a new power. If, on every Sabbath-day, the greater part of the students was employed in preaching the Gospel, to audiences that could only be reached by simplicity and naturalness, the preacher would gradually conform his style to the necessities of his hearers. The read-sermon would seem like a recitation in a hospital. The urgency of the case would compel freedom of expression, and the form would give place to spirit and power; but the very attempt to be natural may result in artifice, if not zealously guarded against. On either side the

danger lies in the prevalence of *art*. This will find its correction in the hard and inevitable work and preaching of the subsequent life. These soon shake the artistic decorations from the divine service.

The most careful training is the best preparation for the Divine blessing. It is a lesson sometimes difficult to learn, that the Holy Spirit condescends to strengthen most that at which the zealous and obedient servant has carefully laboured. In the order of instrumentality, the well-prepared and polished instruments are among the first to be used by God. David was not the feeble stripling that indolence would suppose, nor was Saul the unsuited instrument that presumption declares. They were both, as instruments, appropriate to the special work they had to do. All they needed was to be wielded by a Divine hand. David with the sheep, and Saul at the feet of Gamaliel, were under preparation for the work that King David and Paul the Apostle had before them. So with our brethren. A faithful improvement of every natural gift and providential help will win rather than hinder the descent of the Spirit. Let him give to God the instrument of war and the implement of husbandry in their best condition, and he will use them for no mean or ignoble purpose.

In leaving the college, we would advise the student to choose a quiet pastorate. The temptations are often strong to enter into an important and prominent sphere of public labour, but experience proves its peril. Even the most gifted and best prepared have perished by going at once to the front ranks. What might have been a noble vessel in the Master's service has been wrecked, from daring to ride with the storm, although against the tide. Sudden popularity will aid a student to overcome and resist all: but in the tumult, or when it has passed, the honoured and sanguine brother is often the first to be overborne. A less pretentious field for labour will prevent this danger, and probably give success as well as safety. Here the preacher can train his heart and tongue and educate his mind. The little church will yield him affection and reverence, and appreciate the self-denial that makes him theirs. From this quiet he will pass in due time to the responsibilities and duties of a larger sphere. Here the village work will re-appear in many successful forms. Discretion, patience, aptitude to teach, an ability to rule, and maturity of character, will be the first-fruits of the rural spring-time. Probably this second settlement will bring the harvest, and He who has been observing in secret will now reward His faithful servant openly.

We write with a deep conviction that Paul may plant and Apollos water, but God alone can give the increase. The finest instrument only reveals the impotence of man. Our gifts may touch the surface, but they cannot penetrate beneath. The material on which we have to act defies our strength. Our combined force is but as the play of the sunbeam on the adamantine rock. The Holy Ghost must break it. Let us, then, with one accord, make supplication unto God, that He will send down His Spirit on our colleges and students and teachers, that increasingly they may help the churches in their arduous conflict with error, and their anxious efforts to bring sinners to Christ. Never was there a time when united prayer and effort were more necessary. Mutual concessions and confidence, united prayer and awakened affection, will be the sure precursors of the blessing for which the Church waits.

THE UNVEILING OF MYSTERIES.

BY THE REV. DR. CRAMP, ACADIA COLLEGE, NOVA SCOTIA.

WE cannot travel far on the road to knowledge without finding ourselves enveloped in darkness which may be felt, where we cannot grope our way; and we must return and strike into some other path, observing and gathering facts as we go on, till we reach again the same region of mist, and have to turn back, to pursue the self-same course of procedure in some other department of inquiry, and to encounter the same result. Wherever we go, we stumble against mysteries. Facts and laws are clearly ascertained, but modes of action are hidden from us, and the reasons of things in ten thousand instances, are altogether unknown. We understand the laws, and we know the facts. That is all. We cannot see the connecting links, nor presume to describe the method of operation.

We believe in Providence. We say, "The Lord is righteous in all His ways, and holy in all His works." "He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He." But who can fathom the depths? There is, first, the great problem, as yet unsolved, perhaps for ever insoluble—The existence of evil. And then, as we float down the stream of history, what do we behold and what do we hear? The devastations committed by the world's conquerors—the Alexanders—the Tamerlanes—the Bonapartes who by millions of murders have acquired the fame of heroes:—the shrieks of widows and orphans, and the groans of miserable captives; wicked men "in great power, spreading themselves like a green bay tree":—the righteous pining in grief and desolation, or struggling in hopeless poverty:—God's own truth making snail-like progress, while delusion spreads like wildfire; Antichrist overshadowing all lands with his abominations, and substituting fable for truth and form for power; horrible persecutions mowing down the servants of the Lord by thousands, or premature death (so *we* term it) cutting them off in the midst of their usefulness;—despotism rampant on the earth, treading down and crushing the masses, and meanwhile revelling in all luxuriousness, clothed in purple and fine linen, and faring sumptuously every day." We see all this, and we ask, "Wherefore hast thou made all men in vain?" "How long, O Lord, how long?"

So it is. We are surrounded by mysteries—in the works of God, and in His ways. This is a fact which cannot be denied. There they are. They meet us at every turn. They are interwoven with our daily experience. They appear in every page of history, secular and sacred.

It is not to be doubted that these things serve good and wise purposes. They rebuke our pride,—they try our faith,—they exercise our patience.

But there is every now and then an unveiling. God leads the blind by a way that they know not, and makes darkness light before them. The suffering of one age, has led to the joy of the next. The patriot's groans and tears and blood have pro-

cured a nation's freedom. The martyr's agony has purchased the Church's enlargement. The ashes of Smithfield fertilized the soil, and a rich harvest of faith and holiness has since been gathered in. "Be of good comfort, Master Ridley, and play the man," said Latimer to his fellow-sufferer, as they stood at the stake, waiting for the kindling of the fire—"We shall this day light such a candle by God's grace in England, as I trust shall never be put out." No: the light of Protestantism cannot be put out; Popes and Jesuits have tried to extinguish it; Oxford Essay men, Neologists, Infidels and Ritualists are seconding their efforts; but "by God's grace," as the good bishop said, it will continue to shine, and the whole world shall at length walk in its brightness. Many a time, too, has piety wept over plants that have been nipped in the bud, or smitten down in the time of their first-fruits,—like Brainerd and Martyn, and Pollok and numbers more; but from the early grave of young genius and zeal have sprung forth hosts of ardent men, emulous of fame and fired with love to God and their fellow-creatures, who have accomplished the purposes which departed ones formed, and signalized themselves by achievements which they had not dared to dream of, much less to attempt.

Let us take a lesson from the discoveries of geology. We are told that when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." It may be supposed that they expected to behold at once in this new world some new and more strikingly glorious manifestations of the power, wisdom, and goodness of the great God than they had as yet seen. But they were disappointed. For a long time—how long no mortal can tell—the earth was "without form and void"—empty and desolate. Power was at work but its productions were, for ages, of a seemingly insignificant kind—the Zoophytic, the Molluscous, and the Crustacean. Angels gazed, and watched, and wondered. At one time the great deep bubbled like a caldron, and mountainous ridges shot up, their high peaks belching out fire, and molten rocks flowing down their sides. Then, all settled down in awful stillness, and as the heavenly spirits peered into the waters they saw strange, uncouth creatures, swimming in them—the Pterichthys, the Coccosteus, the Cephalaspis, the Holoptychius — and plant-like animals attached to ocean's floor. Thus, ages passed on. Then, slowly rising out of the deep, vast ranges of dry land appeared, soon covered with rankest vegetation, luxuriantly growing in a steaming atmosphere, so charged with carbonic acid gas that beings now living on the earth could not have breathed it. Those plains and valleys were seen alternately sinking during successive centuries beneath the waters, and rising up again, re-covered after each rising with forests of gigantic shrubs and trees, countless generations of them dying there, or uprooted by roaring floods and borne away in mighty masses to the ocean. Other changes followed. The "age of reptiles" came, when huge monsters of frightful mien disported in the shallow waters and on the brinks of pre-Adamite streams—the Ichthyosaurus the Plesiosaurus, and the Iguanodon —and birds of shapes long since unknown, careered in the air. Still there was no mind. If angels flew hither in search of kindred intellect, with which they might commune, or which they might teach to sing God's praises, they had to speed their flight back again, and tell the tale of their unprofitable journey. All shrouded

in mystery. Still they could not but desire to look into these wonders. But hundreds upon hundreds, and thousands upon thousands of years, nay, of ages, rolled on, during which new races took possession of the land and waters,—and the land and the waters seemed often to change places, upheavals and depressions succeeding one another, and sometimes wild commotion showing itself, rocks shattered to atoms and ground to powder, plains bulging up into mountains, and mountains sinking into the abyss. Then came a season of quiet, and the Mastodon, the Megatherium, and other monstrous beasts and creatures, like Milton's "gorgons, and hydras, and chimæras dire," strode over the earth, while others, of vast bigness and strange form, played in the sea or swept the sky. At each change the proportion of land to water appeared to increase, and the number of visible inhabitants of the earth to be multiplied. But they also died away and disappeared. Then the climate changed. The whole northern hemisphere was submerged, with the exception, it may be, of its loftiests crags and peaks, and a dreary ice-covered ocean spread all around. The icebergs floated in every direction, though generally with a southern course, and as they passed along they left their mark on the uppermost strata. Whole districts were denuded of the softest parts of their covering; and ere the land rose again out of the sea there had been vast scoopings here, and heapings up of clay, and sand and boulders there, so that, when it, reappeared, as at length it did, it was like a new earth.

We will not pursue the narrative any farther. Let it suffice to say, that after a period of untold extent, angelic eyes were gladdened by the sight of man. Then they began to understand the mystery. They learned that there had been a gradual preparation for this last and noblest inhabitant. The destruction, so often repeated, of such glorious scenery, was to furnish him with fuel for his fires, and material for the reduction of the ores imbedded in the earth to the state of useful metals. The upliftings of the strata took place in order that he might more easily possess himself of the riches entombed there. All, all, dark and mysterious as it had seemed, had tended to one result; and the "sons of God" confessed, when man was placed upon the earth, that never, till then, had the earth been in a fit state to receive him. The preparatory process was long, but they could heartily exclaim, as in anticipation of the Psalmist, "O Lord, how marvellous are Thy works! In wisdom hast Thou made them all!"

Hence we may learn the necessity and duty of faith and patience. We require them of our children. They are not able to comprehend our plans, and therefore cannot appreciate them; but we expect them to believe that we are wiser than they, and to trust us implicitly. And *we* are children, with reference to God's plans. It is reasonable to suppose that their development and working-out will require much time. And who are we, that we should refuse to wait? If we believe in God, we shall have no hesitation in concluding that whatever difficulties may encircle His administration, as we now view it, they will all be ultimately removed. But surely we ought to be content to leave it with Him to choose the time and manner. The Rev. R. Cecil observes:—"We are placed in a disposition and constitution of things, under a righteous governor. If we will not rest satisfied with this, something is wrong in our state of mind. It is a solid satisfaction to every man who has been seduced into

foolish inquiries, that it is utterly impossible to advance one inch by them. He must come back to rest in God's appointment. He must come back to sit patiently, meekly, and with docility at the feet of a teacher," One of the Lord's prophets said, and his words will apply to many a dark dispensation. "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

What glorious accessions to our knowledge will be made in the world of light and purity! Then the blanks will be filled up—omitted chapters of the history placed in our hands—modes of operation understood—and reasons assigned for all the Divine dealings. How amazingly extensive the field that will be opened up to our view! How delightful will it be to discern the true grounds of God's laws, and to review the history of the world and the Church, divested of obscurity, tracing events to their actual causes, and admiring the manner in which seeming evil was overruled for good, "the crooked made straight, and the rough places plain!" What blessed communings will there be with exalted spirits, commissioned to instruct the glorified, and gladly fulfilling the duties prescribed them! Then, the pains of perplexity and doubt will have ceased for ever; we shall have done with speculations, and guesses, and probabilities; we shall have "put away childish things." Every subject will be seen in heaven's own light. "Now we see through a glass, darkly, but then, face to face: now I know in part, but then shall I know even as also I am known."

ANGLICAN RITUALISM.

No. III.—THE MIRACLE OF THE ALTAR.

WHEN, at the assertion of the Ritualists that the body and blood of Christ are "really"—"in a manner *intensely real*," says Mr. Medd—present in the bread and wine of the Eucharist, we, with, perhaps to them, an amusing simplicity, express our surprise, and ask, "How can this thing be?" we are met with the bland response, "Oh! this is a miracle; wrought efficiently by the power of God, and instrumentally by the hands of the priest." And we are to understand that this answer covers the whole difficulty. It is a miracle, the miracle of the altar. We believe in miracles; why not believe in this?

To this claim of miraculous agency we are entitled to object, in the first place, that it rests on a ground altogether singular and extraordinary. According to the Scriptures, indeed, many miracles have been performed; but in every case the fact affirmed to be miraculous is, *as a fact*, manifest to the senses of the observer. It was so with the miracles wrought by Moses, at length extorting from the reluctant magicians the acknowledgment, "This is the finger of God." It was so with the miracles of our Lord—the feeding of the multitudes, the quelling of the sea, the healing of the sick, the raising of the dead. It was so with the

miracles wrought by the Apostles; and, in a word, it has been so in *all* cases in which miraculous agency has been affirmed—the fact affirmed to be miraculous has been, *as a fact*, obvious to the senses of mankind. To this rule, however, the miracle alleged to be wrought in the Eucharist, by virtue of which the body and blood of Christ are said to be present in the elements, *is an exception;* for in this case no evidence whatever of the fact is presented to the senses. The evidence of the senses, indeed, is all in the contrary direction. Not only does no apparent change take place in the bread and wine, but the closest examination demonstrates that, according to the evidence of the senses, no change of any kind or degree has taken place. The elements are, by all physical tests, as simply bread and wine after the thaumaturgic words as they were before. And yet it is affirmed that a miracle has been wrought upon them! Certainly no such demand has ever been made upon human credence before, in the whole history of the world. Never, in any age, did God require such a belief of mankind; and, if he has given any warrant for requiring such a belief now, we are clearly entitled to challenge the evidence of it.

The only pretence to evidence that we can hear of is the words of Christ, "This is my body;" and "This is my blood," words which, if they were evidence in that particular case, can be no evidence in any other, but which are, in fact, totally misunderstood, and egregiously perverted. The strict sense of the substantive verb, IS, insisted on in this case, is utterly inconsistent with grammatical usage, of which many examples might be adduced; and the requirement of it in a case in which all evidence contradicts it, is utterly unworthy of men who pride themselves on their scholarship. It can be accounted for, we think, only by the unconscious force of a foregone conclusion; namely, that the bread and wine *are to be* the body and blood of Christ, and therefore his words *must* be so understood. We have, however, a further objection to urge. Miracle is alleged, plainly, on the supposition that the hypothesis of miraculous agency may account for *anything*, and that to it all things, absolutely and without exception, are possible. This conception, however, is unquestionably erroneous; the scope of miraculous agency is, on the contrary, strictly limited, and clearly defined. There are things which cannot be done even by almighty power—by God Himself.

A little consideration will show us that there are about us cases of two kinds: there are, on the one hand, things which are impossible in themselves; and, on the other hand, things which, not impossible in themselves, are impossible by natural causes. An example or two will make our meaning plain. That a dead body should be raised to life, not impossible in itself, is impossible by natural causes: that one thing should be at the same time in more than one place, that one action should be performed at the same time in more than one place, that one thing should be at the same time in opposite conditions, these are things impossible in themselves—not only impossible by natural means, but impossible by any means whatever, even by miracle. A dead body may, by miraculous agency, be restored to life, but a body *cannot* be both dead and alive at the same time; and any person who should pretend to effect such a result, and should call it a miracle, *might be* imposing on his own credulity, he would certainly be attempting to impose on the credulity of others.

It is of no use to attempt a reply to this by citing the scriptural declaration from Matt. xix. 26, "With God *all things are possible.*" We might as well make a similar application of the words in Mark ix. 23, "*All things are possible* to him that believeth." The import of the phrase, "All things," is, of course, to be determined by the connection in which it occurs; and this, in every case, withdraws us far from the subject which is now in our hands.

The true sphere of miraculous agency, then, is strictly limited and clearly defined. It comprehends cases in which results, not impossible in themselves, are impossible by natural causes, and *no others.* This is the precise character of all the miracles recorded in Scripture. So the Red Sea was divided by the rod of Moses, and the Jordan by the word of Joshua; so the blind were healed by the word of Jesus, and the dead restored to life. Nor can a single example, we believe, be adduced incompatible with this principle.

When we examine the alleged miracle of the altar, however, the case assumes an entirely different aspect. Here things are alleged to take place which are clearly impossible in themselves, and which not even miracle can effect. The body and blood of Christ, for example (which, if existent anywhere, are in Heaven, and may be assumed to be so for the purpose of this argument), are alleged to be also in the bread and wine, and thus the same thing is affirmed to be in two places at the same time—and not in two only, indeed, but perhaps in two thousand, if in every Eucharist—which is in the nature of things impossible. Again, the priest is said to do the same thing on earth which Christ is doing in heaven—that is, he is offering the body and blood of Christ as a true and proper sacrifice of expiation for sin. Here then is the same thing affirmed to be done at the same time in two places—and not in two only, but perhaps in two thousand, if in every Eucharist—which is in the nature of things impossible. And again, here are the body and blood of Christ, held to be in heaven in their natural condition, and affirmed to be in the Eucharist in a spiritual condition; so that the same things are affirmed to be at the same time in two opposite conditions, which in the nature of things is impossible.

To think of covering all this absurdity with a decent veil by calling it a miracle, is either an instance of gross ignorance, or a piece of ecclesiastical cunning and audacious priestcraft. It may show that the priest himself does not know the meaning of the words he is using; at all events, it clearly supposes that his hearers do not. All that we have to say on the matter is, that IT IS TIME THEY DID, since the dice with which the gambling is carried on are the souls of men, and the ultimate stake of the game is their everlasting welfare or undoing.

THE BIBLE IN ITALY.

BY THE REV. E. CLARKE, LA SPEZIA.

KNOWING the intense interest many at this time feel relative to the work of God in Italy, and feeling assured that the depravity and superstition of the people are not insurmountable barriers to the mighty working of God's spirit, the following details may interest some who do not "despise the day of small things." It is most mournful to think of the vast proportion in Italy who cannot read; but a satisfaction to know that such efforts are being made to bring the minds of that proportion into contact with the pure Word of God, and thus, at the period of the nation's resurrection, to give a bias to its thoughts. What if the large distribution of sections of the sacred Scriptures should be blessed by the Divine Spirit to the creating an insatiable appetite for life—life in the highest type, and of infinite duration?

A few weeks ago, furnishing myself with a good supply of Italian Gospels and Epistles, I started for a neighbouring fishing town. The walk lies over a road made by Napoleon I., with the sea on the one side and mountains on the other. The first person to whom I offered a copy of John's Gospel was a workman, who had come from Parma, and was engaged in chipping stones in the government works. He was not only very grateful for the copy, but desired to purchase the whole Bible. The next person to whom I gave a copy was an aged man in a ferry-boat; and soon after, meeting a guard of a number of convicts, I gave him one. As I passed on the road, with a book in my hand, a female in an olive yard asked me what *oration* that was? I stopped and quoted in Italian, John, chap. iii. 16. She, and a young woman at her side, listened with deep interest.

I asked the young woman if she could read; she said yes; but wishing to ascertain if it was a fact before I gave her a copy, I asked her to read aloud, which, after some persuasion, I induced her to do. I then gave her a copy of John's Gospel, which Lorenza (for such was her name) was not a little pleased to receive.

Leaving the two women much gratified, I pursued my course, when I met a man bearing some beautiful fruit. I asked him if he could read. He replied in the affirmative. I then quoted Romans v. chap. i. He replied, "*It is right.*"

To a soldier on guard I offered a copy, but he was afraid it was *a Protestant book.* However, I insisted on its being the *word of God*, which consideration at length so weighed with him, that, though trembling, he took it.

Passing some masons building a wall, I offered all of them a copy, and all accepted. Soon after I met an officer following a convict, with a drawn sword. I ventured to offer him a portion. He politely stopped, and I repeated God's message of love to man; he and the convict stood listening, and on my presenting him a copy he received it with thanks.

A gentleman I soon after met said, "I most willingly accept your gift."

An officer at an albergo gave me

to understand he believed the religion of the Bible was the only one worth anything. Happily this feeling is gaining ground, and one of the leading papers of Italy has recently ventured to make this open and broad statement, that *there is but little hope for Italy*, in *the highest point of view*, until she becomes—Protestant!!

We may imagine the frenzying effect of such language as this on the priests, who now see with horror that *that* which the journal proclaims as a *necessity*, may become a *reality!*

The wide diffusion of the word of God is certainly most helpful towards the realization of the event referred to by the journalist, and would be a thousandfold more so if the great bulk of the people could read. But, alas! *it is said* that twenty-two millions out of the twenty-five are ignorant of this art.

On another occasion taking a walk, I met a person of the upper class of society, to whom I offered a portion of God's word; he accepted it willingly, and as we walked on together he expressed his thoughts freely, respecting the Church of Rome as being a curse to the country, in the most varied points of view; he also grieved over the fact that so many of his countrymen should be absolutely indifferent to all religion. This has become evident in the great falling off of hearers in rooms where the Gospel is preached. At the first, the novelty created a great sensation of wonderment, and while there was a plentiful mixture of abuse heaped on the priests, the people found a source of interest and excitement which drew them together in numbers; but when the abuse ceased, with it a large portion of the congregations left.

This has led to the inquiry whether, just for the *present*, it would not be a better plan, if possible, to visit the people *at their houses, workshops*, &c., and there show to them the way of salvation, and continue this mode of working until some at least give evidence of a *change of life*, and then venture on a more public course.

There are certainly advantages in such a plan, as in this case it does *not* afford the priests the same opportunity of opposing.

I have attempted something of the kind already, and I hope not altogether in vain.

A short time since I had an opportunity of speaking to two young gentlemen, to whom I offered a portion of God's word. They both seemed disposed to treat the matter with the utmost lightness, when I quoted "God so loved the world," &c., one of them was so struck with the passage that he changed at once his mode of action, and asked me for a copy, which I gave him. Not so with the other, who manifestly *scorned* the truth. However, I pointed out to him some of the important truths contained in the second chapter of Romans, showed him that God would render to every man according to his deeds, and that whilst tribulation and wrath would come on the unrighteous and disobedient, *eternal life* would be the reward of the righteous. He replied, But *I do not believe in eternal life.* Superstition has driven many of the thinking into infidelity, and, it is to be feared into atheism.

So, as it has been well observed, it was to a considerable extent in the Catholic countries of Europe during the last century. The Church of Rome was fast losing its hold on men's minds. Infidelity in many places gained the ascendant. Macaulay remarks that at the time of the Reformation whole nations renounced Popery, without ceasing to believe in a First cause, in a future life, or the divine mission of Jesus.

In the *last* century, on the other hand, when a Catholic renounced his belief in the real presence, it was a thousand to one that he renounced his belief in the Gospel too. The reason of that difference has been thus put. The Reformation was a voice calling aloud, like a trumpet, on the slumbering nations to awake. It was liberty, in all the vigour of youth, undoing the heavy burdens, breaking every yoke, and bidding the oppressed go free. It was the Gospel of the grace of God, as fresh and mighty as when preached by Paul, proclaiming the acceptable year of the Lord, and bringing the good news of a free and full salvation to distressed and wearied souls. But the Protestantism of the continent, during the eighteenth century, had, to a fearful extent, lost the life which the Reformation originally breathed into it. It was slumbering on the lap of rationalism. The trumpet had fallen from its lips. It had substituted mere abstractions, or negations, for the life-giving word. And when multitudes were rushing, like prisoners let loose from an oppressive superstition, Protestantism, shorn of its locks, wanted the power to arrest them at an intermediate point, and prevent them from falling into the abyss of infidelity.

In Italy there are, as Tholuck calls them, two excrescences of religious life—superstition and unbelief. The more ignorant of the people are still devoted to gross ceremonies, and sunk in superstition; while many of the more intelligent, confounding the pure with the corrupt, have renounced all faith in the Christian revelation. But one *great cause of this*, we feel assured, is their ignorance of the Holy Scriptures; for with the multitude, Christianity is Romanism; and what is Romanism but a round of external observances, confessions, fasts, and befooling mummeries, mingled with some grains of truth-gold, some few lines of life, faintly veining the vast malformations of the false?

A pleasing instance of the power of God's truth, to awaken thought even in an avowed atheist, has lately come under my own notice.

Some months ago I met an Italian merchant at ——, who was very desirous of a frequent interchange of thought. After some time had elapsed I called on him, and this led to other calls. One day, in conversation, he said, "I am an atheist." I was grieved at the open avowal, but did not appear to make very much of it; however, I dropped a few words which gave him to see how different were my views. I called once or twice on him without saying anything on religious matters. But after that, watching my opportunity, I endeavoured to show him "a more excellent way."

At length matters reached that point in which he asked me if I had not an old book at home, meaning of course *the book*. I said "Yes." After some delay I took it to his house, and I read to him in it, pointing out some of its most important truths. And most interesting was it to me to listen to some of his questions, such as, "What is sin?" As he had a very high opinion of his moral rectitude, and said that no *one could* bring a charge against him for injuring them in any business transactions, I said that some persons were in the habit of calling on God in the most ordinary conversations, and on the most trivial occasions. "Why," said he, "that is just what the Italians do—it is *the* practice among them." It was an arrow drawn at a venture, but it hit the mark—the man felt himself condemned, and turning to his wife, expressed his conviction of the evil. But this was not all. I set forth the forgiving nature of

Christ's religion, and that it required every one from the heart to forgive, even his bitterest enemy; this opened the way for the revelation to himself of another idea of sin, for he had fought a duel and wounded his antagonist. So the man found he was not so free from wrong as he imagined. "When the commandment came," says the Scripture, "sin revived and I died."

Many conversations have I had with him since, and he has said always, "Let us read in the Scriptures when you come. I embrace your view of Christianity, and do not thing of me as not loving God. I wish I could commit all the New Testament to memory, and will you mark out such passages as are specially valuable for me, according to your view. But why," said he, one day, "must we pray, when God knows all our desires and motives?" I showed him what were some of the important reasons why we should make known our requests to God, and on the utterance of them he seemed to lose all his doubts as to the necessity or reasonableness of prayer.

Now I do not say that this merchant is converted, but he has, according to his own statement, utterly renounced all his atheistic principles. May this be followed by the most unquestionable evidence of the renewal of his soul by the Holy Spirit. Italy needs the Scriptures, and the living voice of those who love the truth to direct inquiries into the way of life.

Our brother, Mr. Clarke, the writer of this paper, was formerly pastor of the church at Tverton, near Bath. He is supported in his evangelistic labours in Italy by the contributions of Christian Friends, which are forwarded through the hands of the Editor of the BAPTIST MAGAZINE. *Funds are much needed at present; they will be thankfully acknowledged if forwarded to the undersigned, and properly audited accounts will in due season be furnished to all subscribers.*

W. G. LEWIS,
8, Ladbroke-place, West,
London, W.

SHORT PAPERS ON PRACTICAL SUBJECTS.

NO. II.—COUNTING THE COST.

A STRANGER approaching the city of Edinburgh cannot fail to be impressed with the magnificent spectacle it presents, and will perceive the appropriateness of the Scottish poet's address,—"Edina, Scotia's darling seat, all hail thy palaces and towers." The words of the sacred writer may not unfitly be applied, "beautiful for situation." Among the most prominent points of beauty on which the eye may rest is the Calton Hill, standing at the eastern extremity of the city, and studded with monuments and various edifices some of which display considerable architectural taste. On the summit of the hill may be seen a structure that bears no slight resemblance to the ruins of some ancient temple, such

as you may see in a picture of eastern scenery. At a distance it looks as if part of ancient Greece had been transferred to the modern Athens. Two rows of massive columns stand in stately solitary majesty on a solid basis of stone-work, forming the incomplete outline of what was intended to have been a very noble building. It is the fragment of a great design. The citizens, fired with loyalty and patriotism, desired after the battle of Waterloo to do honour to the heroes who fought for the liberties of Europe, and checked the towering ambition of Napoleon. And the object of this monument was to express their admiration of certain great men, and to commemorate the grand achievements of that time. The projectors however, either did not calculate aright as to their means of carrying out the design, or after the first flush of patriotic enthusiasm had passed away, there was not public spirit enough to sustain them in prosecuting the undertaking. They did not count the cost, and there that structure stands, a massive long-enduring monument of human short-sightedness, a witness to the truth that "the best-laid schemes of mice and men gang aft a—gley"—there it stands a silent preacher to the busy crowds pursuing their daily avocations beneath its shadow, teaching the generations the salutary lesson, that in all undertakings, as well as in "building a tower"—it is wise and prudent for a man first to sit down and consider "whether he have sufficient to finish it, lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish." If the spectacle of that half-finished monument help to impress this wisdom on the minds of those that behold it—it would prove to be the most useful monument ever reared.

Generally speaking, almost everything costs something. Of course there are some very important exceptions to this wide rule. You may have much enjoyment in beholding beautiful sights and listening to sweet sounds of Nature, free of all cost. What a treasure do we possess in the privilege of looking on a lovely landscape—breathing the free, pure, air of heaven—listening to the sweet warbling of birds—watching the early upspringing of flowers, after the long cold winter! These and many more inestimable blessings cost us nothing. But still, if we turn in another direction and view the various possessions that men hold—material, mental, moral—if we think of the different acquirements that it is possible to obtain—we shall find these things all cost something. There is a price set on a great number of things. They are not to be obtained without some equivalent, there is a law of compensation; so that if they are to become ours, we must give something else in exchange—if we set our minds on them, and desire to obtain them, it must be by purchasing them, not with money it may be, but with something perhaps more precious than money. For example all mental acquirements cost the possessor something, namely, time, labour, attention, effort, not to speak of material outlay. He must work for intellectual stores if he would really make them his own. For a time you may teach a child with the pictorial alphabet and illustrated primer, and possibly you may succeed in keeping up the illusion that work is play, but very soon the child gets to know that learning is work, and work is no play. It costs him pains and labour at every step, though these may be lightened much by the tact and good temper of the

teacher. If a young man desires to improve his mind, to gain a knowledge of history or science, or to learn a language, he will be greatly mistaken if he imagines that these accomplishments will be secured without effort and energy. It holds true of every department in life that success involves an expenditure of some kind or other. The farmer must plough and sow before he can reap the fruit, the miner must toil in the depths of the earth to bring up the iron and the coal; the fisherman must ply his calling day and night to make the fulness of the sea his own; the merchant, the tradesman, the mechanic, must lay out energy of body and mind if they would prosper in their vocation. Whatever a man may be engaged in, if he bargain for success he must lay his account to this as part of the stipulation—that it will cost him something.

Now as nearly everything has a certain cost, it is very important we should be able to *count* the cost; that in all that claims our attention we should exercise calm deliberation, that with respect to anything that appears desirable and that we wish to obtain, we should allow ourselves quietly to consider what is its worth, and whether we can afford to possess it. "Counting the cost" implies careful examination of our own resources, and the value of the thing with reference to ourselves; for though some persons may be able to obtain a certain thing I may not, or it may be very valuable to others and yet of scarcely any worth to me. The questions "Can I afford to do this?" "Will it in the end be for my advantage, or the advantage of those dependent on me?" may seem a little too worldly-wise and prudent, yet for want of considering such matters how many land themselves in difficulties from which they can never extricate themselves; how many make to themselves burdens which oppress them all their lives long. The fact that men fail in this wise and calm consideration is the source of innumerable evils in society, and the cause of failure and ruin in the experience of hundreds. There are some who will not be ruled by sense or reason, they will not stop to calculate consequences; at all hazards they will gratify their wishes, and this leads them further than their resources warrant; they will not be behind others in keeping up appearances, and the consequence is that they launch out into undue expenditure, and for a time rejoice in the light of their own sparks, but suddenly their light is quenched, and they "lie down in sorrow." Sooner or later such must pay for their rashness and folly. Want shall come upon them as an armed man, and find them prostrate and defenceless.

In the ordinary management of our affairs, all must own that it is needful to exercise economy, frugality, forethought. There is much distress and misery in society that might have been avoided by common sense and prudence. There are, no doubt, evils which come upon men which no human wisdom can foresee, and no amount of foresight can avert; but still, many of these evils might be mitigated and lessened by habits of wise economy and carefulness. Accident, disease, and the various ills that flesh is heir to, do much to cause sorrow, destitution, and misery; but improvidence, thriftlessness, and intemperance, we venture to say, do more in sowing the seeds of poverty and crime in the land. Not for a moment would we inculcate the niggardly spirit of hoarding money for its own sake, or wish to see men joining in the race for riches regardless of higher pursuits, and as if a

man's life consisted in the abundance of his material possessions, but there is a wide difference between this and a wise and honourable effort to keep the expenditure within the income, so as to have something to fall back upon in case of affliction or adversity. Indeed, if a man will be upright and honest, if he is to maintain a character for integrity, and to gain and hold the esteem of his fellow-men he must conform to the principles we urge; and in any step of life, in beginning any fresh enterprise, in managing his business, or personal and family affairs, he must abide by the maxim of "counting the cost."

The great allegorist, in his inimitable work, the "Pilgrim's Progress," very aptly compares this world to a fair. He says: "As in other fairs of less moment, there are the several rows and streets, under their proper names, where such and such wares are vended; so here, likewise, you have the proper places where the wares of this fair are soonest to be found." In this world's fair, then, men are buying and selling, and the buyers and sellers are all seeking in some way their own advantage, and striving to make the most of their resources and opportunities, according to their different tastes and desires. But in this fair, as in all fairs, there are some things that cost a great deal more than they are really worth, and certainly much more than the purchaser can afford to give. Many, utterly regardless of our motto, are laying out their capital in a short-sighted, thriftless way, squandering their resources in commodities that will never yield solid satisfaction, so that true wisdom would whisper the remonstrance in the ear, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" If you look around you in this fair you will observe many strange and pitiable sights. You will see Mammon and his worshippers—men sacrificing their health, their true happiness, the blessed joys of social and domestic life, opportunities of mental and spiritual improvement at the shrine of this enslaving god,—

> "Mammon, the least-erected spirit which fell
> From heaven."

You will see the virtues of purity and human righteousness, and truth laid on the altar of this tyrant, if but his votaries may pick up the glittering dust they esteem as their portion and treasure. In another direction you will see a crowd of eager aspirants rushing forward with strained nerve and outstretched hand to seize the prize of worldly fame. And there again you may see fathers gratifying the lust of intoxicating drink with the price of their children's bread, and mothers, with tender infants in their arms, draining the poisonous cup, ready to part with all things if but the craving may be satisfied. It were well indeed for all such that they counted the cost. Little do they estimate the proper, intrinsic worth of things, who, in exchange for a transient, debasing pleasure, sell all that is truly good, noble, and virtuous; and barter for a short-lived and evil gratification the true blessedness of life. By all means let us count the cost; and though the path of virtue and religion should involve self-denial and a cross, and lead through rough and thorny ground, it is after all safer, more honourable, and in the end yields abiding happiness.

THE DIVINE ATTRIBUTES, ILLUSTRATED FROM NATURE.

BY GEORGE ST. CLAIR, BANBURY.

NO. 3.—OMNIPRESENCE AND OMNIPOTENCE.

ILLUSTRATIONS of the Divine attributes must be considered rather as suggestive than critically accurate, but if they in any degree assist conception and stimulate thought they serve a purpose by no means unimportant. It seems at first a good illustration which the heathen gave —God is a sphere or circle, whose centre is everywhere and circumference nowhere — but the same could be said of space, and the illustration, if we translate it, means only at the best—God is everywhere, God is omnipresent. Yet there is a value in the heathen's way of putting the thing; we get a larger idea of infinite space, though, of course, still an inadequate one, and believing God to be in all parts of space, our idea of His omnipresence is enlarged in the same degree.

"WHITHER SHALL I FLEE FROM THY PRESENCE?"—That God is present here, near to us, is proved by the arrangements and adaptations that prevail, and by the growth of things—the bringing about of new designed combinations — for ever going on under our observation. That God is present in distant parts of space—the most distant we can get any knowledge of—is proved by the celestial processes there going on, by the mediation of natural law it may be, but still not without an intelligent governance. The nebulæ seem to change their form, by slow sure steps approaching the condition of suns and planets; the full-formed stars, revolving, exchange their influence, and by the rays they send us tell of a wondrous chemistry still going forward. Strictly speaking it is only proved to us that God was working in those distant regions at some period gone by, when the light which now brings us the news started on its journey; but as the light tells of worlds full-formed and of others in the early stages of their growth, we may conclude that He who began to build had power and intention to finish, and is to-day still superintending the work. If He is thus found to be simultaneously in places billions of leagues apart, there can hardly be any greater difficulty in His presence everywhere, notwithstanding that billions of leagues bear no proportion to the boundless lengths and breadths of space.

Starting from the place we occupy we have thus gone out towards infinity in one direction; but there is also an infinity the other way and a chemistry far off in the direction of the minute. We have good reason to believe that through the agency of light and heat the interior parts of all bodies experience constant invisible changes; Sir H. Davy thought it probable that the atoms of matter were rotating on their axes, and the motions of molecules as systematic as those of the celestial orbs. Is there not some soundness then in the argument of Colin Maclaurin*

* "Account of Sir I. Newton's Philosophical Discoveries." Book IV.

that "the subtlety of the motions and actions in the internal parts of bodies shows that His influence penetrates the inmost recesses of things, and that He is equally *active* and *present* everywhere?"

As to the manner of this omnipresence, it is easy to perplex ourselves and difficult to understand what the metaphysical theologians would teach us. We are justly forbidden to believe that God is everywhere by way of diffusion, because this is giving a sort of materiality to the Divine essence, and would necessitate the belief that in any particular place only a part of the Deity exists. We are authoritatively assured that the entire Deity exists in every part of space; and thinking from this basis we are involved in perplexity—for if a perfect Deity is in any part of space we name, and a perfect Deity in every other part of space, it seems as much like the local presence of an infinity of Gods as the omnipresence of one.

The Pantheist may think he is clear of this difficulty, and holds a creed involving no inconsistencies; it seems an easy cutting of the knot to say—

> "All are but parts of one stupendous whole,
> Whose body nature is, and God the soul."

But even this is defining God to be a soul—a spirit—distinct from the material universe, which is His body; and then, as stated in the last paper, the body can serve no somatic purpose. If Pantheism mean that the material universe itself is God, this is opposed to our belief (may we not say to our knowledge?) that matter in itself is non-intelligent. And if the theory be that the energies or forces of Nature are different forms of God in action, the philosophers have shown us that they are but modes of motion; from which it follows that such forces on the universal scale are no more God than the motion of a stone when I throw it is an intelligence of a lower grade.

But even if we fail to prove God's omnipresence in a manner that shall be clear of all difficulties, we may still go on, believing where we cannot prove, and illustrating from Nature what we believe. Practically a being is present in all places of which and of all the changes in which he has accurate and immediate knowledge. If then it can be shown that all things are naked and opened unto the eyes of Him with whom we have to do, the manner of His vision is of less consequence than the fact of His universal knowledge.

The sentence I have just penned may serve to show that the two attributes we are considering are so closely related that we can hardly think of them apart; and because this is so we will now proceed to illustrate the Divine omniscience, without ceasing to keep in mind His omnipresence.

"HIS UNDERSTANDING IS INFINITE."—Our Creator has given us eyes, ears and other senses—gateways of knowledge, as they have been termed—through which there streams in upon us information concerning the outer world, some of it reaching us from very vast distances. He that planted the ear shall He not hear? He that formed the eye shall He not see? . . . . He that teacheth man knowledge shall not He know? We are enabled to see and hear through the medium of waves striking upon our organs of sense—waves that have originated in the vibratory motion of the thing seen or heard—and it seems probable that all other sensations result from similar though slower motions. When a violin string is struck by the bow the vibrations throw the air into waves, the waves strike upon the drum of the ear, and the auditory nerve conveys the motion to the brain. Shorten the string and the

vibrations will be quicker, the waves more closely packed, and the pitch of the note higher in consequence. The human ear is fitted to take cognizance of a certain set of these vibrations—according to Dr. Wollaston its range is about nine octaves, according to M. Savart it extends from 16 pulsations per second to 24,000—and for any quicker motions or anything less rapid it possesses no sense. A far more rapid series of waves in a far more elastic medium, called the *ether*, are taken note of by a far more delicate organ—the eye. When we gaze at an object whose colour is red, the retina of this wondrous instrument pulsates 458 millions of millions of times between two ticks of a clock. When violet light is perceived the retina trembles 727 millions of millions of times in the second.* These last are the quickest waves we can get sensations from, but it is evident that there may be an infinity of motions above them, as well as an infinity below the most languid that any of our senses can take note of, besides a large number to fill up the gaps of the scale. If the philosophers are right that all natural phenomena are resolvable into the motion of matter, then to be able to take cognizance of all its motions would be an approach to omniscience, and we have only to imagine that the Divine eye is situated where it can drink them all in, and we are assisted in our effort to comprehend this attribute.

If this attributing of sensation to the Deity be considered too gross a conception and contradictory of the fact that God is a Spirit, there is still something else to say. In order to make the human senses God must have had a knowledge of these *vibrations*, and the way to make creatures cognizant of them; which amounts to saying that He possesses what is at least equivalent to a *sensorium* capable of taking cognizance of all things, and a complete staff of sense assistants to bring in universal information. "Sir I. Newton, to express his idea of the Divine omnipresence, had said that the Deity perceived whatever passed in space fully and intimately, as it were in his sensorium. A clamour was raised by his adversaries, as if he meant that space was to the Deity what the sensorium is to our minds. But whoever considers this expression without prejudice will allow that it conveys a very strong idea of the intimate presence of the Deity everywhere, and of his perceiving whatever happens in the completest manner, without the use of any intermediate agents or instruments, and that Sir Isaac made use of it with this view only; for he very carefully guards against our imagining that external objects act upon the Deity, or that he suffers any passion or reaction from them. It is commonly supposed that the mind is intimately conscious of the impressions upon the sensorium, and that it is immediately present there, and there only; and as we must derive our ideas of the attributes of God from what we know of our minds, or of those of others, in the best manner we can, by leaving out all imperfection and limitation; so it was hardly possible to have represented to us the Divine omnipresence and omniscience in a stronger light than by this comparison."† Sir Isaac, it will be perceived, takes especial care to guard against our supposing that God really perceives by the intervention of anything like senses, or by

* "Lardner's Museum of Science." The numbers are round, and no account is taken of the recent correction in the velocity of light, which would bring them a trifle lower.

† "Maclaurin's Account."

means of anything like a brain. Maclaurin also says for himself, "As a blind man knows not colours and has no idea of the sensation of those who see, so we have no notion how the Deity knows and acts." And yet, as these two great men have set us the example of illustrating God's attributes in this manner, and such illustrations are not without their value, let us pursue this course a little further.

We are enabled to see one another by means of the light that falls on us and is reflected, carrying with it our image or picture to other persons' eyes. These pictures are continually flying off from us in all directions, and are secured sometimes by the photographic artist when he sets his trap to catch the sunbeams. The rapidity with which they fly off from us is, of course, the same with the velocity of light, which according to experiments is 185,000 miles in a second. At this speed they would reach the moon in about a second and a quarter, the sun in eight minutes, the planet Jupiter in 52 minutes, and Neptune, the farthest orb of the solar system, in four hours and a quarter. The fixed stars are so immensely distant that the nearest would not be reached till the expiration of three years, Vega in 45 years, a star of the 12th magnitude in 4,000 years, and remoter orbs after still longer periods. Now, suppose that on these different heavenly bodies beings exist with organs of vision sufficiently acute to read off the pictures as they arrive. At this moment will be seen in one of the stars the image of the cradle from which Caspar Hauser was taken to be enclosed in a living tomb for so many years; in another star glances the flash of the shot which killed Charles XII.; an observer in a star of the 12th magnitude would see the earth at this moment as it existed at the time of Abraham. Let us imagine this last individual moved forwards in the direction of our earth with such speed that in a short time (say in an hour) he comes to within the distance of a hundred millions of miles. He would then be as near to us as the sun is, whence the earth is seen as it was eight minutes ago and it follows indubitably that during his rapid journey the entire history of the world, from the time of Abraham to the present day, passes before his eye in the space of an hour.

For when the motion commenced he viewed the earth as it was 4,000 years ago; at the half-way, *i. e.*, after half-an-hour, as it was 2,000 years ago; after three-quarters of an hour, as it was 1,000 years ago, and after an hour as it now is. We want no further proof, and it is evident beyond the possibility of contradiction, that if an observer were able to comprehend with his eye the whirling procession of these consecutive images, he would have lived through the entire history of the world, with all the events and transactions which have happened in the hemisphere of the globe turned towards him in a single hour.

We have here a perfectly intelligible perception of the idea of the omniscience of God with relation to past events. If we imagine the Deity as a man with human powers, but in a far superior degree, it will be easy for us to attribute to Him the faculty and power of really overlooking and discerning, even in the most minute particulars, everything which may be sensibly and actually overlooked and seen from a real point of observation. Thus, if we wish to comprehend how any past earthly deed or occurrence, even after thousands of years, is as distinctly and immediately in God's presence as if it were actually taking place before

His eyes, it is sufficient for our purpose to imagine Him present at a certain point, at which the light and reflection of the circumstance is just arriving.*

Professor Hitchcock, who quotes part of the above, follows it up by analogous arguments drawn from other departments of science.† He shows that every muscular effort of a man, every chemical change within him, and especially every thought of his mind, so alters the electric condition of all things that "there may be no spot in the whole universe where the knowledge of our most secret thoughts and purposes as well as our most trivial outward acts, may not be transmitted on the lightning's wing; and it may be that out of this darkened world, there may not be found any spot where beings do not exist with sensibilities keen enough to learn, through electric changes, what we are doing and thinking." He has the same thing to say of odylic reactions, of chemical, organic, and mental reactions, and it follows that if created beings may find such large knowledge so possible, it must be with the Creator a matter of infinite ease.

Human knowledge, again, may have its origin in reasoning rather than observation; as when Euclid builds up the structure of his books from a few simple postulates and axioms. One thing being as it is, certain other things must necessarily be as they are: one angle of a triangle being 90 degrees and another 45, the third must be 45, and nothing else. In the physical world we get the same sort of mutual dependence; if it were not so we should not be able to apply mathematics to astronomy, mechanics and the science of optics. The motions of the earth and moon being what they are with reference to the sun, eclipses must necessarily happen, and can be predicted for certain dates. The masses of the sun and moon being what they are, and their relative positions at a given time being known, the tides must necessarily rise to a given height, and can be calculated. The universality of this mutual dependence and interaction cannot be doubted, and Mr. Grove is only speaking the truth when he says that the fall of a bullet changes the dynamical condition of the universe. The mutual dependence being as certain in physics as as in pure mathematics, one truth must be deducible from another, and, indeed, all truths from two or three, to a being knowing how to proceed. The state of things in any one locality is only what it is because all other states in all other places are what they are, and the position of any single particle could be made to yield information concerning all the universe. Further still, the present contains in it the record of the past, out of which it has grown, and the prophecy of the future, toward which it is tending, so that to determine *any* past or future physical occurrence is a problem of the same nature intrinsically as the calculation of eclipses. We have only then to suppose a knowledge of mathematics in the Deity and we see that all other knowledge lies close to hand. Professor Babbage, to whom we are indebted for the first moral application of this principle,* has ingeniously illustrated it with regard to man's action on the atmosphere, the waters, and the solid earth; and the present paper may be fitly finished with a short quotation

* "The Stars and the Earth." Seventh edition.

† "Religion of Geology." Lecture XII.

* "Ninth Bridgwater Treatise."

from his work—"The soul of the negro whose fettered body, surviving the living charnel-house of his infected prison, was thrown into the sea to lighten the ship, that his *Christian* master might escape the limited justice at length assigned by civilized man to crimes whose profits had long gilded their atrocity, will need, at the last great day of human account, no living witness of his earthly agony When man and all his race shall have disappeared from the face of our planet, ask every particle of air still floating over the unpeopled earth, and it will record the cruel mandate of the tyrant. Interrogate every wave which breaks unimpeded on ten thousand desolate shores, and it will give evidence of the last gurgle of the waters which closed over the head of his dying victim, confront the murderer with every corporeal atom of his immolated slave, and in its still quivering movements he will read the Prophet's denunciation of the Prophet-king—*'Thou art the man!'*"

LORD AMBERLEY ON THE CHURCH OF ENGLAND.

RATHER more than a year ago, Lord Amberley ventured to say a few words in the *Fortnightly Review*, on a question which had long seemed to him one of considerable interest, namely, the relation borne by the two great political parties to the Established Church of England and Ireland. In that paper his lordship showed, conclusively, as we think, that it is not the duty of the State to support any particular form of dogmatic religion, and that every privilege conceded to one religious body and withheld from another, is an injustice and an inequality. Two very important questions were then left for consideration, first: Whether there should be a State Church at all? and, second: If there be a State Church what character, and what purposes it should have? Lord Amberley has now* submitted to public consideration some observations on both these questions. Though a young man, he can hardly be charged with presumption in challenging attention to his views upon a subject of such vital importance as this. As one of the small class of noblemen who follow 'statesmanship as a profession,' he may fairly count upon an audience whenever he has any 'utterance' to give on the great question of the day. Lord Amberley is a representative man. He is one of our future rulers. His, may never be so high a place in the State as that which his noble sire has occupied. He may, possibly, never exercise the mighty influence over his generation, which 'Lord John' has wielded over the generation now passing away. But no one who has made the acquaintance of Lord Amberley, as a speaker and as a writer, can doubt that in the coming year he will take a position not unworthy of his own great abilities,

* *Fortnightly Review*, Dec. 1, 1866; Feb., 1867.

and of the fame of the house of Russell. We cannot conceal our anxiety to know what opinions are being formed by our young statesmen upon the questions in which we, as Dissenters, are so deeply interested. We know that one whom Macaulay describes as 'the rising hope of stern and unbending Tories,' distinguished the beginning of his political career by the publication of an essay on the very topic which Lord Amberley has undertaken to discuss. We know, moreover, that Mr. Gladstone has had to unlearn many of the lessons he had been taught, before he wrote his essay on "The State in its relation to the Church," and that he has hardly shaken himself free from all the unsound principles propounded in that remarkable book. We feel some concern, therefore, to know whether the sentiments now cherished by one of the 'rising hopes of stern and unbending Liberals,' warrant the hope that in the great conflicts surely impending, we shall find him on the side of Religious Equality. We must confess that the essays, to which we have referred, leave us in some doubt on the point. He deals very boldly with some of the questions raised, but exhibits great unwillingness to accept the conclusions to which his own argument would lead him. The State, he says, is under no obligation to support any form of dogmatic religion, and we gladly accept the admission. His lordship further affirms that injustice is done if the State concedes to one religious body a privilege which it withholds from another, and we entirely concur in this view. What then? "*Many will, undoubtedly, suppose that when we have once laid down the principle that the State ought not to protect any one belief rather than another, we have already answered, by implication, the question whether there should be a State Church at all.*" Whatever Lord Amberley may think, it does certainly seem to us, that the proposed question is completely answered by the assertion of this principle. But, no, says the essayist, "*There is a possibility that means may be found of reconciling Ecclesiastical Endowments with complete toleration.*" It may be possible to find means of reconciling "Endowments" with "complete toleration," but we cannot congratulate Lord Amberley in having made the discovery. To us it seems strange that so acute a thinker should not have perceived that his own principles rendered such a search altogether needless. He remarks that "if the churches of the future are to resemble those of the past, their protection and endowment will be wholly inconsistent with the duty of an enlightened community to hold an impartial balance among conflicting sects." We venture to affirm that whatever may be the character of "the churches of the future," their protection and endowment will always be inconsistent with this imaginary "duty of an enlightened community." The moment the State protects and endows any particular sect it becomes incapable of "holding an impartial balance among conflicting sects." By taking one church under its patronage, the State has virtually pronounced against the claims of all other churches to recognition and protection. Their rights are prejudged, and if at any time they should have to defend themselves against the encroachments of the dominant sect, they would have to appear before a biased tribunal. The State cannot be both judge among the sects and patron of one of the sects. We should never allow the judge of any of our civil courts first to subscribe

towards the expenses of one of the suitors to a cause, and afterwards preside at the hearing of that cause. By taking either suitor under his patronage he has clearly forfeited all right to occupy the seat of justice. And this, we submit, is the position in which the State is placed as between Established and non-Established Churches. The State is in virtue of its patronage a partizan, and therefore cannot pretend to exercise judicial functions. It has, by Lord Amberley's confessions, committed an injustice in conceding privileges to one religious body which it has denied to others, and therefore it has lost all fitness for "holding an impartial balance among conflicting sects."

Mr. Gladstone and other writers on this subject have contended that "it is the duty of every good Government to support some form of religious belief," on the ground that "a Government cannot show its attachment to religion except by bestowing its patronage upon some particular creed." Lord Amberley declares this assumption to be wholly unfounded. "Respect for religion," he says, "may be shown just as well by conceding equal liberty of worship and teaching to all its ministers of every denomination." But there is surely a wide difference between "showing *respect* for religion," and "in *Government showing its attachment to religion*." We should like to know in what way a Government as a Government can show its attachment to religion, "except by giving its patronage to some particular creed? To allow complete liberty of worship and teaching to all denominations is certainly not to show attachment to religion—it is simply to let religion alone. It is merely doing its duty as a Government, for as Lord Amberly says, "*The Government is in no way bound to provide religion for the people.*" Now for a Government to go beyond its obligations to the people is certainly not to increase the obligations of the people to its Government. A Government that does more than its duty really does less. It violates the rights of the people whenever it transgresses its own. If, therefore, it be *not* the duty of the Government to provide religion for the people, and yet the Government does provide religion for the people, it must in some way limit its concession of equal liberty of worship and teaching. It must give its authority to teach, to one denomination, to the curtailment of the true freedom of all the rest, and if it give authority it must give support, if it take one sect for its servant it must reward that sect for its service. In short, if a government wishes to show its attachment to religion it can show it in no other way than by patronage given in one or more of its many forms. Lord Amberley preaches the faith he means to destroy. He asserts the injustice and inequality of conceding any privilege to one religious body, and yet pleads for ecclesiastical endowments. He speaks with something like enthusiasm, of the advantages which "Americans enjoy over us in their total exemption from any inequality in the political status of different sects," and yet insists very strongly upon "one disadvantage which is incident to the absence of endowments." "*If*," he says, "*the clergy are either entirely or to any considerable extent dependent upon their congregations for the amount of their incomes, they will of course be tempted to preach the doctrines which they know to be agreeable to their hearers, and those only. They will shun the utterance of any conviction which is likely to bring odium or unpopularity upon them. They will be careful not*

to denounce the darling vices of their age." Now we take liberty to say, that these words could have been penned only by one who was either completely ignorant of the teaching of "the clergy" and the Free Churches, or else wishful to misrepresent that teaching to others. We are unwilling, by adopting the latter alternative, to cast any reflection upon his lordship's candour, but we shall not hold him blameless if we adopt the more charitable supposition. Lord Amberley ought to have made himself acquainted with the character of Nonconformist teaching before committing himself to a statement which is virtually this—that Dissenting ministers do not live to preach, but preach to live. His notion of "the clergy" of the Voluntary Churches seems to have been derived from such books as "Frederick Rivers" and "Salem Chapel." In effect, he charges the unendowed ministry of the land with cowardice of the basest kind,—the cowardice of those who preach not to please God but men. Now we shall not claim for the Nonconformist ministry what Lord Amberley does not claim for the endowed clergy, that "it is wholly free from these influences;" but we indignantly repudiate the insinuation, that a ministry which is supported by the free-will offerings of the people, is less honest and fearless than a State-paid clergy. The history of Nonconformity ought to have shown his lordship that for two centuries at least, England has not wanted examples of the virtue which he deems so rare and difficult of attainment, and the most superficial acquaintance with the Nonconformist teaching of the present day, would have satisfied him that men without protection of the State, dare "face the consequences of thought." Speaking of the Baptist and Congregational bodies, at all events, we do not hesitate to say, that while some men may be found in the ministry who have sought "the priest's office" merely for the sake of its position and pay, no ministry was ever more thoroughly conscientious and faithful in the discharge of its duties, no ministry was ever more ready to incur odium by the avowal of unpopular convictions, and none has ever been more manly and defiant in the denunciation "of the darling vices of the age."

It is hard to persuade ourselves that Lord Amberley is in earnest when he proposes to widen the basis of the State Church, so as to give standing room to all possible belief, and to all possible unbelief. We are tempted to suspect that having admitted that the State ought not to provide religion for the people, he is bent upon showing what great absurdities are involved in all attempts of the State to discharge duties which do not belong to it. But now his lordship is deeply in earnest and fully believes that he has found the only remedy for all the ills which State-churchism is heir to. If Sydney Smith were still here he would probably say of the son what he said of the sire, that he thought himself equal to anything, "*Even the command of the Channel Fleet.*" Certainly Lord Amberley seems to flatter himself that he has found "in short an easy method" of removing all the difficulties which surround the vexed question of the State Church. His remedy is very simple, "Let us have" he says in effect, "an Act of Parliament, providing that any clergyman, with or without creed, and with or without conscience, may hold office, and receive support from the Established Church." This is all charmingly simple, is it not? but unfortunately for this proposition it is based on the assumption that the nation cannot possibly spare its

State Church, though it can afford to part with both common sense and conscience. Lord Amberley supposes that we Englishmen can allow public money to be used for any purpose to which its recipients may please to devote it; that funds will be provided for the support of religion, but that no guarantee will be exacted that religion shall be supported by these funds. He thinks that while a dissenting sect may require its minister, to hold and preach a certain creed, the State ought not to require its clergy to teach or profess any creed whatever. And the ground on which he would allow a freedom to "the clergy," which he would not permit the dissenting ministry to enjoy, is this, that the incomes of the latter are derived from "the contributions of a special sect," while those of the clergy "come from the whole community." But surely whether the contributors of certain funds be a community, or a sect, they have equally the right of insisting upon a legitimate appropriation of their funds. The State cannot open its treasury to all comers, allowing every man to keep himself, and do what he will with what is not his own. If the State pays, it has a right to know what it is paying for, and this right remains, whether the fund from which payment is made be raised directly or indirectly. Now a State Church is simply a society authorized by the State to raise and dispense funds for the support of religion. These funds may not go into the public Treasury, but they nevertheless belong to the State, and the State must therefore require that they shall be used for no other purpose than that for which they have been raised. Indeed, Lord Amberley admits that "the State may properly demand at the hands of its servants the performance of given duties." But he expressly excludes teaching from the duties which may be required of the clerical servants of the State.

It appears to him that we are entitled to expect "duties but not doctrines" from a State-paid clergy. What these duties—exclusive of doctrines—are, his lordship does not specify. There is one, however, of "so peculiar a character, that it cannot be passed over without some little consideration." "The performance of public worship is not the least important of a clergyman's functions. Every congregation, though its members cannot with propriety ask their rector to agree with them, can, and indeed must, look to him to lead them in public worship." But here a somewhat serious difficulty presents itself. "Since the Liturgy of the Church of England implies certain theories with reference to the Providential Government of the world, and presupposes some of the leading doctrines of Christianity, it would appear that the necessity of reading it must hamper to some extent the liberty of the clergy to think as they please." He conceives, however, that "*a perfectly upright man might feel no scruple in reading prayers with the language and spirit of which he did not altogether sympathize.*" But should "perfectly upright" men hesitate to act upon this view, "a relief to tender consciences" might be found by asking Parliament for an "authoritative declaration that the reading of the Liturgy does not necessarily imply any mental agreement or consent on the part of the reader." And this, Lord Amberley thinks, would be "one way of reconciling the freedom of the minister with the just expectations of the congregation." There is one objection to this proposal which he thinks may possibly be urged, viz., that "we should thus introduce the im-

moral practice of clergymen reading prayers in which they themselves do not believe!" This ought to be sufficient to condemn the plan. But we may ask what are the just expectations of a congregation as regards its officiating minister? That he shall be a mere mouthpiece in a sort of praying-machine? That he shall act the farce of addressing a God, in whom he does not believe, in solemn words, which to him are meaningless? That he shall pretend, for the benefit of the flock, to give "unfeigned thanks" to a Providence which he does not recognize, and offer worship to a Christ whom in his heart he denies to be Lord? Lord Amberley supposes that a clergyman might be found who would be willing to act the part of a reader of prayers in which he did not believe. But does he seriously think that any congregation would tolerate such a piece of audacious hypocrisy? His lordship repudiates all creeds, but we are obliged to confess that we have never found "so great faith" as his in the suppleness of the consciences of priests and people and Parliament. He believes, or affects to believe, that a minister's troubled conscience may be set at rest by an Act of Parliament, that the scruples of a congregation may be silenced by the same means, and that Parliament can be persuaded to lend its high authority to the acting of a lie by the priests ministering at God's altar! For our part, we are thankful to know that though the moral sense of the people has been sadly injured by the immoral practice of dishonest clerical subscription to repudiated articles, there is still enough conscience left to reject with scorn such proposals as these. If, in order to bring the State Church into agreement with "the advanced thought of the age," it be needful to make provision for the teaching of heresy, and for the wholesale creation of hypocrites, we venture to say that, before giving effect to Lord Amberley's proposals, the people of England will ask whether it had not better keep its honour and its conscience, and let the State Church perish. J. T. G.

SHORT NOTES.

CHURCH RATES.—Mr. Hardcastle's bill for the abolition of Church Rates passed the second reading on Wednesday, the 20th March, by a majority of 76, which is to be attributed to the understanding that it was to undergo modifications in Committee. All parties have now abandoned the principle of compelling Dissenters to pay the rates, and there appears, at length, to be a fair prospect of an amicable settlement of a question with which Parliament has been dallying for the last twenty years, and which has produced a greater amount of discord than any other topic of the day. The basis on which it is proposed to adjust the question is, that while the machinery for making a rate in each parish is continued, the collection of it shall cease to be compulsory; but, with this equitable proviso, that those who do not contribute to it, shall take no part in its expenditure. This is perfectly fair and equitable,

and is, in fact, all that we, as Dissenters, can desire. Our object in agitating the question was not, as many Churchmen have erroneously supposed, to aim a blow at the Establishment, but to obtain relief from the injustice of being compelled, by pains and penalties, to pay for religious ministrations, from which we derived no benefit, while, at the same time, we had all the expense of our own ministrations to sustain. We are confident that, as soon as the compulsory character of the rate is removed, many Dissenters will be found ready, as in the case of Croydon, to co-operate of their own free will, with their Church friends, in contributing to the support of religion in the Establishment. At all events, the disposal of this question, upon the principles of justice and equity, will have the happy effect of terminating those wretched heart burnings which have so long destroyed the peace and harmony of society. It is to be hoped that the bill will also embrace the question of Easter offerings, which clergymen have shown a disposition to convert into Easter dues, and to enforce by the power of the magistracy.

BIBLE METEOROLOGY.—Amos, the herdsman of Tekoa, appears to have had an intelligent appreciation of the natural phenomena of the universe. Two passages in the prophecies, uttered by him, are very remarkable, as they set forth, with scientific accuracy, the theory of rain, as it is now established by our meteorologists. In showing forth the power of God he says (Amos 5 and 8): "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; *that calleth for the waters of the sea, and poureth them out upon the face of the earth*: The Lord is His name. And, also, in the sixth verse of the ninth chapter he uses the same expression, in reference to the waters of the sea being poured out upon the face of the earth. Now, if we read these prophecies in the light of the present day, what do we find? Meteorologists tell us that the sun, far away, over the tropical regions of our world, is busily employed in unceasingly raising up, high overhead, immense quantities of water in the form of vapour. Now, this vapour might float continuously in an invisible ring around our globe, but for the action of other forces which derive their energy, also, from the heat of the sun. The mighty envelope of air which encloses our planet is set in motion, and kept in constant circulation, by the energy radiated forth from the sun in the form of heat. A current of specifically lighter air is constantly floating away from the tropic to the poles, whilst, in order to supply the deficiency of air below, a colder and denser current is perpetually flowing towards the equatorial regions.

Owing to the rotation of the earth and other agencies these great currents are changed and altered in direction, to a certain extent. Our south-west winds, for instance, being the current of air which the sun's heat first set in motion at the tropics. These winds carry away the vapour as it rises from the Southern Seas, and hurries it away to our northern latitudes, and, now, meeting the colder air of our atmosphere the latest heat of the vapour is given out, condensation takes place, and the rain descends to gladden our fields and keep our rivers overflowing.

How true is it, then, that God "calleth for the waters of the sea, and

poureth them out upon the face of the earth! Amos mentions this in connection with other displays of God's power; thus we see that, as a man inspired of God to speak of things which were yet to come to pass, he was enabled to set forth the theory of rain as established by scientific men of our own time. Amos is not possessed of the belief that the God of the universe has ordained certain fixed laws to regulate the wondrous phenomena of nature, and then retired and withdrawn himself from all interference with the working of these laws, but joining together the creative power of God, as well as His direct upholding and governing of the creation so-called into existence, he breaks out into these grand and poetic words: "Seek Him that maketh the seven stars and Orion. It is He that buildeth His spheres in the heaven. He that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His name." He that calleth cannot be far off, and thus we are reminded (Amos 5 and 14) to "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you."

FRENCH POLITICS AND CHRISTIANITY.—Never was the divergence between politics and christianity more broadly exhibited than in the great speech lately delivered by M. Thiers in the French Chambers. His views as to the position and claims of France are simply immoral. He reasoned as if the whole world was made to revolve as a satellite around France. France is the centre of the world's light, a mirror in which ought to be seen the glory of France. France must therefore in the first place, (in defiance of the golden rule of the gospel,) keep exclusively in view her own interests. "French nationality is indestructible, it must not be touched. But Italy! why should Italy aspire to national unity?" M. Thiers has numerous friends among Italians, but he has always told them—"The unity of your country—never! Her freedom yes; her unity, no." In other words, as *The Times* well says, "The freedom of small States round the French frontier should be limited to obeying the behests of the great, powerful, heroic nation. They should be free to arrange their affairs, but only so as to meet the claims of French preponderance." Then in M. Thiers' estimation, the growth of the Prussian forces, and the formation of Italian unity, are an irreparable calamity to France. We have one of the foremost statesmen of Europe unblushingly advocating national selfishness. He casts off the great law of Christ,—Do unto others as you would be done by—and asserts the wicked claim of France to subordinate all interests to her own, all nations to her supremacy. It is with the deepest regret we see it stated, that in expressing these immoral sentiments M. Thiers had the approval of his dignified auditory.

A NEW SECT IN INDIA.—The agitation going on in men's minds in India on the subject of religion, has lately received an interesting illustration. Among the Sitchs, a sect has arisen under the name of Korkas, casting off nearly all the peculiarities of Hinduism. The converts are chiefly of the carpenter caste, and others of the lower orders. They profess strict integrity in the affairs of life, ridicule the adoration of the cow, and refuse fees and perquisites to the Brahmins. They object to smoking and are strongly opposed to the extravagant outlay customary at weddings. The government fears that the new creed may become a political sect,

and has driven from the ranks of the army such of the men as have entered it. Most forms of religion in the East strive to establish themselves in some ruling shape so that the fears of the Government are not wholly chimerical.

ANGLICANISM.—The Archbishop of Canterbury has it seems resolved on calling a synod of Anglican bishops, from all parts of the world, where the Anglican church has planted its polity and its creed. Whether in doing so he does not trespass on the Queen's supremacy, is not for us to determine. As head of the Church we should have thought that the Sovereign alone has power to summon her anointed hierarchy. Be this as it may, what we are most concerned to remark, is the growth and extension of the new religion, the new form of faith, which may in brief be termed Anglicanism. Its speciality is, that while it calls itself Christian, it claims to be the true Church, and the *only* true Church, the ministers of which enjoy peculiar powers, and are the sole depositaries of spiritual life in the countries where it exists. Books of devotion are multiplied in which the entire life of man is mapped out into periods of discipline, worship, and action, which are the special duty of a true Anglican, and without the observance of which he cannot be said to be a Christian at all. The year is broken up into special sections. Every month has its appropriate worship, coloured vestments, its floral ornaments for the altar, and its tone of devotion. Every day has its special prayers, every hour its pious reflections, penitential forms, visits to the confessional, preparations for communion, self-examination at particular seasons, minute directions for fasting, the sorts of food to be used or that are forbidden, elaborate observances, carefulness as to the vessels used in worship, ornaments, patterns of dress, pious ejaculations when the clock strikes, or in the midst of manual labour. These, and a multitude of other rites and observances go to make up the genuine Anglican, which all "nobles, squires, canons, clerks, coachmen, carpenters, blacksmiths, butchers, bakers," and others must keep and do. Everything is thus prepared for a flood of formalism and hypocrisy in the land. Our ecclesiastical princes seem to be blind to the meaning of our Lord's warning against "vain repetitions" and "much speaking." So true, so divine is Anglicanism, that it must be spread through the whole world, and to accomplish it, what can be better than to unite its scattered forces, and by another Œcumenical Council impose its decrees on the consciences of men.

THE LAKE-DWELLERS OF SWITZERLAND.—The discoveries made among the lake-dwellings of Switzerland are full of interest. They reveal a people considerably advanced in civilization, possessed of many useful arts, and in the enjoyment of the comforts of life in abundance. Their huts, built on platforms laid on piles driven into the bed of the lake, seem to have been constructed of stakes covered with skirting-boards, or in many instances with lath and plaster. They were thatched with straw, reeds, or bark of trees. The fires were laid on hearth-stones, but there are traces that this precaution did not prevent the destruction of these frail dwellings, since the charred remains of whole villages are found in the alluvium of the lake. The platforms were reached by a wooden bridge, capable of being removed when enemies approached. Tools of stone,

iron, and bronze are abundant, and an unsatisfactory attempt has been made to determine the relative dates of these structures by the presence or absence in greater or less abundance of these implements. The inhabitants of these lake-dwellings appear to have fed on wheat, barley, and millet. The bones of most of our domestic animals are found in large quantities, and also those of the horse. There are traces of animals now extinct, the bones of which, found in caves and among the *debris* of the ancient glacial period, have been supposed to indicate an extremely remote antiquity. On the first discovery of these curious relics of tribes of men now passed away, our scientific sceptics, as usual, were loud in affirming their existence as a proof of chronological blunders in the Bible. Here were remains of a race they said, which lived long before the Biblical date of Adam's creation! But, as usual, careful investigation has wonderfully reduced the antiquity of these remnants of an extinct people. Herodotus, only five hundred years before Christ, tells us of a people in Thrace, not far indeed from the mountains of Switzerland, who lived in lake-habitations, and resisted successfully the captains of Darius. In Cæsar's Commentaries we can trace an allusion to tribes living in the district of these discoveries that fled from his armies to the marshes where their dwellings were built. If these people were not the primitive inhabitants of the country, as some suppose, at all events it appears that they lived in historic times. Their asserted pre-Adamic existence is only one of the many scientific myths which careful research has from time to time destroyed.

Ecclesiastical Vestments.—Lord Shaftesbury has brought the subject of ritualistic vestments before the House of Lords, and proposed to give the canon which confines the livery of the Establishment to the gown and surplice, the force of law. Though the peers enjoy the greatest amplitude of leisure, it does appear a singular and almost whimsical employment of their time to devote any portion of it to the duty of ecclesiastical tailors. It is doubtful, however, whether the bill can be carried safely through a House which contains a bench of bishops. But, if it should pass the Lords, it is almost certain to be thrown out by the Commons, where there is a strong repugnance to meddle with such frivolous matters. Even supposing it to receive the sanction of the Crown, the Lords and the Commons, we do not see how it can ever be of much use. Two centuries ago the whole Legislature, with a rare unanimity, passed an Act of Uniformity for religious doctrines and observances; but, notwithstanding the omnipotence of Parliament, that Act has not been efficacious to prevent the growth of the widest diversity of parties in the Church, where we have the high, the low, the broad, the high and dry, and now the ritualistic, which differs from Rome only with regard to Papal supremacy and the adoration of the Virgin. What hope can there be that another act for the uniformity of ecclesiastical apparel will be more successful?

More Bishops.—A large deputation of earnest Churchmen has waited on the Prime Minister to implore the assistance of Government for an increase of the episcopate. It savours strongly of a practical joke to ask the statesman who, when Secretary for Ireland, extinguished ten bishoprics at one fell swoop, to interest himself in augmenting the number of sees in Eng-

land. But Mr. Stanley was then a member of the Liberal Ministry. Lord Derby is now the leader of the Conservative body, and he assured them that the importance of the question had been present to his mind, but he feared there was little prospect of being able to carry such a measure through Parliament. If the multiplication of sees involves the necessity of obtaining funds—and we do not see how it can be accomplished without money—it is assuredly not likely to obtain the sanction of the House of Commons. The days are irrevocably passed when that House could be induced to vote a million sterling for the building of churches. Of course, no proposal to provide for an increase of bishops will have any chance of success in a reformed House; the new constituency to which the Reform Bill will give power is profoundly indifferent to the Establishment. But upon what principle of consistency can the Government be asked to augment the number of bishops in England, when it is admitted by very high ecclesiastical authority that nearly one-third of the present sees in England are occupied by superannuated prelates who are past work. The most obvious course to pursue is to make the existing ecclesiastical staff efficient, and then will be the time to seek an augmentation of it.

Reviews.

The Ancient Psalms in Appropriate metres: A strictly literal translation from the Hebrew, with Explanatory notes. By DALMAN HAPSTONE, M.A. Edinburgh: W. Oliphant and Co., 1867.

A GOOD translation into our mother tongue of the Book of Psalms is still needed by all mere English readers of the Bible. The authorized version in general use, notwithstanding its many excellencies, fails in a large number of instances to represent the thoughts of the inspired Hebrew poets, and to that extent interferes with a just view of the relation of the Psalms themselves to the historical incidents upon which they were based. We are glad to welcome every new attempt to make these songs of Zion understood, by all who use them, in the sense in which they were at first employed in the worship of God; and as Mr. Hapstone has evidently proposed to himself this end in his present publication, we have examined his translation of several Psalms, and acknowledge the exactness with which in most of the instances which have thus passed under our notice, he has sought to correct the ordinary rendering of the text.

But if any one imagine that such a version as is contained in the volume before us, could supplant for daily use, either the Authorised Version, or the version used in the churches across the Tweed, we must say that a revolution had been wrought in the taste of the religious public, of which there have been no premonitory signs. Mr. Hapstone can give a version of Hebrew poetry, but not a *metrical* version of it, which deserves to be popular. Take as a fair example of his skill, in this respect his version of the xxiii Psalm:—

1. Jehovah is my shepherd;
Not suffer want do I:

In meads he makes me lie
Of tender grass; to waters
Of rest he leads me nigh.

2. *And* back my soul he turneth;
Me *also* in the ways
Of *truth and* righteousness,
He for his name's sake guideth,
In kindness of his grace.

3. The vale e'en of the shadow
Of death when I walk through,
I fear no ill; for thou
Art with me; *and* thy sceptre
And staff me comfort do.

4. Before me thou a table
Prepar'st in face of those
Who unto me are foes;
My head with oil enrichest;
My cup quite overflows.

5. The whole day of my life *long*
Only benignity
And goodness follow me;
And in GOD'S house my dwelling
A length of days shall be.

The words which we have printed in *italics* are marked by Mr. Hapstone as not in the Hebrew of which he professes to give "a strictly literal translation," and for the last two lines in stanza four, he gives as the literal rendering for "enrichest," "makest fat," and for "quite overflows" "abundant drink." A version which is not strictly literal, when professing to be so, does not deserve any mercy at our hands: but we would suggest to Mr. Hapstone the propriety of attempting a strictly literal translation of the Book of Psalms which he has so carefully studied, and that he dismiss from his mind all attempts to make it metrical. Let it by all means be as like the original poems, as the differences between Hebrew and English can allow it to be; and if he will give us such a translation without delay, we can assure him that it will be heartily welcomed, by multitudes who desire to understand what they read as given by inspiration of God.

The few expository notes which are very unequally distributed throughout the volume, are indicative of thoughtful and independent investigation, and as such receive our hearty commendation.

Ecclesiastical History of England from the Opening of the Long Parliament to the death of Oliver Cromwell. By JOHN STOUGHTON, 2 vols. London: Jackson, Walford and Hodder, 1867.

THERE is no doubt that all students of Ecclesiastical History have felt the incompleteness and general one-sidedness of the various publications which have hitherto dealt with that period of English Church-history which Mr. Stoughton has described in these goodly volumes. Nor could a man bestow upon his country at the present moment a more useful gift than a complete and candid digest of the state of the various Christian communities which so strangely affected the proceedings of Parliament, and the constitution of the State, within the dates selected by our author. The controversies which distracted England then are not yet disposed of; and if the temper of parties be altered for the better, as we believe it is, the principles which they espouse are as antagonistic as ever, and only wait for a fitting opportunity to set their several champions in array, and to urge them to the inevitable conflict that must yet ensue. The present House of Commons does not contain such notable men as gave the Long Parliament a name in our history that can never be uttered without awakening the gratitude of every lover of constitutional freedom; nor is it probable that the men who may constitute the Reformed House of Commons of a few months—or of a few years—hence will bear comparison with those who, in spite of all their mistakes, based their statesmanship upon principles which they held dearer than life. The interval between the leaders of the House then, and at the present moment is measured by the difference between John Hampden and Benjamin Disraeli the members for Bucks! It is worthy of consideration by every patriot and every Christian;—for no one can doubt that these are representative men of the two periods, or that a similar contrast is to be formed between the public opinion of Hampden's days and our own. But political education is sometimes ad-

vanced by prodigious and rapid strides, and it may happen that our countrymen will suddenly embrace principles which they now attempt to ignore, and brace themselves accordingly to uphold them. When they do so, they will seek out representatives who may not be unworthy of enumeration with the best and noblest statesmen of former times; and then, without the agony and bloodshed of civil war, toleration will give place to religious equality, and the rivalries of sects be succeeded by the love of brethren.

The introduction to the first volume of the present work is a rapid sketch of the Anglican sect from its establishment under Elizabeth, and of the Puritan party within it, down to the commencement of the Long Parliament. The mass of materials to be compressed within the limits which Mr. Stoughton has allowed himself for this purpose is so great that we can scarcely wonder at the omission of some things which, in our judgment, affected the relation of the Crown and its sycophantic clergy towards each other, and towards the dissidents within and outside the Anglican Establishments. There is no doubt, for instance, that Elizabeth showed her sympathy with some of the usages of the unreformed Church of England, and that she was unwilling to exasperate her Catholic subjects by the sanction of any changes which were not demanded by the general voice of the nation; but it is also to be remembered that whatever disposition she may have had to support Protestant and Calvinistic doctrines in the pulpits of the country, her mind was incensed against some of the prominent teachers of these doctrines in consequence of publications which they sent forth, and the political opinions which were also avowed by them. The vehement protest of Knox against the "Regiment" of women was not unknown to the Queen, nor did the cool impudence of Aylmer in refuting it in his "Harborough for faithful subjects," as a "lyttle book strangely written by a stranger," make it of the less importance in her esteem. The antipathy to prelacy which was manifested by the exiles on their return from the Continent was consequently regarded by her and her prelatic counsellors as a form of disloyalty to the Crown: and the influence of the bias thus given to her judgment in respect of all who did not instantly conform to the religion of the court is to be seen in the jealousy, suspicion, and dread with which all Puritans and avowed Separatists were treated from her accession throughout her reign. It was her intention to be supreme in all causes ecclesiastical as well as civil, and as she knew that the great Presbyterian divine—and those who sympathized with his notions of Church-polity—could not in their hearts allow her that authority, it became an easy thing to interpret all opposition to her ecclesiastical arrangements, and all sympathy with the Church organization of the Presbyterians as equally subversive of the dignity of the Crown and, therefore, equally dangerous to the well-being of the State. Controversial writings which under other circumstances would have been passed by unnoticed, were thus accounted of great consequence, and every movement of those who could not be trammelled in their religious life by the rites and ceremonies of the Church of England was thenceforward watched, reported, and judged of as connected with the anarchical designs of men that wished to turn the world upside down. Of the influence of such considerations upon Elizabeth and her successors we have no mention in these volumes.

It is also to be regretted that more prominence has not been given by Mr. Stoughton to the numerical importance of avowed Separatists from the State-Church, and also to the influence of the various treatises, broadsides, tracts, and chap-books which they issued, and for which they found a ready sale. Not to mention others, the so-called Anabaptists were sufficiently numerous and influential to be thought worthy of special mention in the XLII Articles of Religion, drawn up by Archbishop Cranmer and argued on in the Synod at London in 1552; and though there is good reason to believe that the Baptists did not generally hold the opinions therein attributed to them, it is manifest that the leaders in Church and State thought it necessary to denounce them by name for the pur-

pose of lessening their influence in the nation. When these measures, which were actively followed by Visitation articles and other approved methods of ecclesiastical despotism, failed to break the spirits or to check the influence of the Anabaptists, and when, too, it became known at Court that "Anabaptists and such like heretics had fled to the coast towns of England from the parts beyond the seas," more energetic measures were taken to repress them. In 1560, for example, a Proclamation was issued by the Queen, commanding all who had arrived from the Continent to "depart the harbour in twenty days," and that Proclamation was not allowed to be a dead letter. The members of this sect who were dispersed as English citizens, and yeomen, and labourers, throughout the country, were especially sought for, because they were, at that time, the only men who dared to challenge the right of the Sovereign to interfere with the government and order of the Church of God. Mr. Stoughton's readers, if they have no other help to understand the religious history of England, from the reign of Elizabeth downwards, than his work supplies, would be in utter ignorance of the fact that these people had an organized existence in many parts of the country, or of the further fact that their avowed principle almost compelled other Christian men for very shame to speak the truth of God which was in them. And not less would the readers of these volumes be unaware of the multitudinous issues of religious publications from the press in advocacy of the principles which they held, and of the anxious care with which the Government and its subservient bishops and clergy tried to discover the fountain whence they flowed. We are deliberately of opinion that the "Introduction" to these volumes should, for such reasons as the foregoing, be re-written, and, if needful, much extended in all future editions.

The History itself shows the painstaking diligence and research of the author. Materials which a few years since were inaccessible to all students of English history are now, by the admirable arrangements made by the present Master of the Rolls available for all such persons, and the publication of late years of county and other local histories has greatly contributed to the elucidation of movements which were only partially known before. Mr. Stoughton has used these various sources of information, and enriched his pages with many facts derived from the unexceptionable testimony of the chief actors in the scenes which he describes, or of intelligent bystanders. Opportunity is thus given for the introduction of those cabinet portraits and of those interiors which he delights to paint, and in which he chiefly displays his great skill and power. We may not always think the artist to have been successful in his work; indeed, the eye of some of his likenesses does not follow us everywhere, as in a perfect work of art; but we always know who the man was whom he has wished to paint. Variety and interest have thus also been secured to his history, which will entice many to read it through who would ordinarily eschew a sustained narration of events, and will make the more prominent of the men of the Commonwealth familiar to others as their well-known names. We should transfer some of these passages to our pages, but that we hope the volumes will be procured and generally read by all our subscribers.

The connection between the civil and ecclesiastical movements of the period is very steadily kept before the mind of the reader, yet we miss from the recital of facts the frequent, not to say constant, communications which passed between the Parliament and various Corporations, and the measures taken in the Corporations of different districts in relation to ecclesiastical affairs. The MSS. collections of the late Mr. Davey have apparently been used for Yarmouth and Norwich, and have supplied very valuable notices to the historian; but we have not noticed any account of the various Remonstrances and Petitions which from time to time were presented to Parliament from the Corporation of London, and which either lent new impetus to its zeal or suggested new modes

of action. It is beyond doubt that these appeals from the council of citizens had great weight with the council of the nation, and should be noticed in a complete ecclesiastical history of the times.

We bear testimony with unfeigned pleasure to the catholic spirit in which the various religious communities are referred to, and notices of some of their principal men are sketched in. But we cannot forget that history should shew the blemishes as well as the beauties of human beings. Mr. Stoughton dislikes the task of exposing deformities, and prefers to point away from them in another direction. We admire his sensibility, yet feel that many cases which deserved rebuke and words of unmistakeable condemnation are not so dealt with by him as to leave a salutary impression on the mind of the reader. Fidelity to truth and justice is not antagonistic to charity.

The chapter devoted to the history of the Baptists makes no addition to our previous knowledge of their numbers and influence. Perhaps that was scarcely to be expected, yet in a summary intended for all classes it might have been possible to give a better bird's-eye view of their history and progress than is here set forth. But Mr. Stoughton ought to know that Christians who denied infant baptism, and other rites and ceremonies of the Papal church, did meet together for religious worship and instruction at a much earlier date than he has specified. They had ministers, too, who strove to teach them the true sayings of God, and who were ready to suffer for the truth's sake which dwelt in them. Their sentiments on political as well as ecclesiastical questions were well known to such men as Latimer, and Bacon, and Whitgift, not to mention other writers of the period embraced by the lives of those eminent persons, and it takes too great a liberty with our forbearance to inform us, "The existence of the Baptists may be traced back to an early period," and then to add, in the following sentence, as if illustrating their antiquity by advancing the earliest specimen, "One of this denomination, a yeoman of the guard at Windsor, suffered martyrdom under Queen Mary." What a precious fact to embalm for all coming generations! Mr. Stoughton deserves and must have our thanks for delving into our history so far!

We hope that our readers will make themselves acquainted with these interesting volumes without delay. They are the best connected account of the times to which they belong which our literature can boast of, and if we have referred to topics which are not handled as we could desire by our beloved friend the author, we have done so to show our respect for his performance, and our anxiety that he would in future editions make it perfect.

Ecce Deus. Essays on the Life and Doctrine of Jesus Christ. With Controversial Notes on "Ecce Homo." Edinburgh: T. and T. Clark. 1867.

It were much to be wished that all persons who have read "Ecce Homo" would also read this very valuable re-examination of the history and ministry of the Lord Jesus. In our judgment it is not less remarkable for the skill with which the various questions raised by our Lord's life are discussed, than for the manifest endeavour on the part of its anonymous author to take into account all the facts which are reported to us in the Gospels. No candid reader of the brilliant and pretentious "Ecce Homo" could fail to observe the studious care taken to exclude all sustained reference to the fact that Jesus was God manifest in the flesh; and the attempt to expound His life without due regard to His divine nature has always seemed to us as useless as it is unphilosophical. To introduce the Lord Jesus at thirty years of age upon the platform of history without any statement as to His birth and His training, and expect men to ignore all reference to such matters as helping towards a just judgment upon His work, is to forget that the accounts preserved to us of His baptism compel every thoughtful man to inquire into the history of so mysteriously unique a man. For how stands the

case? The Baptist distinctly assures us that when our Lord presented Himself for baptism, he "knew Him not;" and whether we take those words as meaning only that "he did not before know Him for his successor," as suggested by "Ecce Homo," or that he had no previous personal knowledge of Jesus of Nazareth, the fact remains that John baptized unto repentance, and avowedly received only those who confessed their sins in anticipation of the kingdom of God, which they knew was about to appear. Yet when Jesus applied for baptism *He had no sins to confess!* The astonished Baptist at once exclaimed, "I have need to be baptized of Thee, and comest Thou to me?" The sinless may baptize the sinner, but why should a sinner baptize the sinless One? And Jesus answered the question as completely, as frankly, by saying, "Thus it becometh us to fulfil all righteousness." The baptism administered by John was preparatory to the introduction of the kingdom of God among men, and having been divinely appointed for that purpose, our Lord, by the very conditions of obedience to His Father's will, to which He had submitted Himself, was under obligation to be baptized. The answer satisfied John, and he baptized Jesus, who had no sins to confess, and who made no profession of repentance. Having done so, he was permitted to see the Holy Ghost descend in a bodily form from heaven and rest upon Jesus, whilst a voice from the excellent glory declared Him to be God's "well-beloved Son." "I saw," said John, "and have borne record that this is the Son of God." Now, how came it to pass that John was satisfied with our Lord's reply to his scruple? Is it not evident that because it had been revealed to him that the Messias was to be made manifest in connexion with His baptism, the circumstance of only *one* being having ever come to him to be baptized, having no confession of sin to make, and not pretending to show fruits meet for repentance, raised a presumption in favour of His being the expected Christ of God; and that this presumption was confirmed by His eagerness to fulfil all righteousness by yielding obedience to the appointment of God? Yet, even then, the fact of the sinlessness of Jesus remains to be explained; and the true explanation, which the author of "Ecce Homo" has not cared to seek, is accepted and avowed by the author of the present volume. Jesus is the Son of God no less truly than He is the Son of Man.

We have not space to deal with the essays in this volume in detail, but we commend them to the attention of our readers as suggestive and thoughtful contributions to the study of the life of Christ. Taken as a whole, they bear comparison with the several chapters of "Ecce Homo" in respect of the ability which they exhibit, whilst we are sure they will stimulate the gratitude of every believer in Jesus to Him "who hath loved us, and hath washed us from our sins in His own blood." The orthodoxy which the writer maintains is happily associated with a cordial recognition of the various points upon which he finds himself in accordance with his predecessor, and ought to ensure a patient and candid examination of his own arguments and their results.

A Memoir of Mr. Joseph Harbottle, Baptist Minister, Accrington. By the Rev. THOMAS TAYLOR, of Tottlebank, with Preface by the Rev. JOSEPH ANGUS, D.D. London: Elliot Stock, Paternoster Row.

DURING forty years Mr. Harbottle laboured in the ministry of Christ's truth at Accrington, loved and honoured by his flock, leading a holy and useful life, and unostentatiously rejoicing in mental capacity of no ordinary character.

He was one of the best Hebrew scholars our denomination ever possessed, and was acquainted with many modern languages.

He had a clear, capacious, and vigorous mind, and a most tenacious memory; and he stored them with all kinds of useful information, especially

such as bore on the interests of religion, and the ministry of the glorious Gospel. He wrote a letter in Hebrew to Frey, the author of the Hebrew Lexicon, who said it was the first he had ever received from a Gentile. He also wrote a hymn in it, on Baptism; which, he said, he hoped might be sung on the banks of the Jordan, when the Jews would be brought in with the fulness of the Gentiles.

"He dug deep into the mines of wisdom and knowledge; not to enrich or ornament himself, but to build up and adorn the sanctuary. He consecrated all to the service of God, and made it all bear on the ministry of the Word. The Bible, especially, was the subject of his constant and deep meditation. If, as Luther says, 'a good textuary is a good divine,' he was one; for he had the Bible almost all by heart. He was a divine of the real Puritanic stamp, or rather of the true apostolic succession. He had the true apostolic doctrine, spirit, and manner of life. He drank into the spirit, and copied the example of the true and eminent servants of God of every age. He had the learning of Moses, the integrity of Samuel, the zeal of Elijah, and the devotional spirit of David; and, like him, he sang to his harp, or rather, made melody in his heart to the Lord; for he had neither ear nor voice for music, yet there was harmony in his soul. He had also a touch of poetic genius; and has left some things in that form which bid fair for immortality; particularly one of his hymns, which we append.

THE CHRISTIAN'S FAREWELL.

Farewell, my friends beloved!
Time passes fleetly;
When moments are improved,
Time passes sweetly.
In Jesus we are one:
When our few years are gone,
Before the shining throne
We'll meet in glory.

The woes of life we feel,
And its temptations;
But let us nobly fill
Our proper stations;
Soldiers of Christ, hold fast,
The war will soon be past;
When victory comes at last,
We'll meet in glory.

And oh! what joys shall crown
That happy meeting!
We'll bow before the throne,
Each other greeting.
Refresh'd, again we start,
Though for a while we part,
Yet, always join'd in heart,
We'll meet in glory.

We have given this brief notice of the unpretending memoir Mr. Taylor has published, in the hope that we shall be favoured with a more lengthened biography by some of Mr. Harbottle's friends.

Shall we go back to Rome? Lectures by the Rev. J. KENNEDY, M.A., Minister of Stepney Meeting-House. London: J. Snow and Co., Ivy-lane, Paternoster-row.

Ritualism. A Sermon preached in St. Paul's, Kilburn. By the Rev. G. DESPARD, M.A. London: Haddon and Co., Bouverie-street.

Ritualism; or, True Church Views. By the Rev. CHARLES HEBERT, M.A., Rector of Lowestoft, Author of "Clerical Subscription," and "Neology not True." London: Dalton and Lucy, Cockspur-street.

Ritualism and its Related Dogmas. By the Rev. E. MELLOR, M.A. London: J. Snow and Co., Ivy-lane.

The Real Presence. A Lecture. By J. WILSON COOMBS, B.A. London: Jackson, Walford, and Hodder.

BY means of the able assistance rendered us by our brethren, we have been able to keep our readers thoroughly informed on all the phases of Ritualism. Should they, however, require any further assistance in their arduous efforts to counteract this poisonous heresy, the long catalogue of books which heads this article may be suggestive of valuable material.

Mr. Mellor's is a valuable work. Its topics are—"The Christian Ministry not a Priesthood;" "The Christian Ministry not an Apostolic Succession;"

"Baptism not Regeneration;" "The Lord's Table not an Altar;" "Auricular Confession and Priestly Absolution."

It is impossible, however, to read the utterances of our Pœdobaptist brethren on the subject of Baptismal Regeneration, and not commiserate them on the difficulty of the position which they occupy in relation to this subject. Most conclusively does Mr. Mellor demonstrate that "Baptism is not Regeneration," but he fails to tell us what it is. The Rector of Lowestoft says: "The difference between the Church and the Baptist is, that he makes the form of dipping essential, as if made so by Christ. The Church leaves the mode to be settled by physical convenience, intimating that her own bias is in favour of immersion, if convenient. The Church leaves us free to either mode—the Baptist restricts to one." He then very lamely attempts to vindicate the practice of the Church of England, confessing, however, the injury wrought by its Baptismal service, and pleading the removal of its "objectionable expressions."

Jesus Christ: Europe and Asia. A Lecture, delivered in the Calcutta Medical College. By KESUB CHUNDER SEN, Esq. London: J. Snow and Co., Ivy-lane.

THE lecturer is one of the leaders of the movement known in India by the name of the Brahmo Somaj. As Mr. Storrow, who has published this lecture, with a preface of his own, says: "What he, and such as he, among Hindus, think of us Englishmen, of our rule, of Missionaries, of Christ, of Christianity, it is well for us to know." Although the learned and eloquent Hindoo gentleman who gave this address to his fellow-countrymen does not profess to be a convert to Christianity, as the following extract will show, he professes an exalted view of the character of Christ. After enumerating in glowing language the triumphs of the Cross throughout the world, he says, in the midst of the plaudits of his audience:—

"Such has been the gradual progress of Christianity, such the wondrous growth of the seed planted by Jesus. Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man? Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and him crucified. (Applause.) Was not he who by his wisdom illuminated, and by his power saved, a dark and wicked world—was not he who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not he above ordinary humanity? (Cheers.) Blessed Jesus, immortal child of God! For the world he lived and died. May the world appreciate him and follow his precepts! (Applause)."

Kesub Chunder Sen remonstrates in forcible terms against the inconsistencies of Europeans:—

"But, alas! owing to the reckless conduct of a number of pseudo-Christians, Christianity has failed to produce any wholesome moral influence on my countrymen. (Hear, hear—they are nominal Christians.) Yea, their muscular Christianity has led many a native to identify the religion of Jesus with the power and privilege of inflicting blows and kicks with impunity! (Deafening cheers.) And thus Jesus has been dishonoured in India, and thus, alas! the true spirit of his religion has been lost upon the natives through the recklessness of a host of nominal Christians. Behold Christ's Church in danger. Behold Christ crucified in the lives of those who profess to be His followers. Had it not been for them, the name of Jesus Christ would have been ten times more glorified than it seems to have been. (Hear, hear.) I hope that for India's sake, for Christ's sake, for truth's sake, the Christians in India will conscientiously strive to realize in their lives the high morality of the Gospel."

"Priest," one of the Key-words of Scripture. By CHARLES STANFORD. London: Jackson, Walford, and Co. Price Threepence.

THIS excellent discourse has been unfortunately overlooked in the multitude of books which reach us. It is a most seasonable exhibition of the work of Christ as the great High Priest of our profession, and is replete with that chasteness of style, fluency of expression, and richness of thought which characterize all Mr. Stanford's productions.

Arithmetic Explained. By the Rev W. De Lancey Lawson, M.A. London: Houlston and Co. Price One Shilling.

This is one of the best treatises on arithmetic it has been our lot to see, and it deserves the attention of all instructors of the young.

A Commentary on the Old and New Testaments, by John Trapp, M.A. *Reprinted from the Author's last Edition. Edited by the* Rev. Hugh Martin, M.A. *In five Volumes. Vol. I. Genesis — Second Chronicles.* London: R. D. Dickinson, Farringdon Street. Price, Twelve Shillings and Sixpence.

Trapp's Commentary is one of the curiosities of English literature. It is a marvel that it should have been allowed to remain so long out of print. A borrowed copy excited our juvenile covetings, but they have never been gratified till Mr. Dickinson sent us this timely and accurate reprint. The copious classical illustrations, the fecundity of spiritual improvement, and the endless folk-lore and anecdote which Trapp employs, render his work one of the most amusing in our language. We read him with the emotions which "Robinson Crusoe," or "Pilgrim's Progress" excited years gone by, and re-read him, feeling, with our brother, Mr. Spurgeon, that his is the "most suggestive of books," and "better loved each day." We do most earnestly commend to the attention of our readers this excellent reprint. Mr. Dickinson has earned the approbation of all lovers of Biblical lore by his enterprizing spirit in its publication. We are glad to find that he has in the press a volume including "Spencer's Things, New and Old," and "Cowdray's Treasury of Similes." Spencer and Cowdray furnished more than any other writers the racy and rich illustrations of the Puritan pulpit; and when we state that Mr. Dickinson engages to produce both volumes in one, for fifteen shillings, it will be evident to our readers that he is preparing for them a great boon at a moderate price.

It is our intention to give an article to Trapp very shortly; at present we have only time and space to notify its appearance in this economical yet elegant form.

Intelligence.

MINISTERIAL CHANGES.

The Rev. E. J. Peacock, formerly Baptist Missionary on the West Coast of Africa, has accepted the unanimous invitation of the Baptist Church meeting at Newhouse, Upottery, Devon.

Mr. James Cave, of Regent's-park College, has accepted the unanimous invitation of the church, Lower Baptist Chapel, Chesham, Bucks.

The Rev. Richard Hall, B.A. has resigned the pastorate of the church at Stratford-on-Avon.

The Rev. Wm. Drew, General Superintendent of the Norwich City Mission, has accepted a unanimous invitation to the pastorate of the King-street Baptist Church, Wigan.

Mr. J. R. Chamberlin, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church at Bath-street, Glasgow.

Mr. W. C. Bunning, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church meeting in Charlotte Chapel, Rose-street, Edinburgh.

The Rev. J. C. Pike, late of Rochdale, has accepted the invitation of the unanimous church at St. Michael's Baptist Chapel, Coventry. The Rev. Thomas Bentley resigned it on the last Sunday in December, 1866.

The Rev. A. C. Gray, late of Newport, Isle of Wight, has accepted the unanimous invitation of the church at Wellington Street, Luton, Beds.

The Rev. Timothy Harley has resigned the pastorate of the Baptist Church, Aylsham, Norfolk, having accepted a unanimous invitation from the Baptist Church, Agard-street, Derby.

The Rev. J. R. Parker, pastor of the Baptist Church, Upton-on-Severn, has accepted a unanimous invitation from the church and congregation at Moulton in Northamptonshire.

The Rev. R. G. Moses, B.A., of Norwich, has accepted the invitation of the church at Falmouth.

The Rev. J. Gelson Gregson, late Missionary in India, has accepted the cordial invitation of the church at Kent-street, Portsea.

MISCELLANEOUS.

BROMSGROVE.—The new Baptist Chapel, recently erected in the New-road, Bromsgrove, was opened on the 12th Feb. The chapel is in the Gothic style, and is built of brick, with dressings of Box ground stone. It is seventy feet long by thirty-eight feet wide within, and twenty feet high in the side walls; the entire height to ceiling is twenty-nine feet. The total accommodation at present being for 550 adults and children, including the north gallery, and when side galleries are added the total accommodation will be 750. At the opening service, the Scriptures were read by the Rev. T. Fisk, of Kidderminster; prayer was offered by the Rev. Stephen Dunn, of Atch Lench; after which the Rev. Hugh Stowell Brown, of Liverpool, preached. In the afternoon a sermon was preached by the Rev. W. Brock, of London. At the evening meeting Mr. Alfred Arnold took the chair. The Revs. J. J. Brown, of Wycliffe Church, Birmingham, H. E. Von Sturmer, of Worcester, H. D. Gray, of Redditch, and — Smith addressed the meeting, after which a collection was made. Mr. J. H. Scroxton proposed and Mr. S. Yates seconded a vote of thanks to the architect, Mr. Bidlake, for his services. The Rev. A. Macdonald, pastor of the church, gave a brief address, and after certain votes of thanks were passed, the meeting concluded in the usual manner.

PRESTEIGN.—Two able and impressive sermons were preached on the 17th March, by the Rev. T. L. Davies, of Maindee, formerly pastor of the church, and liberal collections were made towards defraying the debt incurred by the renovation of the chapel. On the following day a tea-meeting was held, and at the public services in the evening, the pastor, the Rev. W. H. Payne, presided, and appropriate addresses were delivered by the Revs. T. L. Davies, N. W. Stafford, W. Kirkman, and other friends.

WOOD GREEN, LONDON, N.—A recognition service was held in the Baptist Chapel at Wood Green, on February 26th, in connection with the settlement of the pastor, the Rev. James Pugh. The Rev. R. Wallace presided. The service was conducted by Revs. J. W. Tapper, F. Pugh, W. Frith, T. G. Atkinson, and W. Griffiths.

ST. GILES, LONDON.—At Bloomsbury Chapel Mission Hall, Moor-street, St. Giles, a church has been formed, to be called "The Mission Church," of which the Rev. G. W. McCree has been chosen the pastor. This movement has the entire and affectionate concurrence of the Rev. W. Brock (who presided at the formation of the church) and of the deacons and members of Bloomsbury Chapel, and promises to promote the spread of the Gospel in the parish of St. Giles.

WANTAGE.—An interesting meeting of the members of the church, and the communicants, was held in the school-room of the Baptist Chapel, Wantage, March 6th. The chair was taken by the Rev. R. Aikenhead, pastor of the church. After tea, prayer was offered by Mr. Nicholson, of Lydney. Mr. James Irving, the senior deacon, in the name of the church and congregation, presented to their beloved pastor an elegant time-piece, and expressed in appropriate terms the esteem and affection which Mr. Aikenhead has secured by twelve years' faithful ministerial labour. Mr. Irving, who has been thirty years deacon of the church, and thirty-four years superintendent of the Sunday-school, was then presented by Mr. Thomas Liddiard with a handsome easy-chair, in acknowledgment of his long-continued and valuable services. Mr. Thomas Bennett, who has recently been elected to the office of deacon, as Mr. Irving's colleague, was affectionately congratulated by Mr. George Stevenson, one of the senior members of the church, on his election, and Mr. Bennett replied in suitable terms. Mr. Irving gave an interesting sketch of the history of the church and Sunday-school for the last thirty-four years. Messrs. King, Bailey, Belcher, Stroud, and other friends, took part in the proceedings.

STRATFORD GROVE, E.—On March 5th, recognition services were held in connection with the settlement of the Rev. Allan Curr, as pastor of the church at Stratford Grove. The following ministers were also present on the occasion, some of whom took part in the proceedings: Revs. Dr. Angus, F. Tucker, G. W. Fishbourne, H. Hooper, T. Goadby, B.A., R. Finch, C. W. Dennison, J. Chew, F. Schnadhorst, H. Winzar, T. Hands, W. Aubrey, J. P. Talbot, and A. Black.

UNION CHAPEL, LUTON.—On Monday, the 18th ult., the annual tea-meeting of the church and congregation worshipping in Union Chapel, Luton, was held. The attendance was very large. Five hundred sat down to tea. After tea there was a crowded meeting, and many were unable to obtain admission. The chair was taken by the Rev. T. R. Stevenson, pastor of the church, who, after a brief opening speech, introduced the speakers. Addresses were delivered by the Revs. J. Burns, D.D., of Paddington; Clement Dukes, of Dalston; D. Gould, of Dunstable; G. H. Davis, of Houghton Regis; and J. L. Stevens, M. Wilson, and T. Hands, of Luton. Practical and appropriate allusion was made to the following topics:—Ritualism; the recent Conference of Ministers, and Working Men; the Importance of Individual Effort; the Means of Promoting Christian Union; and the Spiritual Condition of the Town. Selections from "Samson" and other oratorios were admirably performed by the choir of the chapel. Although the proceedings did not close until ten o'clock, the interest of the meeting was well sustained to the last. The sum of £35. 3s. 8d. was realized, and will be devoted to the reduction of the debt on the chapel.

STEPNEY GREEN TABERNACLE.—The recognition of the Rev. A. G. Brown, as pastor, took place on the 26th of February. The Rev. C. Stovel, as senior minister of the neighbourhood presided. Mr. Wickers, elder, gave the reasons why the church had chosen Mr. Brown as their pastor. Mr. Brown replied, and gave an account of his conversion, first attempts at preaching, and reasons for accepting the pastorate of this place. Rev. G. Rogers, of Metropolitan Tabernacle, then gave the charge to the pastor. Rev. F. Tucker, of Camden Town, addressed the church. Out of the number present, over five hundred remained to the tea-meeting, after which a public meeting was held in the chapel, which was crowded. Rev. William Brock kindly presided. Able addresses were given by various ministers, and by Mr. Plumbridge, deacon, from Bromley. The church, during the two years the chapel has been built, has seen much change. The pastorate of Mr. J. Harrison (who resigned by request) was soon after filled by the Rev. Thomas Ness, whom, after a few months' labour, the Lord was pleased to afflict so much, that he was compelled to leave a loving people for a far country, in order to recruit his health. During these changes, the people have not neglected the "assembling of themselves together," and are now rejoicing, having realized the truth, "Call upon me in the day of trouble, and I will hear thee."

BRADFORD, YORKSHIRE.—A public meeting was held on the 19th February, in Westgate Chapel, Bradford, for the public recognition of the Rev. John Bloomfield as pastor. Prior to the meeting, no fewer than a thousand persons connected with the congregation and other denominations partook of tea in the school-room attached to the chapel. The public meeting was held in the chapel at seven o'clock. The spacious edifice was crowded in every part. Councillor Whitehead took the chair, and amongst the gentlemen on the platform were the Rev. John Bloomfield, the Rev. H. Dowson, the Rev. S. G. Green, the Rev. J. P. Chown, the Rev. J. Makepeace, the Rev. A. G. Russell, the Rev. B. Wood, the Rev. R. Green (Shipley), the Rev. G. Brockway (Heaton); Messrs. David Abercrombie, John Smith, Henry Illingworth, and Wm. Stead, Councillor Douglas, Messrs. S. Watson, Walmsley, Fletcher, J. Robinson, R. Watson, T. Stead, T. P. Muff, &c. Addresses were given by the Revs. H. Dowson, S. G. Green, J. P. Chown, J. Bloomfield, J. Makepeace, and A. G. Russell.

CIRCUS CHAPEL, BRADFORD STREET, BIRMINGHAM.—On Tuesday evening last, the Rev. J. D. Alford, late of Welshpool, was publicly recognized as pastor of the church worshipping in Circus Chapel. The Rev. C. Vince presided, and the following gentlemen took part in the service: Revs. D. Evans, W. L. Giles, J. J. Brown, S. J. Pearson, and W. Middlemore, Esq.

GLYNCORWG.—At Glyncorwg, near Britton Ferry, a new Baptist chapel has been opened. Mr. A. Griffiths, of Pontypool College, has accepted the unanimous invitation of this church to become its pastor.

OLD WELSH BAPTIST ASSOCIATION.—On Wednesday and Thursday, February the 20th and 21st, the quarterly meeting of the ministers and delegates of the above association was held at the ancient church, Rhydfelen, the parent of the Baptist churches in Montgomeryshire. The ministers met for business at 3 o'clock on the 20th inst., the pastor, the Rev. J. Nicholas, presiding. Among other resolutions of local interest, the following were also passed—"That this Conference disapproves of the practice of raising money by means of lottery, and earnestly recommends the ministers and members in this

Association to discountenance the same." Brother Robert Jones, formerly of Garn, Carnarvonshire, being recommended by the quarterly meeting of that county as a worthy minister of the Gospel, was cordially welcomed to the Association. The Rev. R. Davies, Home Missionary at Amariah Cwmllwyd, was recommended to the sympathy of the churches; donations to be sent to Mr. Price, Garth Fawr, Llanidloes. That the minutes of the quarterly meetings be recorded in a book from this time.—The public services were commenced on Tuesday at Caersws, when the Revs. D. Davies, of Nantgwyn, and H. C. Williams, of Staylittle, preached; these brethren also preached at Penshawed on the Wednesday. The public services at Rhydfelen were commenced on the evening of Wednesday, when the Rev. D. Davies, of Dolau, preached from Gen. xlii. 36, and the Rev. W. H. Payne, of Presteign, from John vi. 58, 59. On the 21st inst. the services were continued throughout the day. The preachers on the occasion were the Revs. G. Phillips, Evenjobb, from Judges iii. 20; J. Pritchard, D.D., Llangollen, from 1 Peter iii. 19—22; I. Edwards, Llanidloes, from Jeremiah iii. 22; J. Jones, Rock, from Proverbs xxv. 2; J. Williams, Holyhead, from Heb. xi. 7; E. Roberts, Newtown (for whom much sympathy was expressed by the brethren on his recovery from serious illness), from Matthew xii. 42. The Revs. R. Davies, Amariah Cumllwyd; M. Morgan, New Wells; H. Bebb (Calvinistic Methodist); J. Watkins (Independent), Bwlchyffyd; and J. Nicholas, also took part in the devotional exercises of the day. The greatest kindness was manifested to the strangers present, and it is believed that the services proved times of refreshing from the presence of the Lord.

RECENT DEATH.

Mrs. Angas.—As our friends in England will all be anxious to know such particulars as we have to communicate respecting the late illness and death of our beloved mother, I will endeavour to fulfil my father's request, and give a slight sketch of the last week of her life, beginning with Monday, January 7th. I shall, however, have very few facts to communicate, for her last illness was very brief, and none of the family apprehended that it would lay her aside for more than a few days at the longest; indeed, we had seen her so often restored when we imagined that all hope was gone, that perhaps we did not regard her symptoms in so serious a light as we might otherwise have done.

On Monday she was in her usual health, drove to see a friend living several miles off, and arranged to repeat her visit shortly.

On Tuesday she did not leave the premises, but was drawn out in her garden chair twice during the day, and in the morning spent some time giving instructions to the men working in the garden. We fear that while out on this day she must have taken cold, for there was a chilly south wind blowing.

In the evening she did not feel very well, and had a disturbed night; notwithstanding she rose to breakfast as usual, but was unable to remain up, and went to bed immediately afterwards. During the whole of the morning she suffered excruciating pain, attended with frequent vomiting. Her medical attendant was called in, who said it was congestion of the bowels, occasioned, he thought, by cold. The symptoms yielded to the medicines she took, and after some hours she was partially relieved.

In the afternoon Mr. H. and myself drove over to take tea with our parents, when I was made aware of mother's illness. I was struck on seeing her, with the leaden hue of her countenance, and altered and suffering expression; and on saying how distressed I was to see her thus, she replied, "Oh! my dear child, I am sinking fast." I replied, "No, dear mother, I hope not; Mr. C. does not think you are in danger, and hopes you will be better in a day or two." But she evidently thought otherwise; for though she did not speak, she shook her head in a dissenting manner.

I remained with her several hours, and she seemed gradually to improve, and occasionally talked a little on ordinary topics, and inquired after the various members of the family. She also listened with considerable pleasure to a letter I had just received from Dunedin, announcing the safe arrival of her grand-daughter in that place. Once while I was sitting beside her, and she appeared in a good deal of pain, she said to me, "I can't think how people put off seeking for Christ; I do not know what I should do if I had to seek Him now; it is quite as much as I can do to bear this pain."

When the doctor came in the evening he thought her better, and expressed his hope that in a few days she would be all right again. She asked me four times in the course of my visit if I knew what Mr. C. had said to my father respecting her health. At last I saw that it was troubling her, and I went to my father and inquired. His

reply was, "Mr. C. considers there is no danger at present, and that your mother will be about again as usual in a few days." I repeated this to her, but she made no remark. On leaving her about eight o'clock in the evening, I asked her if I should come again to-morrow, but she seemed to prefer my not doing so, saying she could not talk, that it was better for her to be quiet.

On Thursday I was informed that she was about the same; if anything, rather better. Her doctor came thrice on that day, and on his second visit Mr. and Mrs. Evans came with him. They all hoped she would do well, and left her with that impression; however, as there appeared to be a slight tendency to inflammation of the pleura, it was deemed expedient to discontinue the use of stimulants lest it should be increased (she had been taking a little brandy and water occasionally). She seemed much in the same state for a while after Mr. and Mrs. Evans left, and then her breathing became very laboured and difficult, but she seemed in no pain. After a time father retired to rest, leaving her servants in charge, with strict orders to call him at once if any change took place. Mother was very urgent with her servant to go to bed also; but this she did not do, though she lay down for a few minutes just to satisfy her.

About half-past eleven o'clock her pulse became very feeble, and she appeared to be sinking. Father was then called, and he found she was getting worse, and was in a cold perspiration all over her body. This alarmed him much, and he sent off two messengers, one for the doctor, the other for Mr. H. and myself. After a little the perspiration ceased, and she became warm. On being asked if she were in pain, she said, "No; the pain is all gone." She lay perfectly quiet, her breathing only quick and short. Father, greatly distressed, knelt by her bedside and prayed in silence. She then said twice, very earnestly, "Let me go; Oh! let me go," as if to imply that the prayer then ascending hindered her departure to that better life she so longed for. These were her last words. She then appeared to sleep quietly, and so she remained. When Mr. C. and ourselves reached the house, we stood a while looking at her breathing gently, until the respirations came most feebly and slowly, and at last ceased altogether. Not the moving of a muscle, nor a single struggle, nor even a deeper breath, told when the spirit departed; she literally "Slept in Jesus," to awake in heaven.

She passed away with a sweet smile on her face, and an hour afterwards all traces of suffering had left her countenance. She seemed to have renewed her youth, and those who gazed on her beautifully placid face will never forget that picture, so suggestive of the perfect rest and peace she now enjoys.

We believe her death was occasioned by the breaking of an internal abscess, and we had been informed some months ago by Dr. Wheeler (who told us she was suffering from such a complaint), that most likely when she was removed her death would be very sudden. Mr. C. also held the same opinion, and symptoms attending her decease proved that they were correct.

She died at two o'clock on the morning of Friday, January 11th, 1867, aged seventy-four, and was interred on the Sabbath evening following, in the quiet spot selected by my father for a family vault, near Lindsay House. There we laid her down to rest until the resurrection morning, when the trumpet of the archangel shall sound, and her body shall be raised again in glory and incorruption—

> "A tenement of radiant light,
> A shrine for the blest soul,
> To triumph in, rejoice, and serve,
> While the great ages roll."

THE MISSIONARY HERALD.

FEMALE EVANGELIZATION IN INDIA.

It has been said with great truth that hitherto the Gospel has not been preached to the women of India. The custom of secluding them from observation, the practical exclusion of all Europeans from the inner apartments in which they reside, the strong prejudices of the people against every form of female education, have until now constituted an almost impassable barrier. At least one half of the people of India, and that half so influential in the formation of the minds of the young, has been inaccessible to the heralds of the Cross. Our readers cannot, however, but have noticed that our pages have of late contained accounts of the labours of Bible women among their countrywomen; and the interesting paper of Mrs. Lewis has shown that the prejudices of ages are given way, and that very remarkable opportunities are now opening before us of reaching this hitherto excluded class.

It may not be amiss if we briefly relate the efforts which have been made to elevate the women of India, and which have been patiently pursued, in spite of great discouragements, till now. They have consisted chiefly in the establishment of schools, of which there have been three kinds in operation. 1. Bazaar or vernacular day schools for Hindus and Mohammedans; 2. Orphanages and boarding schools for the children of native Christians, or for children without parents, whether Christian or heathen; 3. Schools for the higher classes of natives.

The first day school for girls was established in Calcutta in 1819 by the Baptist Missionaries. It owed its origin to the young ladies of a boarding school under the care of Mrs. William Pearce, Mrs. Lawson, and Miss Bryant, who formed themselves into "The Female Juvenile Society," and their first school was attended by eighteen regular scholars, besides nine or ten more, who came occasionally at first till they could overcome the shame which attached to being known to go to school. The mistress was a clever Bengali woman, who possessed the unusual ability of being able to read and write her native tongue. Her husband's illness soon constrained her to relinquish her task, and as no other one could be found so gifted, a few girls were placed under the instruction of some schoolmasters, who were paid a trifle for each girl they taught. The prejudices of many natives gave way.

A few Brahmins offered to become teachers, and one pundit, in the employ of Mr. W. Pearce, published a book in favour of female education.

An attempt was now made to increase the number of scholars. Aided by the liberality of several congregations at home, the Missionaries opened seven day schools, which bore the names of the towns whence their support was drawn. These schools contained about 180 children. In 1824 there were ten schools, under the general superintendence of Mrs. Colman, the widow of an esteemed American Missionary from Burmah, and other societies united in this noble effort to raise and evangelize the women of India. Under Mrs. Colman's active superintendence, the schools increased to seventeen or twenty, and the number of scholars to 475. After her departure from India in 1826, the wives of the Missionaries in Calcutta continued the important work. In 1830, they could report 500 children as under instruction. The Serampore brethren also entered heartily into the plan, and instituted girls' schools at their numerous stations in the country.

The arrival of Mrs. Wilson, in 1821, from the British and Foreign School Society, gave a great impetus to female education, and in connection with the Church Mission she laboured for many years with very considerable success and encouragement. Her pundit, a Brahmin of high caste, used daily to assure her that she would never succeed; "their women were all beasts, quite stupid, never could or would learn, nor would the Brahmins ever allow their females to be taught." Mrs. Wilson was not deterred by these objections, and her manifold labours issued in 1828 in the erection of the Central School, in Cornwallis Square, Calcutta.

All these schools consisted of the children of the lowest castes, and they were for the most part paid for their attendance. The results were not so valuable as it was hoped they would be. The children were very irregular in their attendance. The prejudices of their parents often interrupted their progress. As they grew up they fell back into the habits of their caste. Home influences were omnipotent to impress idolatrous superstitions on their minds, and early marriages often stopped instruction altogether. Soon after 1830 boarding schools came into existence, and the Missionaries to a great extent withdrew their funds from the bazaar schools for the support of the children who in the new institutions came entirely under their care.

Boarding schools for orphans and the children of native Christians have been productive of great good. The children have usually been clothed and fed as they would have been at home. Many of them have been converted, and become the heads of families, and their Christian training has been perpetuated among their children. The native churches have been very largely benefited by these schools, and it is most gratifying to know that the character of these Christian women, has exercised a most beneficial influence in the villages to which so many of them return on their marriage, or at the

close of their term of instruction. The most important of these schools belonging to our Society is that established by Mrs. George Pearce at Intally, and which has of late been so much blessed while under the care of Mrs. Kerry. Similar schools have been formed by all the Missionary bodies. They have furnished mistresses for other schools, and now promise to give a supply of teachers for Bible work and for the zenânahs which are opening on every hand.

With all this effort, the higher classes of native women remained untouched. The attempts made to attract them to school have met with very limited success. But the spread of education among the young men of good caste has at length led to a demand for education for their sisters and their wives. Hence in some places, as in Dacca, Hindu gentlemen, breaking through the prejudices of ages, have founded girls' schools, while many more are appealing to the Missionaries to come to their houses and instruct the long secluded inmates of their homes. For teachers for their schools they willingly employ native Christian women, indeed, none other can be had who are prepared to teach the knowledge required. Our boarding schools, and the female members of the families of our native Christians, thus find a most precious sphere of Christian labour, and as Bible women and teachers they are likely to play a most important part in imparting a knowledge of Christ to their countrywomen.

Never since the entrance of the Gospel into India have the prospects of Christian effort been brighter, and we trust our churches will not be behindhand in recognizing the call of God to enter on this inviting field. Mrs. Lewis's appeal has already received a very cordial response; and we hope that it may be so successful as to enable our brethren at every station to avail themselves to the largest possible extent of the openings before them.

THE WORK OF OUR NATIVE PREACHERS.

Among the numerous band of native preachers employed by the Society in India, there are a few who are able to write and speak in English. From these we occasionally receive letters, and reports of their labours, which present in simple and sometimes imperfect language, many features of interest. It will give pleasure to many of our readers to learn direct from these brethren, some account of their work, of the hopes that cheer them, and the results of their toil. Two of these letters are now before us, and we will extract a few passages which will, we are sure, awaken the sympathy of our friends. The first is from the letter of Babu Gogon Chunder Dutt, an intelligent and well educated brother, stationed at Khoolneah, in the Sunderbunds of Bengal. Writing on the 4th July, he says:—

"In my last letter to you, I had the honour to inform you that I, with the help of some Christian brethren of Calcutta, was thinking of starting a Christian periodical for the benefit of the native Christians and Hindoos, who have not the advantage of English education. You will be glad to hear that the first number of our paper is published. If we get a sufficient number of subscribers, then I

hope it will continue well; if not, still we will try at least a year or two, to conduct it efficiently. May the Lord bless our humble attempt, in bringing many of our benighted countrymen to the feet of Jesus Christ our Lord and Saviour.

"In the beginning of the last month, a young Brahmin named Prosono Coomar Chukerbutty, had forsaken Hindooism and become a Christian. He confessed to us that he was very wicked and immoral. By reading the parable of the Prodigal Son, he was led to become a Christian. He is reading the Bible with me, and I hope he is a sincere young man. As I have no other work to give him, so for his maintenance I engaged him as one of my boatmen. Fancy a Brahmin boatman in India!

"I think you are aware that I have four schools in my charge, for bringing up Christian children. The Society allows me 20 rupees for keeping up these schools. Each teacher gets 5 rupees a month from me, which is hardly sufficient for their support; therefore they are obliged to do something more besides teaching, for their maintenance. Mr. Clark, M.A., the Inspector of the Government schools, was here, and promised me to give aid from the Government the sum of 24 rupees per month, to put our schools in a better footing. I have secured a good staff of Christian teachers, and am thinking of commencing school-work more vigorously than at present, as soon as I get help."

It will thus be seen that our native brother is active and diligent, and availing himself of every means in his power to spread the Gospel. The publication of a Christian periodical is a very interesting fact.

Our next extracts are from a letter from Babu Ram Krishna Kobiraj. He is one of our oldest native preachers, and is settled at Baraset, a town some fourteen miles from Calcutta, where, with Puddoo Lochun, he is diligently engaged in the work of the Lord. This letter is dated January 21st.

"I have been encouraged by the assistance I have received from the church at Lee, through Mr. Pearce. We have also been encouraged to see that some Hindoos are come into the fold of our Lord. One of the inquirers was somehow induced to go to Serampore, where he was baptized by Mr. Martin; but afterwards, when he saw me, he entreated me to do something whereby he might be placed at Baraset, under my further instruction, and enabled to do something for the glory of our Lord, and for the good of the people of Baraset. I spoke to Mr. Sale about this man's desire, and I am very glad to tell you that Mrs. Sale has very kindly undertaken to get support for him from kind friends in England, so that he is placed at Baraset: and I am also happy to inform you that his wife, with their two children, left the heathens and joined him.

THE BRAHMO CONVERT.

"A young man, named Bissumbhur Gooho, had for the first time come to me in the month of March last, when I spoke something to him about our Lord Jesus and His true religion. In his way home from his journey, he paid me another visit, and held religious discussion. He being a firm Brahmo, had carried the discussion accordingly, but was soon refuted, and finding the inability of the Brahmo's religion to save him, and some light about Christ and His religion, he was induced to read the Christian books. After reading the New Testament through, and some parts of the Old, and good tracts attentively, he told me that this is the thing his soul wanted all this time, but found it not till now. He began to say that he is a great sinner, and expressed much sorrow for it, and said that Jesus Christ is the only true Saviour. He believed on the Lord Jesus, and found consolation in his heart. He asked for baptism, and I had much pleasure to baptize him on the 20th of May last, in the tank of our mission premises. Finding him very studious and intelligent, I requested Mr. Sale to put him in Serampore College, and that gentleman very kindly keeping him several days in his compound, and being pleased with his behaviour and desire of learning, sent him to Serampore College. He prosecuted his studies diligently about four months, and behaved well. But

I am very sorry to say, that one day in the month of October last, Bissumbhur came down to Calcutta to buy some necessary things; he took his lodging with my mother at Baniapooker; at the time of his going out he requested my mother that she should kindly keep ready some food for him; he went out, but did not return. After several days a letter was sent by him to Nilumber Mookerjea, a preacher under Mr. Sale, informing him that as he was going to Bazaar he was met by several unknown persons, who were telling him that if he would marry a certain bride he would get five hundred rupees. Bissumbhur showed reluctance, then they, holding a religious discussion, were leading him to an unknown place; finding some danger near, he called out for help, on which some persons came near, when the other party told them that this boy being mad, wanted to become a Christian, so they rather helped them to carry him off. At last they took him to an unknown place, and put him in chains, and he is suffering much, but hopes that he will glorify the name of Lord Jesus even there, and return among us. Several Christian friends are searching for him, but he is not found yet.

ANOTHER CONVERT.

"Another young married man of Bora, a village about four miles distant from our station, a follower of Brahmo's religion, has been acquainted with me some three or four years since. Many times he had taken our books and discussed on religious points. He had a strong disbelief on the doctrine of Trinity; but from the month of May last, he began to come very often to hold religious conversation and receive instruction. We found good opportunity to give him much instruction, and expel his doubts from his mind. At last he was convinced that he is a great sinner, and there is no salvation but by Jesus Christ, and he was baptized by me in the month of September last. He is also an intelligent and humble man. After his baptism his father did not like that his son should be separated from him, so the young man is living with his father at their own house, and declaring the glad tidings to his neighbours and other men, and assisting us in teaching our school-boys. We hope by his instrumentality, many shall get light of the Gospel."

These interesting facts are full of encouragement. Besides direct evangelization, there is a flourishing school, sustained by these native brethren, and so successful has it been, that it has provoked the heathen gentlemen of the place to establish another, to counteract the Christian influence it exerts. If the new heathen school should for a time injure the Christian one, the damage will only be temporary. The opposition to the Gospel, of which it is the outcome, will only awaken greater attention to the Word of God; while Christian teaching will in the end exert its superiority over the effete superstitions of Hinduism.

EXTRACTS FROM MY NOTE BOOK.

BY THE REV. W. A. HOBBS, OF JESSORE.

April 4.—This morning I felt so weary that instead of going out to preach at sunrise, as I usually do, I staid to the early morning reading and prayer meeting. I am glad that I did so, for my mind received such good invigoration that I seemed to have new strength given to me, in the power of which I walked quickly to the bazaar, and commenced a conversation with a little group who were standing near a fish stall. After I had been speaking for a little while, a Brahmin called out, "Be silent all; I want to ask this Christian a question. Where is your God?" I replied, "His palace is in Heaven, but He is omniscient, and sees every work that goes on in every part of His great kingdom." "Ah," said he, "that is your idea; but I say this, God is in everything, whether it has life or not, indeed, everything is a part of God. When a woman gives birth to a child, in reality it is God who is confined of the child, the mother is God, and the child who is born is God. You may think that this is not true, but it is true, and you cannot disprove it." "I

think I can," I replied, "if you will fairly answer me a few questions. My first question is, Do you ever eat fish?" "Who does not eat fish; why ask such a word?" "Is God in that fish?" "Yes." "Then you eat God?" "Yes, I suppose it is so." "Do you eat tigers as well as fish?" "No." "Why not?" "I have no wish to eat tigers, because other people do not eat them, and even if I did desire to do so, they are fierce beasts, and men are afraid to go near them." "Why afraid?" "Because the tiger would kill and devour them." "Is God in the tiger as well as in you and in the fish?" "Of course he is." "Now, brother," said I, "just see what you have said: God is in the fish, and you eat God; God is in you, and the tiger eats God; God is in both you and the tiger, and when the tiger eats you, in reality God eats Himself. Oh! this kind of talk is only wicked play; you cannot believe such things, fie, fie." Here the people laughed at him, and he felt so ashamed, that he said, "You have pulled my words in a wrong direction; I did not think you would make me say such strange things." "Brother," I replied, "I only argued from what you yourself said; you said God was in everything, and I simply showed you how foolish it is to say so. Try again, and explain yourself more clearly." "No, I must make my purchases now; I cannot argue with you any more; my mind has become as darkness, Salaam." By this time nearly fifty persons had gathered around, and the discussion was continued by others, one of whom maintained that though it may seem hard to believe, still it was quite true that God was eaten daily. "If you say so," I said, "I have some more questions to ask. Is God a Spirit, or has He a body?" "*No*, He has no body, He is a Spirit." "What is a spirit?" "I don't know, but my mind is a spirit." "And is my mind a spirit, too?" "Yes." "Can you eat my mind? Can savages who eat one another eat the mind?" "No." "Why not?" "Because the mind is a thing that cannot be seen." "Can God be seen?" "Ah! you have caught me." "Answer my question, Baboo, Can God, who you say is a Spirit, be seen?" "No." "Then, according to your own words, He cannot be eaten. How many times you talk thus foolishly. Why do you not receive our holy Christian doctrine, and be good and wise?" Some smiled, others looked puzzled and thoughtful, and breaking up into little groups, began to make remarks upon what they had heard.

THE NATIVE PREACHER IN THE BAZAAR.

EXTRACTS FROM THE JOURNAL OF MANDARI, OF JESSORE.

MARCH 2.—This afternoon a Mussulman said to me, "I pray and fast, and give money to my moolvie (religious teacher), and I hope by all this to get a happy place to live in after my death. My moolvie says that I shall be sure to gain my wish if I continue a good believer. Oh! I hope it is true; but whether it is or not how can I tell?" "Oh, brother," said I, "how sad to be in such a state of uncertainty. We Christians have no such fears. We trust in our Lord Christ, and have no doubt that he can do everything that is necessary to take us to a better country." I had a long talk with him, and showed him how indispensable it was that sinners should have a reconciler. I proved to him that Mahommed and the Koran were not God's gifts, but that Jesus and the Bible were. Sometimes he was very attentive; at other times he got a little angry; but before we parted I think he saw how excellent our religion was, but he was too proud to say so.

THE ANGRY HEARER.

MARCH 4.—To-day I addressed about fifty persons. In the midst of my address a man said very angrily, "I will never receive this religion; why did you come to live at Magoorah? we want to know nothing about either you or your Sahib; you come and talk, and steal away our minds from our forefathers' religion; is this just? Do we try to make you Mahommedans? If your mind has become im-

mersed in Jesus Christ's religion, good; but don't tell us anything about Him. You say that if we do not embrace your religion when we have heard something about it, that God is displeased with us, and will punish us. This I don't believe; and even if He should punish us, what is that to you, will you bear the pain for us, or must we bear it ourselves? Go away from us, and let us live and die comfortably, like our fathers." I was very sorry to see him so angry, because the minds of angry persons are closed against all kinds of good words. So I said, "Do not be displeased, brother, an angry man only loses his breath, and speaks foolishly. You seem to be very furious with me because I preach about Jesus Christ, and show you how much better His religion is than any other. And why do I do so?" "Because the Padre Sahib gives you money." "Yes, he does give me money, indeed, but why? He thinks that Hindoos and Mussulmans are in great error and danger, and he wants to tell people of their danger; I think so too, and wish to point out their error as much as he does; but I am a poor man, and if I have to sell cloths I have no time to preach. So the Padre Sahib says, Mandari, you preach about our holy religion every day, and I will give you a few rupees monthly to buy you rice, and fish, and vegetables; now you know all." "And do you not think yourself a Pundit?" "Well," I said, "perhaps I am more of a pundit than you are; but we won't talk about this; I want to tell you why I preach to people every day. You will understand it excellently if you will listen to a tale I have to tell you about a tiger." "A tiger! go on, Baboo, we listen."

THE PARABLE.

"A party of merchant travellers were going through a great forest. The mart to which they were going lay beyond it. When about half way through, they saw a tremendous tiger crouching, now here, now there, watching for an opportunity to spring upon them and destroy them. Most of them had guns, but some had not. Oh, he was a cunning tiger. He did not seem to like to go near those who had weapons; but those who had none, every now and then he dashed amongst them, snatched up one in his mouth, and was gone into the jungle before any one could find time to lift up his gun to fire. When at last the travellers had got through the wood they halted, and looked very sorrowfully at one another. 'Ah,' said one, 'if all had had guns, we should not have lost our comrades; the tiger has perhaps been wounded at some time, for he is evidently afraid of a gun.' 'But,' said a second,' who would have thought of meeting a tiger here?' 'Well,' said a third, *he is here*, and here he will stay; it is no use lamenting that it is so, we must try and do something to prevent him from killing any more people.' 'Ah, but what can we do?' said a fourth; 'we have our own business to attend to, and we must not neglect our families.' At last, one of them said, 'O brothers, my heart is torn to pieces by this distress; what are rupees to me, when I hear such sad tidings. This will I do, and you must help me; you go on your journey, but let each leave me a little provisions, enough to serve me till you return. I will remain here, and warn every passer by that a fierce tiger has hid in yonder jungle, and press him on no account to enter it without a gun.' His companions saw that his proposal was a good one, so each one gave him a little from his store, and then journeyed on. Here he remained for many days, and every day warned some one (sometimes many persons) of the danger in front. To those who had guns, he simply said, 'Friend, is your gun loaded? if not, load it at once, there is a horrid tiger that roams in yonder wood, and sometimes he lurks at the very entrance.' But to those who had no guns Oh! how earnestly he would plead with them to return and buy a gun, or they would probably be destroyed by the savage beast. Some of the travellers thanked him for his information, returned and bought a gun; but others laughed at the information, called him a madman, a coward,—entered the wood, and were never more heard of. Now, brothers, tell me who were the wise travellers,—those who brought the gun, or those who, calling the kind merchant a fool and a coward, entered the forest and were slain? All admitted that the travellers who brought guns, and thus saved their lives, were the wise men.

THE INTERPRETATION.

"Very good," I replied, "now listen to the application: the tiger is the devil,—idolatry, fornication, lying, cheating, trusting in a false religion, are all forests in which the devil lies hid. The merchant travellers who have escaped through the forest are those who, taking the gun of the Christian religion, have been able to conquer all these evil things. The man who stopped behind to warn unwary travellers is the man who gives up trade and other means of wealth to warn Hindoos and Mussulmans of the danger that awaits them; the Padre Sahib is such a man, and so am I. Brother, I did not see a gun in your hand, so I persuaded you to buy one, but instead of doing so you got angry with me, you acted like those who said madman, coward, and walked on to the forest. If the tiger should seize you, these men around me will be able to give witness that I told you of your danger. Brothers, my words are ended; I go."

THE HURRICANE IN THE BAHAMAS.

Both from Mr. Davey and our native helpers, we receive the most grateful expressions of thanks for the assistance we have been able to render. Nothing can exceed the desolation and consequent distress the islands have suffered. Mr. Davey has recently paid a visit to the large island of San Salvador, and a few extracts from his report will place before our readers the sorrowful facts of the case. Other islands have suffered in a similar way, and to a like extent.

"Though three months had passed since the hurricane, yet the effects of it were very marked in the numerous ruins of houses and chapels, the numbers of fallen trees which obstructed the roads, and in some places made them quite impassable, and in the absence of boats and small vessels, which were always to be seen at the different settlements, either lying at anchor or drawn up on the beach. The sufferings of the people at some of the settlements were very great. The inhabitants of Smith's Bay were obliged to abandon the settlement and take refuge in a cave. At Devil's Point scarcely a house was left standing, and the people huddled together, young and old, children, and aged and infirm persons, and poor women but just confined, under pieces of the roofs of houses, drenched with rain, and without food for at least twenty-four hours. At the time of my visit they had built a number of small huts, about eight or ten feet square, in which they sleep at night, until they can rebuild their houses, a thing which they find it rather difficult to do at present, because of the destruction of the palmetto tree, the leaves of which have been called the poor man's shingles, because the poor man covers his house with them. But though the people had suffered so much in the loss of their property, and as drought had followed the hurricane, yet I found no complaining among them. They looked upon the calamity as a visitation from God, and when I told them that their friends in England had sent them some food and clothing, they manifested no great eagerness for it, and were quite satisfied if the wants of the aged and infirm were supplied. I distributed a little clothing in the island, and shall send some flour and corn by the vessel which brought me home. I am sorry that all the clothing sent by Colgate and Co. was for men, as there are many poor aged women who have been deprived of everything they possessed.

"Five of our chapels are still without roofs, and as the people have not yet replaced their own dwellings, I am afraid that a considerable time will elapse before they are thoroughly repaired. With the destruction of the chapels the books belonging to the pulpits and the schools were destroyed. A gift, therefore, of a few large Bibles and a supply of books for the Sunday-schools would be very acceptable, as well as a package of clothing for women. While the chapels are unfit for worship, the people meet in private houses, or go to neighbouring settlements."

A VISIT TO MORLAIX IN BRITTANY.

Dr. Tregelles has lately published in the *Christian Treasury* his notes of a tour in Brittany in 1865. In the course of his journey he visited our highly esteemed missionary, the Rev. J. Jenkins; and the observations he made will, we are sure, be gratifying to our readers to peruse:—

Morlaix, *Friday, June* 23.—The railway brought us from the Plouaret station to this place about five P.M. The town lies in a deep valley or dingle, with some of the streets ascending the steep hills by which it is enclosed. The railway crosses the town by a magnificent viaduct, from which there is an excellent view of some of the streets, and of the market-place,—room for which was obtained in the confined valley by arching over the two streams which here unite; these form the communication of Morlaix with the sea, by keeping back the water with locks. Morlaix is called in Breton, Montroulez, a name answering to the mediæval Mons. Relaxi; but the French and Breton names do not appear to be derived the one from the other, but rather to be independent designations of the same place; and both seem to be of thorough Breton origin. In Wales and Cornwall similarly there are sometimes English names bearing no relation to the native; thus Swansea and Abertawy, Launceston, and Dunheved.

As soon as we had our tea at the Hotel de Provence, we went to find out the Rev. John Jenkins, from Glamorgan, a Baptist minister, who has laboured here as a Protestant missionary for more than thirty years. We were shown up a long, narrow, and very steep street. After entering the house, we saw that on the other side there was a garden, and a very pleasant view; in that direction the ground falls precipitously. From Mr. and Mrs. Jenkins we had a most kind reception, and listened to much in connection with the Welsh Protestant missions in this country. But the great cause for thankfulness which I now had was, that at length I could obtain Breton tracts, and purchase New Testaments in that language. In order to get tracts printed in Breton, the Religious Tract Society has, from time to time, made some small grants to Mr. Jenkins; and the sums so bestowed appear to me to have been very judiciously used. In most countries it is found in general better to publish original tracts (if good ones are obtainable) than merely to issue translations. Those which Mr. Jenkins has published appear to be of a very simple and definite kind. One, which is very useful, gives an account of what the New Testament is; another speaks in a similar manner of the whole Bible. A small paper with the Ten Commandments of God, without mutilation, on one side, and texts which definitely state the Gospel on the other, is a thing most valuable in any Roman Catholic country. Such a tract sets forth a new doctrine to Romanists, both as to the law and the Gospel.

The order which I had received from the Religious Tract Society to obtain what I wanted from the Morlaix depot, was one on which I acted very freely. I could only again regret that I had been without any of these silent messengers of the Gospel while passing through the far more thickly populated Pays de Treguier. I hope that travellers who make the circuit of Brittany the other way may direct their especial attention to that country.

THE LORD'S DAY IN MORLAIX.

June 25.—This was a Lord's day of considerable interest. At eleven, we went to Mr. Jenkins' French service in the Chapelle Evangelique. As we were there early, the Sunday school was still going on, just as in Wales, except that the language was Breton. The chapel is quite Welsh in its form and arrangement, and so, too, was the whole service except the language. Both Mr. and Mrs. Jenkins seem to have thrown their whole souls into the mission work here. It is difficult in many respects; but most heartily do I believe that God has blessed it, and that He will continue to do so. In the evening I went to Mr. Jenkins' Breton service: of course I was not there as an intelligent auditor, but rather to see what the congregation was composed of, and how they listened. I was glad to find that,

from having read a few months before, by the aid of the dictionary of the Rev. R. Williams, much of the remains of the old Cornish, I could generally notice any Scripture quotations which Mr. Jenkins made, and also, towards the conclusion of the sermon, I caught a reference to the Apostles' Creed, showing that "'the forgiveness of sins' is a doctrine of the most common Christian profession.

The festival of St. John the Baptist was kept on this day. Some of the costumes were very strange; the white muslin dresses of tall boys, and other things in the processions, were painfully absurd. We could rejoice that the gospel is preached in Morlaix, even though there be but few who care to hear it.

We took tea and concluded the day with Mr. and Mrs. Jenkins. In various places in the neighbourhood they get some opportunities of Christian service. Some steps are taken for teaching portions of Scripture to the young. There is such a thing as abstaining from doing anything because of our being unable to work on a large scale; there is also such a thing as seeking to do *well* what little can be done, and acting under the eye of Christ our Lord, who puts his servants in such positions as he sees fit. Services have their value, not from their greatness, but from their being done to Him, and in accordance with his will.

I give an extract from a letter recently received from Mr. Jenkins:—"On the first Sabbath in January last [1866] we had an interesting meeting at Tremel, a country station in the midst of Roman Catholics. Its object was to hear the recitation of passages of the Gospel by twenty Breton children, all girls, except two or three little boys. Some of the children were very young, and had learned only two or three verses, while the elder ones had learned from thirty to forty verses. I helped them to understand the passages recited, by questions, answers, and explanations. At the close I addressed parents and children on the importance of reading and learning the Word of God. All these were children of Roman Catholic parents, and receive lessons daily from a pious female teacher, a member of our church. And this is a precious result obtained after years of labour, and despite much priestly opposition."

THE LAST HOURS OF THE REV. J. WILLIAMSON, OF SEWRY.

THE widow of our departed friend and brother, the Rev. J. Williamson, has kindly favoured us with some particulars of the last hours of his long and laborious life. To the last his heart was in the Lord's work, and not until physically incapable did he cease to exhort the heathen and to deliver to them the message of peace. During his ministry he was the witness of the vast extension of the British power in India, and the consequent opening of the entire country to the heralds of salvation. He frequently referred to the manner in which the Gospel is now received, as most favourably contrasting with the opposition and contempt it met in the early years of his missionary life. He has borne a noble part in the work of India's evangelization, and has sown seed that shall bear much fruit in years to come.

"Your kind letter to my late dear husband dated 12th December I duly received, and thank you for it. You have ere this received Mr. Wenger's informing you of his death. The Lord has released his poor suffering servant, and has blessed him beyond his expectations, for he had always a very humbling view of himself. 'I am a poor miserable sinner, and have done nothing,' he would often say. He never would allow me to say anything about his being so sorely tried in various ways. He always said, 'God is good; I might have been much worse, and can bear this.' A few days before his death he said, 'How long will God keep me in the *fire*. Have I not been long enough? I wish my body was in the grave, and my soul with Jesus.' He continued his work till the end of July, and after that he was too weak and in too much pain to go to the bazaar or to conduct

worship in the chapel; but when any one came to see him, either Christian or heathen, he was earnest and affectionate in his endeavours, even beyond his strength, to urge them to be sincere, and to set forth by a consistent walk, what was required of them in the Bible. He sent messages to backsliders, and told them that he cried for them, and prayed for them, and did not want to lose any of them. One day he said to me, after he had been speaking to several natives, 'What shall I say to you? What shall I say to my children? Follow me; let me lose none of you.' He told me to pray to God to give me to Christ, telling me I had perhaps not done that, because Christ says, 'All that the Father giveth me shall come to unto me.' He died on Saturday December 22nd. On Friday night, about 10 o'clock, he said he was a dying man. I asked him what he felt; he said 'A pain in my chest.' I gave him a little port wine, but when I offered it the second time he refused. After that he said, 'Don't distress me.' I said 'I hoped the Lord was comforting his soul.' He said, 'I hope so.' After this I could not understand what he said. My youngest son was with me, and Mrs. Johnson (his daughter) came before he died in the morning. It was very sad and heartrending to see the one who had been my protector, under God, for forty-two years, leave me at last, though in the midst of all our sorrow we rejoice that we have a comfortable assurance that we part to meet again. Our dear sons, Robert and James, came too late to see their father alive. How much we all owe God for such a husband, for such a father. Our native Christians and many heathens assembled at half-past 3 o'clock on Sunday afternoon, and as my husband's custom was, one of the preachers sang a hymn, read, and prayed, and I afterwards told them that I and my children, as well as all of them, were much indebted to the dear man they had come to honour. I begged them to treasure up all his good instruction in their hearts, and wherever he might have seemed severe, to forgive, as it was for their good. Mussulmans and Hindoos, as well as Christians, all, one after the other, stepped forward to take a last look at the once stately form. Our three sons took up the coffin, and assisted by Mr. Lewis the magistrate, Mr. Bignell, a police officer, a European sergeant, and an East Indian, carried it to the burying ground. Some of the native Christians and two Mussulmans changed shoulders now and then. Mr. Johnson and I walked next to the coffin."

With the beautiful words of the burial service of the Church of England, read by the judge of the station, Mr. Toogood, the body of the aged missionary was committed to the tomb, there to rest till the resurrection, in "sure and certain hope of a blessed immortality."

HOME PROCEEDINGS.

THE meetings have been unusually numerous during the past month, as the subjoined list will show.

Scotland.—Rev. J. Gregson, J. H. Millard, B.A., and Dr. Leechman.
Canterbury, &c.—Dr. Underhill, Rev. J. G. Gregson.
Wokingham, Newbury, Kingston, and Bromley.—Rev. C. B. Lewis.
Ramsgate, Deal, Margate, Broadstairs, &c.—Dr. Underhill, Rev. Geo. Kerry.
Boston, Lincoln, and Sutton.—Revs. G. Kerry, and W. K. Armstrong, B.A.
Ireland.—Rev. Thos. Martin.
Brighton and Lewes.—Rev. G. Kerry.
Loughton, Forest Hill, Tottenham, and Hammersmith.—Revs. D. J. East, and Fred. Trestrail.
Harlow and Bishop's Stortford.—Rev. Fred. Trestrail.
Hitchin.—Revs. C. B. Lewis, and Fred. Trestrail.
Waltham Abbey.—Rev. D. J. East.
Chatham.—Rev. C. B. Lewis.
Thame.—Dr. Underhill.

ANNUAL SERVICES.

THE following arrangements for the meetings in May have been completed, and we have no doubt that our friends generally will regard them with pleasure and satisfaction.

Introductory Prayer-meeting, Monday, May the 13th, at John Street Chapel, Rev. J. Webb to preside.

Annual Meeting of the Bible Translation Society in the evening, at Kingsgate Street Chapel, Dr. Steane to preside, and Revs. J. G. Gregson, late of Agra, W. Walters, of Newcastle, and H. Wilkinson of Leicester, have consented to speak on the occasion.

The Annual Members Meeting of the Baptist Missionary Society, on Tuesday morning, the 14th, at John Street Chapel, chair to be taken at half-past ten.

The Annual Sermons on behalf of the Society will be preached Wednesday morning, May 15th, at Bloomsbury Chapel, by the Rev. Newman Hall, L.L.B., and in the evening, at Walworth Road Chapel, by the Rev. Richd. Glover, of Glasgow. Services to commence respectively at 11 a.m. and 6·30 p.m.

The Annual Public Meeting will be held in Exeter Hall, on Thursday evening, May 16th, the chair to be taken at half-past six, by J. Candlish, Esq., M.P. for Sunderland, and the Revs. H. Dowson, President of the College, Bury, Lancashire, H. Stowell Brown, of Liverpool, Samuel Martin, of Westminster, and D. J. East, President of the College at Calabar, Jamaica, have kindly consented to advocate and support the claims of the Mission on the occasion.

The Young Men's Missionary Association intend holding their annual meeting on Friday evening, May 17th, at the Metropolitan Tabernacle, chair to be taken at half-past six o'clock.

Sermons on behalf of the Mission will be preached in the various chapels in London, on Lord's Day, May 19th, of which due notice will appear in the HERALD for that month. We shall be much obliged to pastors and deacons who have made arrangements for that day, to inform us of them as early as possible.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us. All contributions which our friends desire to appear in the Report must be in the hands of the Secretaries *on or before April 3rd*. The financial year terminates, as usual, March 31st, but these extra days are allowed for the convenience of those residing at a great distance from London.

CALCUTTA.

The Benevolent Institution in Calcutta, established by Drs. Carey and Marshman, and Mr. Ward, for the education of indigent Christian children in India, is in want of a master and mistress to conduct their education: they are some two hundred in number. The Secretaries will be happy to communicate with any suitable parties on the subject. It is requisite that they should be well acquainted with the modern system of education, as carried on in the schools of the British and Foreign School Society.

CONTRIBUTIONS

From January 19th, 1867, to February 18th, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*
T for *Translations*; *S* for *Schools*

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Abethell, R., Esq.	1	1	0
Anderson, W. W., Esq.	1	1	0
Baker, T., Esq.	1	10	0
Barlow, F., Esq.	1	1	0
Barlow, G., Esq.	1	1	0

	£	s.	d.
Beeby, Mrs., Kilburn	2	2	0
Burls, Miss	1	1	0
Butterworth, W. A., Esq.			
Surbiton	3	0	0
Do. for *China*	1	0	0
Do. for *W & O*	0	10	0

	£	s.	d.
Chandler, John, Esq., Sydenham	2	10	0
Deane and Co., Messrs.	1	1	0
Foster, R. S., Esq.	1	1	0
Gingell, J., Esq.	1	1	0
Gurney, J., Esq.	5	5	0

	£	s.	d.
Graham, T., Esq.	1	1	0
Hazledine, Mr.	1	1	0
Holmes, W., Esq. (2 yrs.)	2	2	0
James, W. M., Esq.	1	1	0
Johnson, G., Esq.	0	10	6
Jones, Chas., Esq.	2	2	0
Lushington, Rt. Hon. S.	3	3	0
Meredith, Mr. and Mrs. J. B.	5	0	0
Marshman, J. C., Esq.	2	2	0
Olney and Co., Messrs.	1	1	0
Orwin, Mr.	0	10	6
Overbury, S., Esq.	1	1	0
Pardon, S., Esq.	1	1	0
Peppercorn, Mr. W.	0	10	6
Potter, Mrs.	1	1	0
Price, Dr.	1	1	0
Rippon, Mrs.	5	0	0
Reynolds, Mr. J., Malvern Link	2	0	0
Rogers, Mr. W., Peckham	0	10	6
Smith, E., Esq.	1	1	0
Taylor, J., Esq.	2	2	0
Templeton, J., Esq.	1	1	0
Thompson, J., Esq.	1	1	0
Walkden, J., Esq.	1	1	0
Whitehorne, J., Esq.	1	1	0

Donations.

A Friend	50	0	0
A Friend at Kilburn	1	0	0
A Friend at Ledbury	1	0	0
A Friend	0	13	0
Do., for *W & O* and *N P*	0	12	0
Bible Translation Society for *T*	100	0	0
Gawthorne, Misses collected by, for *Port of Spain, Trinidad*	1	16	0
Gurney, Miss H. for *Mrs. Heinig's Sch., Benares*	1	0	0
Do. for *Mr. Heinig, for orphan child "Ruth"*	3	10	0
Hill, Miss M. A., Hull	20	0	0
Pearless, W., Esq., East Grimstead	1	1	0
Sat bene si sat cito	25	0	0
Taylor, Rev. E., and friends, Acton, for *W & O*	1	0	0
Tuckett, Frederick, Esq.	50	0	0

London and Middlesex.

Acton—			
Contributions	1	1	0
Alfred Place, Old Kent Road—			
Contribs., Sun.-school, for *N P*, by Y. M. M. A.	1	5	6
Battersea, York Road Sun.-school —Contribs. for *N P*, by Y. M. M. A.	1	14	6
Camberwell, Denmark Place—			
Collection for *W & O*	8	0	2
Contribs. on account	16	0	0
Do. Cottage Green—			
Contributions	4	9	8
Clapham Common—			
Contribs. Sun.-school, for *N P*, by Y. M. M. A.	0	6	9
Gray's Inn Road, Arthur Street—			
Contribs., Sun.-school, by Y. M. M. A.	1	15	0
Do. for *N P* by do.	0	6	0
Hackney, Mare Street—			
Collection for *W & O*	8	8	0
Hammersmith—			
Collection for *W & O*	5	0	0
Islington, Salters' Hall Chapel—			
Collection for *W & O*	8	19	3
Contribs. on account	13	16	3
Do. Sun.-school, for *N P, Delhi*	5	17	4
James Street, St. Luke's—			
Contribs. for *N P*, by Y. M. M. A.	1	0	0
Kingsgate Street—			
Contribs. for *Rev. J. Smith, N P, Delhi*	15	0	0
North London Sun.-schools—			
Contribs. by Y. M. M. A.	5	1	0
Peckham, Park Road—			
Collection for *W & O*	1	10	0
Contributions	9	0	0
Regent's Park—			
Contribs., Sun.-school	20	11	6
Regent's Street, Lambeth—			
Contribs., Sun.-school, for *N P*, by Y. M. M. A.	0	18	10
Romney Street—			
Contribs., Sun.-school	3	8	8
Upton Chapel—			
Contribs., Sun.-school, for *N P*, by Y. M. M. A.	4	15	10
Wandsworth, East Hill—			
Contribution	1	1	0
Walworth, South Street Sun.-school—			
Contribs., Bible-class	0	10	0
West Green, Tottenham—			
Contribs., Sun.-school, for *N P*, by Y. M. M. A.	1	14	9
Do., do., for *Rev. J. Davey's School, Nassau*	1	6	6
Vernon Square Chapel—			
Contribs., Sun.-school, by Y. M. M. A.	7	16	3
Ylewsley—			
Contribs., Sun.-school, for *N P*, by Y. M. M. A.	0	8	6

Bedfordshire.

Leighton Buzzd., Hockliffe Road—			
Collection for *W & O*	1	2	0
Contributions	7	7	8
Do. for *N P*	1	4	4
Shefford—			
Collection for *W & O*	0	12	0

Berkshire.

Farringdon—			
Contributions	9	13	6
Do. for *N P*	0	7	6

Buckinghamshire.

Gt. Brickhill—			
Contributions	29	0	0
High Wycombe—			
Contributions	31	11	6
Do. for *China*	1	0	0
Long Crendon—			
Collection for *W & O*	0	10	0
Contributions	7	10	0
Olney—			
Collection for *W & O*	2	3	0
Contributions	16	3	7
Do. for *N P*	4	11	6
Do. for *Chefoo*	2	17	5
Princes Risboro'—			
Collection	7	13	6
Wraysbury—			
Contributions	9	7	8

Cambridgeshire.

Cambridge—			
Contribution	50	0	0
Caxton—			
Collection for *W & O*	0	15	2
Contribs. for *N P*	0	9	0

North East Cambridgeshire.

Mildenhall—			
Contribs. for *N P*	0	7	0

Cheshire.

Chester—			
Contribs., Sun.-school	1	0	0
Do., do., for *N P*	2	4	5

Cornwall.

Grampound—			
Collection for *W & O*	0	16	0

Devonshire.

Bovey Tracey—			
Contribs. for *N P*	1	18	0
Buckland Monachorum—			
Contributions	5	4	4
Chudleigh—			
Collection for *W & O*	1	12	4
Cullompton—			
Contributions	13	5	8
Devonport, Morice Square and Pembroke Street—			
Collection for *W & O*	2	10	0
Gt. Torrington—			
Contribs. for *N P*	0	10	0
Hooe—			
Contributions	5	2	5
Ilfracombe—			
Collection for *W & O*	1	1	2
Millbrook—			
Contributions	3	3	6
Plymouth, George Street—			
Contributions	9	16	9
Do., Sun.-school, for *Rev. A. Saker*	1	17	6
Do., Lower Street	0	8	0
	46	9	8
Less expenses	4	4	6
	42	5	2

Dorsetshire.

Dorchester—			
Contributions	2	2	6

Durham.

Wolsingham—			
Contributions	5	0	0

Gloucestershire.

Fairford—			
Collection for *W & O*	1	0	0
Contributions	3	0	0
Thornbury—			
Collection for *W & O*	0	14	0
Contributions for *N P*	0	4	4

	£	s.	d.
Winchcombe—			
Contribs., Sun.-school	0	2	9
Do. for *N P*	1	5	8

Hampshire.

Crookham—			
Collection for *W & O*	1	0	0
Contributions	1	11	11
Do. for *N P*	0	16	0
Parley—			
Contributions for *N P*	0	15	0
Romsey—			
Collection for *W & O*	0	16	0
Contributions	7	16	3
Sway—			
Collection	0	16	0

Herefordshire.

Ewias Harold—			
Contributions	3	1	0
Fownhope—			
Collections	2	12	6
Do. for *W & O*	0	7	8
Contributions, for *N P*	3	11	3
Hereford—			
Contributions	14	16	7
Do. for *N P*	1	12	8
Kington—			
Collection for *W & O*	1	0	0
Contributions	7	1	4
Ledbury—			
Collection for *W & O*	0	5	0
Contributions	1	3	1
Do. for *N P*	1	3	11
Lyonshall—			
Collection	1	0	0
Stansbach—			
Collection for *W & O*	0	10	0
Contributions	2	8	0
Do. for *N P*	0	10	6
Do. for *Intally School*	1	2	8

Hertfordshire.

Rickmansworth—			
Collection for *W & O*	1	1	0
Contributions for *N P*	2	3	2

Huntingdonshire.

Winwick—			
Collection for *W & O*	0	10	0
Contributions for *N P*	0	3	0

Kent.

Ashford, St. John's Lane—			
Collection for *W & O*	0	10	0
Contributions	4	7	0
Do. for *N P*	1	2	7
Do. New Corn Exchange Collection, less expenses	2	5	9
Boro Green—			
Contribs. for *Africa*	5	10	1
Coxheath Loose—			
Contribs., Sun.-school,	0	10	0
Edenbridge—			
Contributions for *N P*	0	5	6
Forest Hill—			
Contribs. on account	39	8	0
Smarden—			
Contributions	3	9	0
Tenterden, Zion Chapel—			
Collection for *W & O*	1	0	0
Contributions	4	0	6
Do., for *N P*	1	17	9

Lancashire.

Birkenhead, Grange Lane—			
Collection for *W & O*	5	0	
Contribs., Balance	21	0	11
Do. for *N P Delhi*	12	10	0
Do. for *Rev. Q. W. Thompson, Africa*	5	0	0
Cloughfold—			
Collection for *W & O*	1	1	0
Heywood—			
Contributions	2	7	5
Liverpool, Myrtle Street—			
Contribs. Voluntary Contribution Fund	1	5	0
Do. do. for *Africa*	2	0	0
Do. Juv. Soc. for *Mr. Kerr's School, Bahamas*	7	10	0
Do. do. for *Mrs. Hutchin's School, late Mr. Clark's Savanna la Mar, Jamaica*	5	0	0
Do. do. for *School, late Mr. Allen's, Makawitte, Ceylon*	5	0	0
Do. do. for *Mr. Smith's N P Delhi*	12	10	0
Manchester—			
Contribs. on account	100	0	0
Waterbarn—			
Collection for *W & O*	1	0	0
Contribs. for *N P*	2	13	6

Leicestershire.

Leicester, Charles Street—			
Contribs. for *N P*	4	6	3
Do., Victoria Road—			
Collection for *W & O*	5	0	0
Contribs., balance	6	0	7
Do. for *N P, Delhi*	25	0	0
Oadby—			
Collection for *W & O*	0	5	0
Contributions	1	1	0
Do., Sun.-school, for *Rev. Q. W. Thomson, West Africa*	1	8	2

Norfolk.

Gt. Elingham—			
Collection for *W & O*	0	7	6
Melton—			
Collection for *W & O*	0	10	0
Thetford—			
Contribs., Sun.-school, for *N P*	0	12	6

Correction.

For the following incorrect acknowledgement in last month's "Herald," viz.,

Norfolk.

Norfolk Contributions on account, by J. J. Colman, Esq., Treasurer	155	12	4
Do., Norwich, St. Mary's—			
Collection for *W & O*	15	15	6
Do., St. Clement's—			
Collection for *W & O*	1	6	0

read

Norfolk.

Norfolk Contributions on account, by J. J. Colman, Esq., Treasurer	155	13	4
Do., Norwich, St. Mary's—			
Collection for *W & O*	15	15	6
Do., do, St. Clement's—			
Collection for *W & O*	2	0	0
Yarmouth, St. Nicholas Plain—			
Collection for *W & O*	1	6	0

Northamptonshire.

Bythorne—			
Collection for *W & O*	0	10	3
Contribs. for *N P*	0	12	6
Culworth—			
Collection for *W & O*	0	4	0
Contributions	2	3	0
Helmdon—			
Collection for *W & O*	0	4	0
Contributions	2	0	0
Kettering—			
Contribs. for *N P*	3	14	10
Ringstead—			
Collection for *W & O*	1	0	0
Stanwick—			
Collection	2	5	6
Contribs. for *N P*	0	17	0

Northumberland.

Newcastle, Bewick Street—			
Contributions	7	6	0
Do. for *N P*	6	2	6
	13	8	6
Less district expenses	0	1	4
	13	7	2

Nottinghamshire.

Sutton-on-Trent—			
Collection for *W & O*	0	10	0

Oxfordshire.

Banbury—			
Contribs. for *N P*	0	17	4

Rutlandshire.

Belton—			
Contribs. for *N P*	1	12	0

Shropshire.

Bridgnorth—			
Contribs. for *N P*	0	11	8
Shrewsbury, Wyle Cop—			
Collection for *W & O*	0	3	0
Wem—			
Collection for *W & O*	0	5	0

Somersetshire.

Boroughbridge—			
Collection for *W & O*	0	13	2
Bridgwater—			
Collection for *W & O*	4	4	6
Contribs. for *N P*	2	18	10
Chard—			
Donation	50	0	0
Contribs. for *N P*	1	1	3
Hatch—			
Contributions	2	0	0
Highbridge—			
Collection for *W & O*	1	0	0
Contributions	3	13	6
Do. for *Mrs. Pigott's School, Colombo*	1	0	0
North Curry—			
Contributions	0	19	11
Do. for *N P*	0	12	1
Do. Fivehead	0	8	0
Shepton Mallett—			
Contribs. for *N P*	0	17	8

	£	s.	d.
Taunton—			
Collection for *W & O*...	1	10	0
Contributions.....	1	11	7
Wellington—			
Collection for *W & O*...	2	6	5
Contribs. for *N P*	3	0	0
	77	16	11
Less expenses	0	7	5
	77	9	6

STAFFORDSHIRE.

Hanley—			
Contribs. (less expenses).....	17	8	3
Do., Sun.-sch. Juv. Auxiliary—			
Contributions	5	0	0
Stafford—			
Contributions	1	1	4
Do. for *N P*.....	0	14	6

SUFFOLK.

Hadleigh—			
Collection for *W & O*...	0	5	0

SURREY.

Haslemere—			
Contribs. for *W & O*	1	0	0
Upper Norwood—			
Contributions.....	9	9	0

SUSSEX.

Brighton, Queen's Square—			
Contribs. on account...	20	0	0
Hastings, Wellington Square—			
Collection for *W & O*...	4	8	7
Contributions	28	2	10
Do. for *China*	1	1	0
Rye—			
Contributions	1	8	9

WARWICKSHIRE.

Alcester—			
Collection for *W & O*...	1	0	0
Coventry, St. Michael's Chapel—			
Collection for *W & O*...	1	15	0
Henley in Arden—			
Contributions.....	4	6	4

WILTSHIRE.

Corton—			
Contributions	2	15	2
Damerham and Rockbourne—			
Collection for *W & O*...	0	5	0
Contributions	2	0	0

WORCESTERSHIRE.

Atch Lench and Dunnington—			
Collection for *W & O*...	0	12	0
Contributions	11	8	6
Do., Pitchill	0	6	6
Bewdley—			
Contributions for *N P*	1	11	5
Bromsgrove—			
Contributions	28	3	5
Pershore—			
Collection for *W & O*..	2	0	0
Contributions for *N P*	2	5	3
Shipston-on-Stour—			
Collection for *W & O*...	1	0	0
Contributions	4	13	2

YORKSHIRE.

Hull—			
Contributions	15	0	0
Ditto for *W & O*.....	2	0	0
Masham—			
Collection for *W & O*	1	0	0
Sheffield, Portmahon Chapel—			
Contributions	25	14	10
Skipton—			
Contributions	9	16	4
Ditto for *N P*	2	3	8

NORTH WALES.

CARNARVONSHIRE.

Capel-y-Beirdd—			
Contributions	2	3	8

FLINTSHIRE.

Rhyl—			
Contribs. on account...	12	0	0

SOUTH WALES.

BRECNOCKSHIRE.

Brynmaur, Calvary—			
Contribs. Sun.-school, for *N P*.....	1	10	6
Crickhowell—			
Contributions	1	0	0
Pisgah—			
Contributions	3	0	2

CARMARTHENSHIRE.

Login—			
Contributions	4	8	0
Pembrey, Tabernacle—			
Contributions	6	12	0

GLAMORGANSHIRE.

Bridgend, Hope Chapel—			
Collection for *W & O*	1	0	0
Contributions	17	17	7
Do. for *N P*.....	0	7	2
Cardiff, Bethany—			
Contributions	0	15	0
Maesteg—			
Contribs. for *N P*	0	17	0
Pentyrch—			
Contribs. for *N P*	0	0	10
St. Mellons—			
Contributions	8	14	0
Swansea, Mount Zion—			
Contributions	1	7	10
Ditto, York Place—			
Contributions	18	9	5

MONMOUTHSHIRE.

Argoed—			
Contributions	10	8	6
Newbridge, Beulah—			
Contributions	7	15	1
Ponthir—			
Collection for *W & O*...	1	3	0
Contributions for *N P*	2	2	0

PEMBROKESHIRE.

Blaencoain—			
Contributions	2	6	4
Do. for *N P*.....	1	9	6
Blaenllyn—			
Contributions	9	0	0
Do. for *N P, India*...	4	14	11
Carmel Clarbeston—			
Contributions	4	3	0
Fynnon—			
Contributions, 1865 ...	10	10	0
Do., 1866	10	4	6
Do. for *N P*.....	1	6	6
Gelly—			
Contributions	1	11	4
Do. for *N P*.....	1	1	9
Glanrhyd—			
Contributions	3	17	0
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Contributions	3	13	10

RADNORSHIRE.

Presteign—			
Collection for *W & O*	0	15	0
Contributions	7	11	11
Do. for *N P*.....	0	14	1
Do. for *Mrs. Kerry's School, Intally*.....	1	2	6
Newbridge—			
Contributions	4	2	8

SCOTLAND.

Aberdeen, John Street—			
Collection for *W & O*...	1	5	0
Contribs., Sun.-school	0	16	0
Do. for *N P*.....	1	15	6
Anstruther—			
Contributions	18	14	3
Do. for *N P*.....	2	6	3
Cupar—			
Contributions	9	15	9
Dundee—			
Contributions	50	13	0
Collection, Panmure St.	5	7	0
Do. Public Meeting .	2	0	9
Do. Scotch Independent Meeting	4	0	0
Do. Lochee	1	15	0
Do. Constitution Road for *T*	5	0	0
Do. do. for *N P*	5	0	0
Dunfermline—			
Contributions	11	15	0
Edinburgh, Charlotte Chapel, Rose Street—			
Contributions	9	5	6
Do. for *Jamaica*.....	0	10	0
Do. for *Santhal Mission*	0	11	0
Do. for *Burmah*	1	0	0
Do. for *China*	0	7	6
Edinburgh, Dublin Street—			
Contributions	72	15	0
Do. Ladies' Association for *N P, Agra and Delhi*.....	14	10	0
Glasgow, Blackfriars Street—			
Collection for *W & O*...	3	13	0
Kirkcaldy—			
Contributions	1	18	0
Do., Whyte's Causeway	7	12	0
St. Andrews—			
Contributions	12	5	2
Do. for *N P*.....	2	10	10
Stirling—			
Contributions	13	1	6

IRELAND.

Ireland—			
Contribs. on account, by Rev. T. Martin...	30	0	0
Antrim—			
Contributions	0	12	0
Carrickfergus—			
Contributions for *N P*	1	7	1
Tobermore—			
Contributions	9	11	10

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ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

Miss Buris, UpperClapton, for a Parcel of Magazines.

Ladies' Missionary Working Society, Union Chapel, Lynn, Norfolk, by Mrs. Whall, for a Box of Clothing for *Mrs. Sale, Calcutta.*

Mr. B. Alsopp, for a Parcel of Books for *Rev. J. E. Henderson, Jamaica.*

Young Ladies' Senior Class, Cotton Street, Poplar, by Miss S. J. Pedder, for a Case of Clothing for *Mrs. Sater, West Africa.*

Young Friends at Norwood, by Mrs. Tipple, for a Box of Clothing for *Rev. W. Teall, Morant Bay, Jamaica.*

FOREIGN LETTERS RECEIVED.

Africa—Cameroons, Smith, R., Dec. 28, Jan. 28; Saker, A., Dec. 28, Jan. 29; Thomson, Q. W., Dec. 28, 29; Pinnock, F., Dec. 24, Jan. 14; Fuller, J. J., Dec. 27, Jan. 29.

Asia—China, Yentai, Kingdon, E. F., Dec. 15.

India—Benares, Edwards, E., Jan. 26.

Barasat, Kobiraj Ram Krishna, Jan 21.

Calcutta, Wenger, J., Jan. 23, 28, Feb. 2, 8; Shah Goolzah, Jan. 26; Robinson, R., Jan. 22; Phillips, T., Jan. 21.

Chittagong, M'Kenna, A., Jan. 24.

Dacca, Allen, Isaac, Jan. 18.

Delhi, Parsons, J., Jan. 22; Smith, J., Jan. 26.

Gya, Greiff, J. E., Jan. 15.

Jessore, Hobbs, W. A., Jan. 15, Feb. 7.

Khoolnea, Dutt, G. C., Feb. 4.

Rhotuck, Williams, J., Jan. 2.

Serampore, Anderson, J. H., Jan. 5; Trafford, J., Feb. 6.

Sewry, Johnson, Mrs., Feb. 7; Reed, T. F., Feb. 1; Williamson, Mrs., Jan. 19.

Colombo., Pigott. H. R., Jan. 29.

Kandy, Waldock, F. D., Feb. 9, Jan. 29.

Europe—France, Morlaix, Jenkins, J., Feb. 28, Mar. 1.

Guingamp, Bouhon, V.E., Feb. 20.

West Indies—Bahamas, Nassau, Davey, J., Feb. 9.

Long Cay, Green, Geo., Jan. 21.

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Jamaica—Bethtephil, Henderson, G. R., Feb. 17.

Kingston, Smith, Kelly, Feb. 8.

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Morant Bay, Teall, W.,

Salter's Hill, Dendy, W., Jan. 15.

Shortwood, Reid, G., Jan., 25.

Spanish Town, Phillippo, J. M., Feb. 8.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, London; in Edinburgh, by the Rev. Jonathan Watson, and John MacAndrew, Esq; in Glasgow, by John Jackson, Esq.; in Calcutta, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

MAY, 1867.

RITUALISM.

BY THE REV. C. ROOM.*

We employ this word in the popular sense in which it is taken to describe the semi-Romanism so prevalent in the English Establishment. While lamenting the anti-Protestant principles and observances which find expression in the teaching and practice of an increasing body of its clergy, and the favour they meet with from growing members of the laity, we doubt the propriety, as Nonconformists, of grounding our remonstrance upon its constitution and formularies. Admitting that, as it claims to be national, we may, in common with others, demand conformity in its teaching and practice to its creed and rubrics, it were hardly wise to apply a rule which many of its own body consider of uncertain import, and which might in part be found to support the evils complained of. The only sure course in this, as in all like cases, is to found our protest on the written Word, asking, "What saith the Scripture." In referring the questions before us to this authority, we are mainly concerned in its deliverance on the two points of MINISTRY and WORSHIP.

I. MINISTRY appears from Scripture to have accommodated itself to the requirements of the successive dispensations of religion. In the ages that preceded Christianity it took the form of priesthood. Its object in those times was mainly sacrifice. We find Abel offering "of the firstlings of his flock." Noah offering "burnt offerings of every clean beast and of every fowl." Through the patriarchal period in the father of a family, or the head of a social gathering, we behold the sacrificing priest. As instances of this, we see Abraham as a father, and a Hebrew Sheik, building "an altar unto the Lord at Mamre, in Hebron;" Jacob offering "sacrifice upon the mount," after his interview with Laban, and, again, "building an altar at Bethel." Passing over these casual glimpses of priestly ministry before, and down to

* Read before the Baptist Board at the Annual Meeting, March 19th, and inserted at their request.

the times of Noah, and amongst the patriarch nomads, we note its steady aspect as it looms full-orbed in a particular tribe, and in a special family, ordained for regular service, with prescribed offerings, in a fixed place. In the tabernacle, and afterwards in the temple, we have the sons of Aaron with assistant Levites, offering daily and annual victims. Such ministration, it must be obvious, is initial, and marks an immaturity in religious provision and service. The true propitiation and priest had not yet appeared—the worshippers had hence to approach God through typical sacrifice, and a priesthood taken from amongst themselves. At length the ages culminated in "the fulness of the times," and former sacrifice and priesthood in the "one offering" by which "sin" was for ever "put away," and in the one priesthood by which all priesthood was abolished. In this one offering and priesthood of the Messiah all barriers between the believer and God are removed. The victim-priest having entered "the holiest of all," with His own blood, and ever living to "make intercession," "the way into the holiest of all is opened." Through the "rent veil," with no blood, no priestly mediation, but relying on the blood carried into "the holiest of all," and the mediation there of the Great High Priest, the worshipper in his own person "draws nigh unto God." With completed propitiation and abolished priesthood, ministry hence takes the form, not of the priest, but of the *herald* and the *teacher*. The introducer of the new dispensation was not a priest, but a proclaimer,—a *voice*,—"the voice of one crying in the wilderness." Such were "the seventy," and such in part "the twelve." Upon the publication of the glad tidings, the explanation of their facts, with their outcome of truths and lessons, caused the herald to merge in the *teacher*. The announcement of accomplished reconciliation passed naturally into a ministry for the unfolding and enforcement of its dogmas—"the ministry of reconciliation." The office and name of priest accordingly disappears from New Testament ministry. Prosecuting a work grounded upon finished propitiation, the ministers of Christ are *teachers* and *preachers* alone. Upon this showing, what becomes of the claims of the ritualistic clergy? Their priestly title is never given to New Testament ministers, not to Apostles themselves, whose successors they would fain be considered. The latter style themselves testifiers, preachers, teachers; never priests. Nor are their priestly assumptions supported by the *practice* of these functionaries. We find the latter under different phases of ministry, reasoning, disputing, teaching, warning, exhorting, but never sacrificing. Upon the "one sacrifice for sins" they continually dwell in their teaching, under all its forms of dignity, efficacy, and suitability; but in no case approach God with an offering. Nothing can be more emphatic than their testimony to the ending of all offering, in the one offering of the Son of God. In the face of this teaching ministry ritualists have no resource but in their descent from the Apostles, with their participation in the assumed supernatural power conferred by Christ on the latter. Taking their stand upon this line of succession, which is thought to endow them with a binding and loosing authority, it is easy to perceive how it would ramify into lateral priestly pretensions. With the power of remitting and retaining sins, Christian rites would acquire an importance which would elevate them to mysteries, which would raise them from ordinance to grace, from emblem to

oblation. A sufficient reply to these assumptions is found in their want of harmony with the recorded spirit and actings of New Testament ministry.

To begin with *absolution*, with its complement—*confession*. Not to remark that the remitting and retaining power of the Apostles is paralleled in the binding and loosing power of the church, and that the long transmitting chain from the Apostles were destroyed by the loss of a single link, we proceed to our test of *ministry*. In the contact of the Apostles with Christian converts under varying phases of inquiry and penitence, we meet with no case of absolution. To the earnest Cornelius, Peter "declares words whereby" he and his "house may be saved;" to the inquiring eunuch, Philip "preaches Jesus;" to the anxious jailor, Paul prescribes faith in the "Lord Jesus Christ:" but in instances so adapted to elicit priestly prerogative, all that is said relates to the source of remission—not a word about their own absolving power. The *preachings* and *writings* of the Apostles are of a piece with their actings. Throughout the whole their aim is to exhibit the doctrine of remission as a subject for intelligent apprehension, and reception through faith—never as a platform for their own authoritative bestowment of the blessing. They teach "redemption through" Christ's "blood, the forgiveness of sins;" that "all who believe in Him are justified from all things;" that God is "the justifier of him that believeth in Jesus;" they tell their hearers that "by this man is preached to them the forgiveness of sins." Having done this, they leave the rest to inward assurance, acting on these truths, with no hint of any added absolution save that of the witness-bearing Spirit of God. Instead of saying, in any instance, like the Master, "Thy sins are forgiven thee," they only tell their hearers how this blessing may be attained. *Confession*, it needs scarce be remarked, falls with absolution, for which it is claimed as preparative. If more be demanded here, it is enough to say that confession, in Scripture, is supposed to be made to God; that it is never demanded by ministers as such; that the Ephesian converts who "confessed, and showed their deeds," and "burned the books before all men," made an *open* confession—not a *private* one to Paul; and once more, that the injunction "Confess your faults one to another" refers to the duty of Christians towards each other, not towards the ministers of religion.

With the root-power of absolution the priestly virtue of these successors of the Apostles vanishes. They confer no supernatural gift in the one Christian ordinance, they make no offering in the other. As much, however, has been said of the efficacy of sacraments, as administered by their hands, and the eucharist has been advanced to the rank of sacrifice, let us resort to our test of ministry. To begin with *baptism*. To this rite the Ritualists attach a mysterious efficacy as administered by the successors of the Apostles. In the offices of their Church they consider (justly as we think) that "regeneration is imparted in connection with baptism." Finding in these offices a prayer that the infant "coming to holy baptism may receive remission of his sins by spiritual regeneration"—a subsequent thanksgiving that "it hath pleased God to regenerate the infant with His Holy Spirit"—a further assurance in the catechism that therein it was "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," and a declaration in the confirmation service that God "hath vouchsafed to regenerate" such "by water and the Holy Ghost, and hath given unto

them the forgiveness of all their sins," it is not surprising that they think baptism of transcendent importance, when administered by authorized hands. Unfortunately for these pretensions, the whole stress of New Testament ministry is upon the *recipient* of baptism. So far from the ceremony itself conferring grace, the possession of grace, according to this witness, is the qualification for the ceremony; the baptized, instead of "receiving remission of sins" in this ordinance "by spiritual regeneration," come regenerate, penitent, pardoned, to the water, and, wanting this condition of character, either receive not the rite, or, receiving it, like Simon Magus, obtain no benefit from it. In support of this view we have Peter requiring repentance before baptism at the Pentecost; Philip baptizing the believing Samaritans, and the believing eunuch; Ananias baptizing the converted Saul of Tarsus; Peter commanding Cornelius and his companions to be baptized after the Holy Ghost had "fallen upon them;" Lydia being baptized after "the Lord had opened her heart to attend to the things which were spoken of Paul;" the jailor at Philippi, after he had been directed by Paul to faith in the "Lord Jesus Christ." Such is the support our position receives from New Testament ministry, grounded upon the Lord's command to "disciple all nations, baptizing them." To reply that these prerequisites were required by the Apostles of adult candidates will not avail those whose formularies confer regeneration, not on infants only, but equally on persons of riper years; not to say that all who are truly regenerated are "born again of the Word of God," without which the Spirit does not work, which cannot be affirmed of infants. So much for the *inherent* virtue of this rite Whether any superadded efficacy result from special authority in the administrator, let the conduct of the Apostles determine. Did they parade their ministration of the rite? did they express or imply its superior worth as received from their hands? So far from this, one of these Apostles seems to delegate the duty to others, "commanding" Cornelius and his company "to be baptized;" another congratulates himself that whilst at Corinth he only baptized Crispus and Gaius," and "the household of Stephanas;" and sounds the death-knell of priestly pretensions in this matter by declaring that "Christ sent him not to baptize, but to preach the Gospel." To proceed to the *Lord's Supper*. Here the priestly pretensions of the Ritualist culminate. Here, under his manipulation, by the wonder-working power which has descended to him from the Apostles, a marvellous transformation takes place. The bread and wine, while appearing the same to the senses, immediately after the words of consecration, are changed into the body and blood of Christ; and he elevates before the communicants, and presents before God, not simple elements, but the sacrifice of the Son of God. Without dwelling upon the commemorative character of the institution, as taught by the Saviour, and repeated by Paul to the Corinthians, and the symbolic nature of the bread and wine, it is surprising, in recurring to our test of ministry, what countenance the practice of the Apostles, of whom they vaunt, can give to these proceedings—did we say the *practice* of the Apostles, we may recall the word, since we have no record of their actings in this matter. Singular to say, while such wondrous efficacy descends from them to these priestly pretenders, that, at their word, our senses are not to be believed in the transmutation that follows, Scripture is yet silent upon their doings in this

department. In vain do we search the treatise which records their acts, and the Epistles which embody much of their procedure; not an instance of their administration of the rite, by way of narrative or implication, rewards our attention—not a hint how these transmitters of sacramental efficacy acted, what words they uttered, in what vestments they were clad, what postures they assumed, what were their surroundings. All is as silent as if there were nothing supernatural in the affair, no change of elements, no conversion of symbol into sacrifice, as if their ministrations were of no special importance; but as they left others to baptize, they left, at least in part, this institution to other administrators, with no consciousness that it would suffer loss by such transference to other hands. In contrast with this indifference to the administrators of this rite, inferrible from the silence of Scripture, let us imagine a scene in harmony with ritualistic practice; let us fancy Paul at "Troas," clothed in priestly attire, attended by robed acolytes, seizing the bread "the disciples" in their simple way were breaking, and the cup they were about to share, striding over the floor in priestly guise, and, amidst kneeling and crossing, tinkling of bells, lighted tapers, and music, as if suddenly translated to the temple, elevating these simple memorials as an offering of the Saviour's sacrifice to God. If the conception were monstrous, with what indignation may we suppose the same Apostle, who so strongly reproved the ritualism of his own times, would view the disguised Judaism of modern Churchmen, and eyeing their sacrificing ministry, with its sensuous ceremonial, exclaim, as to his Galatians,—"O foolish Anglicans, who hath bewitched you, that ye should not obey the truth? How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" So little support for priestly name and actings is afforded by this recurrence to New Testament ministry—so fatal to absolving power and sacramental efficacy is this reference to the sayings and doings of those Apostles, from whom these Ritualists claim to derive all this virtue by legitimate descent.

II. WORSHIP.—Turning from the ministerial to the *devotional*, we submit Ritualism to our second test of *worship*.

By worship we intend the outward development of religion in the several forms and accompaniments in which it finds expression. In recurring here to the New Testament we must be guided mainly by its general principles. These are summed up in the Saviour's words to the woman of Samaria, who, in reply to her declaration, "Our fathers worshipped God in this mountain, and ye say that Jerusalem is the place where men ought to worship," made the ever-memorable deliverance—"Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

In this utterance we have the two great principles of *simplicity* and *spirituality* in worship. In these few words, by severing worship from all idea of place—making *spirit*, not locality, the essence of that worship which, under Christianity, God,

as a spiritual Being, requires, our Lord lays the axe to the root of all formalism. Along with geographical limits—temple, altar, offering, ceremonial, pass away. As if still more to forbid all idea of the outward and ceremonial in worship, our Lord subsequently foretels the destruction of Jerusalem and the temple, with that dispersion of the people which would thenceforth for ever preclude the ritualistic in worship. In the face of such averment, and under an economy so intensely spiritual, we should naturally look for distinct legislation to authorize the gorgeous ceremonial of modern Anglicans. If Christianity intended to blend the carnal with the spiritual, in the way in which it now confronts us, we should surely have had precise instruction in this matter. Under the Mosaic system the form of the tabernacle, its covering, its cords, its pins, the altar, the vestments of the priests—everything, down to the minutest appointment in worship, was prescribed. Much more should we look for legislation in concomitants of worship which oppose and affront, rather than harmonize with, the genius of the Christian system. But no; we have no book of Leviticus amongst our Gospels and Epistles; we have no instruction on altar-cloths and lights; no prescription of priestly attire—alb, amice, chasuble, stole, or cope; no hint of celebrant, or elevation of the elements in the eucharist; no direction about bowings, crossings, genuflections, censings, processions, banners, ornaments; and as to saints and other holydays we have no note, but of warning—"Ye observe days, and months, and years; I am afraid of you." In a word, with the exception of baptism and the Lord's supper, we have no intimation in all the New Testament of any outward rite or observance. Amidst this absence of legislation we have nothing in the practice of the inspired guides of the Church to authorize the pompous ritual which is becoming rampant amongst us. While much is recorded of their preaching, of their reasoning with the Jew out of his own Scriptures, with the heathen on the principles of natural religion; of their encounter with philosophers, their disputations in their schools; while much is said about their labours, self-denials, travels, persecutions, successes, disappointments; they appear to have lost sight of all surroundings of their ministry, to have been so absorbed in the "power and assurance" with which their "word" was attended, as to have forgotten how they were robed, whether in white or black; to have left, in one word, all matters of millinery, and manipulation, to successors, who, claiming their name, without inheriting their "spirit and power," need such appliances to give shape and substance to their otherwise impalpable and windy pretensions. Nor, inasmuch as the presence or absence of ritual strongly marks the character of a dispensation, is their silence other than of grave import. Had Christian worship needed a ceremonial akin to Jewish, its omission in the record of their acts would have been not an inadvertence, but a fault—a fault so serious as to have disqualified them for infallible guidance of the church. No; in the account they have left of their ministry, whatever in regard to the concomitants of worship is not *de*scribed is *pros*cribed, not simply left out as unimportant. Unimportant indeed it could not be, since these things, as paraded by modern Ritualists, are not the circumstantial adjuncts inseparable from all religion designed for embodied beings, but a dominant element in an economy which professes, in contrast with all preceding economies, to be eminently spiritual. If, to the signi-

ficant silence of the Apostles about the externals of worship, we add Paul's denunciation of the ritualism of his times, considered not as a precedent applicable only to like Jewish outgrowths, but as containing a principle relevant to all ritualism, we have a condemnation of modern Church-doings which leaves nothing to be desired; for, surely, he who declared the crowning rite of a venerable dispensation to be a nihility, and "a new creature," "faith working by love," and "the keeping of the commandments of God," as alone important, by implication pours withering scorn upon observances which, with no like pretence of paternity, are an impertinent excrescence on the Christian system. With such light from New Testament principle and practice on Christian worship, we may do well to glance at the doings of our Ritualists. As a specimen of like procedure in the metropolis and elsewhere we may cite the following report:

"ST. ALBAN'S, HOLBORN.

"Any one who doubts the vitality of religion in the Church of England, and of the attraction which her services and offices afford her children, when set forth in a true Catholic manner, should have attended the Holy Week and Easter services at this magnificent church. On Maunday Thursday the altar was vested in white, and the Holy Eucharist was solemnly celebrated at 7 p.m., when many of the members of a confraternity attached to the church communicated. After the morning service the altar was entirely stripped of all its vestings and ornaments, except the candlesticks, and so remained until Easter-eve. On Good Friday there was a Meditation at 6 a.m., which was well attended; the church was full at 10.30 a.m., when matins and ante-communion office were said, the sermon was followed by the chanting, the Reproaches, and the hymn *Pange Lingua*. At 2 p.m. there was scarcely a vacant seat; the Litany was sung, and then the Rev. A. H. Mackonochie ascended the pulpit and preached the Three Hours' Agony. The order of this was as follows: (1) One of the Words of our Lord on the cross was chanted by the choir; (2) A short sermon on the Word; (3) A pause, all kneeling in meditation, the organ playing softly; (4) A hymn. This order was observed for each of the words; the service lasted three hours and a half, very few of the congregation leaving before its conclusion. At 3 p.m., the hour of our Lord's death, the bell was tolled for five minutes, while all knelt in profound silence. Evensong, well attended, took place at 7 p.m., the sermon was followed by the chanting of the *Stabat Mater* and the *Miserere*. A Meditation on the "Taking down from the Cross" closed the day. Throughout the day the bell was tolled solemnly, and nearly all the congregation were in mourning. A very great contrast to this was the first Easter service at 9 p.m., on Easter-eve. The tympanum of the great door in Baldwin's Gardens was decorated outside with a large Easter legend in red letters on a white ground, surrounded by a wreathing and festoons of evergreen; the font had plants arranged around its base, the chancel screen had a row of evergreen plants, alternated with arum lilies, in pots, in front of it; the east wall of the sanctuary was adorned with hangings of scarlet and white, festooned with evergreens and flowers. In front of these were four stands (two on either side) loaded with choice plants; between these were bunches of candles: the gradines of the

altar were loaded with bouquets of hothouse plants, and bore several branches of wax lights; the panel that surrounds the altar-cross was filled in with gold tissue. Evensong was preceded by a procession chanting the *O filii et filiæ*. Three banners were carried, the last one being a very large and splendid one of the Resurrection. After the Second Lesson, about eight and twenty grown-up children received the sacrament of Baptism. The banners were placed on either side of the arch during the service, and added much to the bright, festal appearance of the chancel. On Easter-day the Holy Eucharist was celebrated at 7, 8, and 9 a.m., when most of the regular communicants received the Holy Communion. At 10.30 matins were sung, and at 11.15 the grand Easter celebration took place, the church being crowded. On entering in procession and bearing their banners, the choir chanted the hymn *Ad Cœnam Agni*. On reaching the altar, the introit was sung, and the service proceeded, the *Missa de Angelis* being the music used; at the offertory the *Victimæ Paschali* was sung, large numbers, chiefly strangers, communicated at this service. The Litany and Children's Service took place, as usual, in the afternoon, and in the evening every place was filled long before service commenced; chairs and forms were placed in every available space, and were speedily filled. Evensong was chanted, as usual, to plain chants, in which the people joined heartily; the old Easter hymn, to its popular tune, was sung most lustily before the sermon—a very telling one—by the Rev. A. H. Mackonochie, after which *O filii et filiæ* was sung; the procession then formed, in the course of which some hymns were sung. The whole service concluded with a repetition of the old Easter hymn—'Jesus Christ is risen today, Alleluia!' *A priest who was present, lately returned from the city of Rome, remarked that, as a majestic and impressive service, it was not to be surpassed by any he had seen abroad.*"

After what we have learnt of the simplicity and spirituality of New Testament worship, and the prominence it gives to teaching and intelligent devotion, what shall we say to these sights and shows, these appeals to the senses rather than to the understanding and conscience? Is it enough to say in their support that they are more adapted to arrest the attention than verbal teaching, and only require to be interpreted to become gospel, epistle, and sermon to the people? What then; are we mistaken in the progressive character of religion — in its advancement from a lower to a higher standard— from a material to a spiritual form; is the Church to retrograde from its majority to its nonage, from its manhood of intelligence and insight to its childhood of symbol, picture, and type; are we, for example, to learn the two natures of the Saviour, not from the lips of the preacher, but from the candles on either side of the communion-table; are we to become acquainted with the crucifixion and the atonement, not from Scripture lesson and doctrine, but from a material crucifix or cross? What labour would it not have saved the writers of the gospels and epistles to have known of this expedient; what mental toil the Apostle, in the synagogues, on Mars'-hill, and on other occasions, just to have exhibited the sign of the Saviour's sufferings, backed by the well-known tradition of His death; but such was his simplicity that from Jerusalem round about unto Illyricum "he

fully *preached* the Gospel of Christ;" whilst the other Apostles, in like manner, "daily in the temple, and in every house, ceased not to *teach* and to *preach* Jesus Christ." Having thus applied the test of Scripture to the priestly pretensions and sensuous worship so prevalent in the Establishment—without glancing at the veneration of Mary, the invocation of saints and angels, the creation of confraternities and sisterhoods, celibacy of clergy, with the revival of conventual life—it remains for us to advert to our own duty as a body in relation to this state of things.

And here the first thing that strikes us is the duty, for which we are so well qualified by our position, of giving prominent testimony to the *personal character* of New Testament religion. By the personal character of New Testament religion, we mean the performance of all religious exercises and acts by each individual for himself, and the impossibility of any one of them being performed for him by another consistently with the Christian system. Obvious as this principle may appear, we fear it is not in its fulness maintained by the Christian Church; though it were easy to show that its assertion in its entirety would remove the foundation on which all sacerdotalism rests. Priesthood now, as ever, is founded on relative religion, on intervention between the worshipper and God, on doing something for him Godward which he cannot do for himself. This principle of the personal character of New Testament religion takes for granted consciousness, intelligence, and will, in its subject; capability, and inclination for self-dedication through the whole range of devotion and doing. In asserting the outcome of this principle, that as each must repent and believe for himself, so he must for himself seek the one and the other Christian rite, we are not taking a denominational but a Christian, in opposition to a Jewish standing; and it remains for brethren who reprove the priestism which regenerates an infant by water, while, themselves stepping in between the infant and God, confer upon an unconscious recipient the like "outward sign," though without the like "inward grace," to justify the countenance they lend to these priestly doings. In either case, whether "born of water and the Spirit," or merely "born" to church privilege, they are "born of the will of man," "born" by mediation, not by personal act; and in either case, accordingly, there is the intervention of the priest. In affirming the personal character of New Testament religion, by removing all transference to others of individual agency and obligation, we shall aid in eliminating priestly associations from Christian ministry.

In the present condition of the National Church we are called, in connection with all Evangelical Christians, to bear a clear witness to the true *character* and *dignity* of discipleship. From the unscriptural notions which have attached to New Testament ministry this has unhappily been obscured. Clinging to the Jewish notion of priesthood as an official thing, Christians have thought too little of their own claim to the privilege. The ministers of religion accordingly, forgetting that they are no further priests than they are Christians, have slid in upon this popular impression of priesthood to its association with their own office and work. It hence requires to be rung in the ears of the people, that Christians alone as Christians, and not as ministers of the Word, are priests. They are to be reminded that, as "offering for sin" is ended, a priestly ministry has ceased, and

that all believers having personal access to the common fountain of propitiation, there are no other priests than those who, as partakers of its redemptive benefit, "offer continually the sacrifice of praise." Such indeed, not Christian ministers, save as they are Christians, are "an holy priesthood," to "offer up spiritual sacrifices;" "a royal priesthood," to "show forth the praises of Him who hath called them out of darkness into His marvellous light;" "kings and priests unto God." We have further to protest against the kindred error of the division of Christians into *clergy* and *laity*. These words, properly understood, give no countenance to this distinction, since the λάοι, laity, God's *people*, are the alone κλήροι, clergy, God's *inheritance*; and Christian ministers are no more the clergy, God's *inheritance*, than are the laity God's *people*. Trivial as this error may appear, it is pernicious from its connection with priestly pretensions; and while Christian ministers are to be "esteemed highly in love for their work's sake," such unscriptural separation between those who "teach," and those who are "taught in the word," is as injurious to right conception of Christian privilege, as it is auxiliary to ministerial pride.

In common with other Nonconformists, we are once more bound, at this time, to bear a bold testimony against all *State patronage* of religion. Amongst the many evils with which it is chargeable, not the least is the occasion it gives to the existence and perpetuation of serious error. While the lax surveillance inseparable from an Establishment fails to check the occurrence of unscriptural sentiment and practice, the legal status of its ministers, together with the cumbrous and costly character of its discipline, make these evils lasting and defiant. In such cases there is nothing of the control of voluntary churches, nothing of their amenableness of the teacher to the taught; but a machinery slow, inelastic, uncertain in its operation, offering a bounty upon the rise of error, and a security for its continuance. We are, at such a time, if ever, called upon, trumpet-tongued, to denounce a system which tempts unspiritual aspirants to an office where they supply their deficiencies by priestly assumption, with no restraint upon their arrogant pretensions, no hindrance to their anti-Christian teaching.

In doing battle with the error with which we are confronted in our National Church, we shall do well to look to our own *equipment*; to see what needs to be corrected, what to be supplemented; how, in a word, we may best prepare for the conflict. Here, without imitating the excesses of those we are combating, of which we fear some Nonconformists are in danger, there is a chasteness in our religious fabrics, to say nothing of a higher standard in our psalmody, we should aim to observe, so that if we cannot avoid "the offence of the cross" in the form, we may avoid the offence of vulgarity in the appointments of our worship. Added to a full exhibition of evangelical doctrine, for the absence of which nothing can compensate, we shall make head against this system, not so much by denouncing its errors—though this must be done—as by imitating the zeal and the self-sacrifice of its promoters. While these have all the earnestness of an aggressive body, it will not suffice to plume ourselves upon our more scriptural teaching and worship amidst inactivity, or ordinary effort. Do they spare themselves no toil to turn men from the truth to anti-Christian error; do they bring all the appliances of association, of charity, of church building, to the extension of their party; we must by our zeal in winning men to Christ,

our scriptural organization, our multiplication of sanctuaries, and our large-handed benevolence, outdo them in these respects. In such glorious work we call upon all with whom we have influence to take part; we call upon the aged to bring their counsels, the young their zeal, the rich their benefactions, the spiritual their prayers, the eloquent their speech; and with mourning for past unfaithfulness, and dependence upon the Spirit's grace, to go forward, assured that "the weapons of our warfare" will be "mighty through God to the pulling down of" these "strongholds,"—that these threatening waves of a nascent anti-Christianism are not the incoming of a desolating tide, but the surging billows of a worldly religion, lashed into short-lived fury by the piety and intelligence of an age before which it is destined to expire.

THE OLD CLOCK ON THE STAIRS.

A MINISTERIAL REMINISCENCE, AS A MEMENTO OF HIS CONNECTION WITH THE PLACE.

TOWARDS the close of a somewhat lengthened ministry in one of the historical cities of England, the church and congregation whom I had served in the Gospel, erected a new place of worship. Whether it was gothic or classic, mediæval or modern, ornate or plain, costly or cheap, the reader will not care to know. The inside was complete in the usual furniture and fittings, with one exception—there was no clock. But as watches are now almost as plentiful in pews as hassocks and hymn books, it was determined to avoid any additional expense till the few remaining burdens on the chapel had been removed. When the old meeting-house was vacated, it was denuded of every moveable thing, save the clock on the front of the gallery. During many years, this faithful monitor had occupied that conspicuous position; but now it was left alone to rest after its long period of labour. Shortly after the opening of the new chapel, a gentleman—the son of my predecessor, whose name is still fragrant in the locality—spent a Sunday with us; and seeing we had no clock, he generously offered to make us a present of one, on the condition that he had that in the old chapel. It was not necessary to bring this matter before the church at a meeting duly convened, and there gravely discuss the proposal, and formally move, second, and carry it with a show of hands; the offer was thankfully accepted, and a noble clock, from a well-known London house, put the finish on the interior of our new chapel, while the old one was carefully packed up and sent to the other side of the country. A few months since, I was spending a day or two with the donor, and on ascending the staircase, found myself quite unexpectedly face to face with the old clock. It was like encountering an ancient friend who had been sometime out of sight, and out of mind: and although I lay claim to a very small amount of sentiment, and no imagination, it seemed, for a moment, as though I was looking on something more than a piece of ingenious

mechanism—something which had a strange power of awakening recollections of the long past, and of suggesting sundry not unprofitable reflections. Let the reader take them for what they are worth. During nearly forty years, the old clock had been the honest and unshrinking reprover of inactive and unpunctual habits. Hearers frequently, and preachers occasionally, as they have glanced at the well-known face on entering the chapel, and have seen the minute hand on the wrong side of the hour, or half-hour, have been admonished as effectually as if a voice from the gallery front had called "Late!"

It had been a pattern of quiet, regular, and untiring labour. Not by fits and starts had the hands traversed the dial-plate, but by a motion almost as uniform, if not quite as noiseless, as the earth on its axis. Alas! what energy is wasted for the want of system. Instead of distributing our work regularly over the week, many of us have been prone to drive it off to the middle or end: and then all is excitement and hurry; we have to go on at high pressure, and crowd the work of days into hours. The Sunday comes, but to find us imperfectly prepared, and ourselves languid and nervous. "The slothful man eateth his own flesh." If young ministers would form the habit of economizing time, they would seldom find it necessary to consume the midnight gas. I said "quiet labour." As a rule, it is the men and women who talk least, that accomplish the largest amount of real work. The most benign and effective forces in the physical universe are the most noiseless. There were few failings that our Lord rebuked with greater severity than the desire to be "seen of men" in doing good. And such reproof came with peculiar fitness from Him who did "not cry, nor lift up, nor cause His voice to be heard in the street."

To those preachers who are vulgarly called "long-winded," the old clock was a great eyesore. They had scarcely began to warm under their "thirdly," when the hands, which had been pushing their way upwards with a persistency that was quite provoking, met at the upper part of the circle, and then certain significant glances at the gallery front, and the disappearance of two or three odd, stereotyped persons, who never remained beyond twelve, brought the service to an abrupt conclusion, leaving the peroration within the folds of the black morocco sermon-case. "That clock is quite ten minutes too fast," has been said by more than one disconcerted orator; in fact, it was not often that the poor dumb timekeeper—for he carried neither hammer nor bell—came in for a good word. For the slow people he was always too fast, and for the fast people, who were fond of short measure, he was too slow; but through evil report and good report he went on, simply doing his proper work, whoever happened to rail at him. It is a fine thing to maintain one's self-command and temper, and go calmly on in the path of duty, without stooping to notice the disagreeable remarks of people who possess a special aptitude for finding fault. Men of refined feelings are apt to be irritated by rude treatment. Every unkind word raises a blister; and while smarting under the sense of wrong—whether real or imaginary—they are apt to be diverted from their proper work. In all of us, but more especially in ministers, extreme sensitiveness to injury is a misfortune.

"Oh, why are farmers made so coarse,
Or clergy made so fine?
A kick that scarce would move a horse
May kill a sound divine."*

* Since Cowper's day, farmers have im-

There was ONE who *endured* the contradiction of sinners against himself, without resenting it or vindicating His conduct.

The present position of the old clock suggested another lesson. It had been removed from a place of prominence to one of obscurity—from a public building to a lonely staircase in a private house. The modern skeleton timepiece had the place of honour, doing duty in the dining-room; but new circumstances had wrought no change in the brave old clock. It was the same in the humbler sphere as it had been in the more public one, and did its work as well. There it stood, like a silent sentinel, ready to challenge that wary and restless thief of time, Procrastination; recording with unerring hand the flight of minutes and hours, and reminding the few who passed by, of the importance of "redeeming the time." To a much greater extent than any of us suspect, the character and ministry of public teachers are moulded by the position in which they are placed. And in exchanging—as some have to do after a period of active and exhausting labour—a large and influential town congregation for a handful of hearers in some nook or corner of the land, there is some danger lest the reaction which accompanies new circumstances, should abate the old ardour, and transmute vigilance into comparative apathy, and a living earnestness into a cold officialism, which, while it preserves all the forms and proprieties of the ministry, is destitute of real power. In such a position we need the stimulus that springs from the consciousness of the gravest responsibilities which can devolve on men, and the importance and magnitude of the work that is committed to our hands. A good steward will be as faithful over a few things as over many, and as diligent in a small field of labour, in proportion to its claims, as in a large one.

I will not tax the reader's patience more than a few moments longer. The old clock was a type of truthfulness. It was not only regular and continual in its motion, but the external action exactly corresponded with the internal movements. Truthfulness is the real charm and true power in Christian character. And by none should this quality be more diligently cultivated than by those who have to teach others. In our public ministry, it is of supreme importance to be true to our convictions of revealed truth. He who sets forth doctrines or contends for practices about which his own mind is vacillating and unsettled, can have no pleasure in his work, and must not expect a "well done" from the Judge. And that harmony between the hidden life and the outward expressions, whether of gesture, countenance, or word, which makes life a reality, and not a sham! Of what unspeakable moment is it to strive after such an attainment. Better, a thousand times better, to be simply "an Israelite indeed in whom there is no guile," though without talent, position, or social influence, than to be a mere speaking-trumpet without a soul. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. xiii. 1).

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine,
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed!"

S. C. Y.

proved quite as much as other classes in society. Many are well educated, and among them are to be found some of the best friends of Christian ministers.

A FELLOW-HELPER TO THE TRUTH.

A MEMOIR OF HANNAH, WIFE OF THE REV. W. TEALL, MORANT BAY, JAMAICA.*

BY THE REV. D. J. EAST, OF CALABAR.

OUR esteemed brother, the Rev. W. Teall, of Morant Bay, Jamaica, has been recently bereaved of his beloved wife. She died of malignant fever on Lord's day, the 3rd of February, in the forty-third year of her age.

Only four weeks previously she had given birth to their ninth son, and thirteenth child. For three weeks she continued to improve; and, having resumed her place in the family, all was hopeful. She purposed publicly to present her babe before the Lord on the very Sunday on which she died; and looked forward to the day with great delight. The Sabbath before, on her husband's return from his accustomed labours, he found her well and cheerful. But during the night, fever came on, hot and furious, with excruciating pain in the head. Having taken the usual medicines, the head was relieved and the fever abated, but the strength declined (I quote from her surviving husband's letter). On the Wednesday she said, "Ah! papa, this fever will put a stop to my going out on Sunday;" but she was cheerful and resigned, and did not appear to be in any danger. On the Friday she was apparently no worse. The fever cooled, but she complained of weakness and want of rest. "If I could only sleep," she said, "I should be better." But subsequently she said, "My days are numbered." And with all the tender solicitude of the loving mother she added, "What will become of my poor little children?" The next morning, so strong was the presentiment of her approaching death that she said again, "I shed many bitter tears last night as I thought of our poor motherless children." During the Saturday night she became wandering and excited. About three o'clock, Sunday morning, what was mistaken for a salutary moisture came over her, and soon she sank into a heavy stupor. She was hardly conscious again, except perhaps once or twice, when a tear sparkling in the eye responded to the caresses of her afflicted husband. She lay till half-past one o'clock in the afternoon, and then with one pang more her happy spirit was gone.*

I do not know the time or the circumstances of our sister's conversion to God. But that she had received the truth as it is in Jesus into her heart—that she had felt its saving power—that it had penetrated, and pervaded, and entered with all its vital forces into her soul;—of that I am sure. The testimony was in her life, which was with the

* The following sketch was delivered in a sermon preached at Queen Street Chapel, Woolwich, at the request of the pastor, the Rev. John Teall, and at the suggestion of his bereaved brother, the Rev. William Teall.

* I have entered into these details, thinking it might not be uninteresting to some to know the course of a Jamaica sickness.

truth and for it; she was truly an epistle of Christ, which might be read and known of all men. I have lived in Jamaica for fifteen years, and in intimate association with all our mission families. But I cannot call to mind that I ever heard a single word or whisper of reproach against Mrs. Teall. I have been frequently under her roof, and on one occasion for a fortnight. She was unobtrusive, quiet, gentle, never courting observation or attention, but yet with undeviating consistency did she pursue her daily duties, evidently in the fear of Him whose she was, and whom she served. I have sometimes said of another Christian sister, a Jamaica black woman, I dare say she has her faults, but I do not know what they are. And certainly, in the case of our departed friend, a blameless life was her testimony to the truth of Christ, of its living and transforming power, and of her own personal interest in it.

Her deep, heartfelt sympathy with the grand purposes and objects of the truth, and her uniform and active devotedness to them, to this also I can testify. For three and twenty years her life was consecrated to missionary service in Jamaica. She left England to engage in the work of Christian education in connection with our venerable senior missionary, the Rev. J. M. Phillippo, her uncle; and subsequently became the wife of the beloved brother who now mourns her loss.

Their first sphere of united missionary labour was in one of the wildest parts of the island, and in circumstances of great self-denial and privation. They had no dwelling apart from the building in which public worship was conducted. I know it well. One end was partitioned off from the part used as a chapel, and was arranged into three rooms. And in these, whatever conveniences there were, had to be created by the missionary pastor with his own hands. While at one time the place was so out of repair that in the heavy rains the water would pour through the roof on to the very bed on which they were sleeping. But our departed sister, as a noble-hearted and patiently-enduring fellow-helper to the truth, bore the privations, not only without murmuring, but with cheerfulness; and won the love and confidence of the people by her exemplary piety and devotedness among them.

In truth, our dear friend made herself one with the people in all their interests. Her very life were theirs. She never seemed to have any wishes, or aspirations, or aims, apart from them, and the great work in which she and her husband were engaged. I never saw a Christian woman who appeared more entirely, yet quietly and unostentatiously, to identify herself with the interests of those among whom she laboured.

Self-sacrifice is often spoken of as one of the grand distinctive features of the Christian life, as proposed to His followers by our Lord and Master. I would not indulge in unmerited eulogy; for I know that our departed sister would be the last to allow a word spoken in her praise; and I wish not to magnify her, but the grace of God which was in her. But her self-sacrificing spirit must not pass unnoticed. I had the opportunity of observing it at one period when it was too conspicuous to be overlooked by any. I refer to the time of her lengthened separation from her husband, during his protracted visit to England, to raise a fund for the support of our Mission Schools. The sacrifice was great on his part; but on the part of his devoted wife I always felt it was tenfold greater. It was not only a separation from the love and solace,

and watchful care of her husband, it was infinitely more. During that period of eighteen months, not only were family cares and responsibilities thrown upon her, but she was plunged into deep domestic sorrow. A child was born, and died, and was buried. And the cares and responsibilities of three important churches devolved upon our sister, except as distant ministers could share them by preaching and general oversight. And these eighteen months proved months of unprecedented trial and calamity, during which the people became impoverished from the failure of their crops, and during which that sad outbreak and those bloody massacres took place in St. Thomas-in-the-East, the news of which not only shook Jamaica to its centre, but aroused to indignation the whole civilized world. Our sister did not anticipate all the sacrifice involved in giving up her husband for the good work which he prosecuted with so much success, and with so much present advantage to our churches. But she could foresee much—she could see that it involved a degree of self-immolation on the altar of Christian service which nothing short of the grace which sanctifies all to God in Christ can enable His servants to make. And meekly and humbly, and without reserve, she made it, encouraged and comforted by the presence of an elder daughter, who nobly shared both in the self-sacrifice and the toil.

A few months ago another sacrifice was claimed of her. She had become strongly attached to Lucea, and to the work there, and to the home which she had in the hearts of the people: and to leave was one of the greatest trials of her life.. Yet, in this, also, her spirit of self-sacrifice was to be shown. Her husband was called by his brethren, and, as it is believed, of God—to commence the new mission at Morant Bay. But dear as was Lucea to our friend, when the Morant Bay Mission was proposed, as her husband says to me in his letter, "she freely, though weepingly, tore herself away from the old and endearing associations to come to this distant and notorious parish. And it was not done thoughtlessly. She looked the difficulties and dangers in the face: she counted the cost, and never regretted having come, and soon acquired great influence with the people.

What she was to her now-sorrowing husband it is not for me to say. How the unfailing constancy of her faith and love served to strengthen his heart! how the tenderness of her affection solaced and comforted him in the hour of trial! how the wise economy with which she managed his household preserved him from pecuniary care and embarrassment! how her sympathy with him in whatever pertained to his missionary work cheered and encouraged him—and especially how the meekness and gentleness of her quiet spirit soothed and calmed his own when circumstances of annoyance and vexation disturbed it—how, in all these respects, in her relations as a missionary's wife, our departed sister approved herself as a fellow-helper to the truth, it is not for others to speak. Her husband himself says, "My dear wife was not a showy or a talkative woman, but a modest, quiet, genuine Christian. Her piety was not noisy and ostentatious, but deep and constant. It did not exhaust itself in words, but embodied itself in deeds of love. She was very sensitive, but always forgiving. She was my loving faithful wife for upwards of twenty-one years. And I can testify that my love for her increased with increasing years. How much I have been indebted to her influence over me it is impossible

to estimate. In my work she always took the deepest interest, and I always consulted her in all my plans. When I was discouraged she had the cheering word to breathe into my ear. When my zeal flagged she would stimulate to renewed effort. And then she was so gentle in admonition, and yet so effective. Her words made a deep impression, but they never wounded. But I have not the power to convey my admiration of her excellencies. I can *feel*, but I cannot suitably express what I feel."

Humble and self-diffident at all times, deep in feeling for others, but never perhaps rising to ecstacies of enjoyment herself, it was not to be expected she would die in raptures. As the last enemy approached, her physical strength became greatly prostrated. For years, moreover, she had been afflicted with deafness, and during her illness it became almost total. She complained that when the Scriptures were read and prayer was offered, she could not hear; and she found great difficulty in reading herself. But she added on one occasion, very fervently, "O, but I can think!" To her eldest daughter, who was her constant nurse, she said, "My days are numbered, but I HAVE HOPE. If it is but small, still I HAVE HOPE IN CHRIST." And so she died, and so she was buried in the sure and certain hope of a glorious resurrection to eternal life; having given living and dying testimony to that truth to which, through so many years, she had been a FELLOW-HELPER.

The Baptist Mission to Morant Bay had been in contemplation for some years by the brethren in Jamaica, but it was at last begun under the auspices of the Baptist Missionary Society at the instigation of Sir Henry Storks, President of the Royal Commission, and Acting Governor of Jamaica, through one of the most afflictive and critical periods of its history. It has been hailed by all classes of the community. And of this no more striking evidence could be had than the circumstances of the funeral of our sainted sister.

Our brother writes: "It had been previously arranged that Sunday, February 3rd"—the day on which his wife died—"should be a great day with us. The people from all the districts to which my labours had been extended were to come down and form a great congregation. Then we were to have had a special meeting formally to organize a church. It was known, too, that my dear wife was to be out with our little Ernest Gordon.* And the news of her illness not having reached them, they came in large numbers, some from distances of nineteen miles; But they came to find my dear wife dying. Poor things! They were deeply affected. Many of them had never seen her, but they had been longing to do so. The principal people acted very nobly, relieving me as much as possible of the details of preparation for the burial, and showing the deepest sympathy with us in our trouble. Messengers were sent out to let all the people know; and on Monday they came by hundreds to the funeral. As we passed through the town the stores were closed, and the streets were lined by sorrowing people. The Rev. W. E. Pierce, acting rector, took charge of the solemnities, going with us to Jubilee (Baptist) chapel, where he read the usual lessons and conducted the service at the grave in the chapel yard. This brotherly kindness I shall never forget! It must have been a strange

* So named after the late murdered, martyred George William Gordon.

sight to Morant Bay people to see the rector supporting a sorrowing Baptist missionary through the streets to the humble Baptist chapel, and there performing a religious service. Our poor people were much gratified and deeply grateful. After the service was over, the people struck up a funeral dirge whilst the grave was being covered in. It was very wild, but very touching, sometimes melting one into tenderness, and then soothing the agitation it had caused."

Words need not be multiplied after this touching narrative. Christian brethren will not fail to bear our brother and his mission on their hearts before God. British Christians will take up this mission with renewed earnestness of purpose; and will cheer the heart of our brother by acting the part of fellow-helpers to the truth-work which, like many a great and noble work before, has been begun with a Baptism of sorrow.

ANGLICAN RITUALISM.

No. IV.—THE TRANSITION FROM JUDAISM TO CHRISTIANITY.

A WRITER in the weekly organ of the Ritualistic party* lays down the following broad and definite proposition:—

> Altar and sacrifice did not vanish away when our Lord had finished his work on earth, but they were assumed into Christianity, and were recognized by the whole college of Apostles to the very last.

Assuming, as we think we fairly may, that, from the pen of this writer, the phrase "altar and sacrifice" are not restrictive but comprehensive, and denote the whole system of which they were the most prominent features, his proposition is that Judaism, as a whole, was "assumed into Christianity." It may be worth while to examine the course of reasoning by which he arrives at so startling a conclusion.

He begins by noticing the unquestionable fact that Judaism prolonged its existence for some considerable time after the ascension; so that, literally, it "did not vanish away when our Lord had finished His work on earth." According to history, about forty years elapsed before the capture of Jerusalem by the Roman army, and the consequent destruction of the Jewish temple and ritual. The question that arises is, what was the nature of the attention paid by Christian converts to Judaic practices during this period? On this point the writer whose words we have before us speaks as follows:—

> The whole book of the Acts makes it clear that the early Christians were conspicuous for their devotion as Jews, only they added to the rites of the Sanctuary the breaking of bread at home. . . There is no ground whatever for supposing that, while the temple stood, the disciples of Christ at Jerusalem ever ceased to be amongst the most precise and punctilious observers of the law. Nor was St. Paul any exception.

Here, we think, the writer materially over-states his case, as he does also in his treatment of the parti-

* *The Church Times*, March 16, 1867.

culars on which his general conclusion is founded. Speaking of the day of Pentecost, "on which the Holy Ghost fell upon the Apostles, to guide them into all truth," he says—"But where did it guide them? To the temple, in which the infant Church continued daily in the Apostles' fellowship and doctrines." Now, a reference to the second chapter of the Acts of the Apostles will show that this statement is not correct. We are distinctly told that, after the gift of tongues had been conferred, instead of the Apostles going to the temple, "the multitude came together" to them, and so Peter preached his memorable sermon (Acts ii. 6). And after this a considerable period must have elapsed, as will be evident to any one who will read Acts ii. 41, 45, during which no reference whatever is made to the temple. In v. 46, indeed, we are told that the disciples "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all people." It does not follow, however, that because the disciples assembled daily in the temple, they did so for the purpose of attending the temple services. Herod's temple, which was the temple then existing at Jerusalem, did not (as is well known to persons in general, or as may readily be learned from any dictionary of the Bible) consist of a single apartment, like Solomon's, for divine service, but was a vast mass of buildings, containing a large number of apartments used for various purposes, and constituting altogether the great place of intercourse for both the permanent and the occasional inhabitants of Jerusalem. In some of these apartments, doubtless, the first disciples found the most convenient—probably the only convenient—place for their united worship, while the breaking of bread—the Lord's Supper—was celebrated more privately, "from house to house." It was, doubtless, for the purpose of meeting the general concourse that Peter and John went up to the temple "at the hour of prayer" (Acts iii. 14).

Let it be supposed, however, for the sake of argument, that the Jewish disciples did (as asserted) attend to "the rites of the Sanctuary" in the temple, and then "added to" them "the breaking of the bread at home." And now let us recollect what, according to the Ritualists, "the breaking of bread" is; it is nothing less than the offering up of the body and blood of Christ as the true sacrifice of expiation for the sins of the world. What, then, was it that these disciples did? Daily in the temple they attended the offering of the typical sacrifice, and then—perhaps daily, too—they went home, offered the anti-typical sacrifice, the true sacrifice of expiation for sin. Is this probable? Is it credible?

The assertion that "while the temple stood the disciples of Christ at Jerusalem [never] ceased to be among the most precise and punctilious observers of the law," is utterly without proof, and contrary to the evidence. That there were some among the first disciples who clung with extreme tenacity to the ritual observances, and even insisted, until they were authoritatively rebuked, on imposing them on the Gentile converts, is, no doubt, true; and there might, not unnaturally, be many more the influence of whose long-cherished habit, now become a second nature, might show itself in a reluctant abandonment of them. What the principle of the conduct of Paul was, and its true explanation, may be learned from his own words:—

For, though I be free from all men,

yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law as without law, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak. I am made all things to all men that I might by all means save some.—1 Corinthians ix. 19—22.

So far, therefore, from his being "among the most precise and punctilious observers of the law," the Apostle evidently treated it as a matter of entire indifference, and made himself "all things to all men." It is upon this principle that his conduct at Jerusalem, as recorded in Acts xxi., is to be explained. Left to himself, he would have attended to no Ritual observance; but, when he was informed that his doing so would have a tendency to allay some angry feelings, he made no objection, but acted as he was advised. He became "all things to all men."

We repeat our conviction, therefore, that the writer whose words we are examining has materially over-stated his case, both in his treatment of details and in its general expression. Long delayed as the disappearance of the temple was, there is no reason whatever for affirming that its ritual was either "recognized by the Apostles," or "assumed into Christianity."

But, if the *deeds* of the Apostles do not sustain this conclusion, it may be worth while to inquire whether their *words* will be more effectual. For this purpose we beg our readers to ponder over two passages from the Epistle to the Hebrews.

The first of these occurs in chap. viii. 6—13. It is rather too long for quotation, but two or three verses will exhibit the scope of it:—

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For, if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. . . In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.—Heb. viii. 6—8, and 13.

So far was the Apostle from mixing the old and the new together, or, in the language of the Ritualist, assuming the old into the new. The second passage to which we refer is in the 12th chapter.

See that ye refuse not him that speaketh. For, if they escaped not who refused him that spake on earth, how much more shall not we escape, if we refuse him that speaketh from heaven? Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake, not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.—Hebrews xii. 25, 29.

There is no doubt, we suppose, that Paul (assuming him to be the writer of this epistle) here cites a prophecy of Haggai (chap. ii. 20), and applies it to the change in the Jewish polity and institutions which was effected by the coming and work of Christ, under the image of the shaking of heaven. In this view he says—"Now this word [or phrase] yet once more, signifieth the removing of the things that are shaken, as of things that are made," or rather *finished*, or *done with*; and, in contrast with this transient character of the Mosaic system, he speaks of the privileges of the Gospel as "the things that cannot be shaken," and "remain." In accordance with this view, his exhortation proceeds—

"Wherefore we receiving a kingdom which cannot be moved," or acquiring privileges which can never be done away, &c. The meaning of the Apostle seems clear and unquestionable, that the entire Mosaic economy was to be, not "assumed into Christianity," but done away by it.

It may be asked, then, what are we to make of the fact that the Mosaic economy did continue in existence for forty years after Christ had finished His work on earth? To this, of course, no answer can be given, but that to God it did not seem good to bring that economy to a sudden termination in the instant in which its significance ceased. And, without troubling ourselves to imagine reasons for such a course, we may find one stated by our Lord himself, in the 24th chapter of the Gospel by Matthew:—"And this Gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come" (Matt. xxiv. 14). An attentive consideration of this passage in its context will show clearly, we think, that "the end" which our Lord had in view was the end of the Mosaic economy, which was for wise —we might almost say for obvious— reasons, to be delayed until the Gospel should have been so extensively preached in the Roman empire—the then known "world"—as effectively to take its place.

We cannot conclude our remarks without expressing astonishment at the phraseology employed by the writer before us. The Mosaic ritual, he says, was "*assumed into* Christianity." What is the meaning of this? We really cannot tell; and every hypothesis we can devise leads us to such monstrous and incredible results that we think it better not to mention any of them. We shall rather leave the question on the minds of our readers. The Mosaic economy, the Ritualists tell us, was "assumed into Christianity." *What can this mean?*

RELIGION IN THE AGED.

BY THE LATE REV. D. GRIFFITHS, OF ACCRINGTON.

They shall still bring forth fruit in old age.—Psalm xcii. 14.

OLD age, *physically considered*, is a condition replete with calamities. It is the imperfection of childhood, with the addition of many positive and peculiar evils. The tent is sunburnt and weather-beaten, and ready to be laid aside as useless. The mansion—God's chief earthly workmanship—is in decay, and on the eve of absolute desolation. It is the winter of life; her vitalities are chilled and frozen; the bones have become earth, the muscles are ossified, and the whole natural man is sinking into mortality. The sun shines with as much splendour as ever, and the creation teems with as many beauties as ever, but they have no

charm for the aged: the evil days have come upon them, and the years have drawn nigh in which they say, we have no pleasure.

Old age, *intellectually considered*, is full of instruction. The mental manifestations have undergone a mighty revolution. The intellect is under an eclipse; wit, accustomed to sparkle in bright coruscations, is apparently dead; the memory, formerly distinguished for vigour and tenacity, has visibly failed, and the creations of genius are no more. Has the soul then grown aged? Is the mind itself afflicted with infirmity? No: simple spirituality can never be essentially impaired. The mind is still full of vitality and power, it is immortally young. It is still a splendour—only it occupies the centre of a cloud. The medium of its revelations is deteriorated. The corporeal organizations will not admit of its coming forth in its usual glories. The musician is as skilful as ever, but the instrument is out of tune: the workman is as clever as ever, but his tools are blunt and worn out; and the artist is as ingenious as ever, but he conducts his operations in a murky light.

Old age, *socially considered*, is distinguished by some of the most interesting manifestations of character. There is majesty in its feebleness, and dignity in its dependence. It puts forth some of the most amiable and magnificent instincts of humanity, and glorifies with fresh splendours passions which are soon to perish in the grave.

See the narrative concerning Barzillai, the Gileadite: in 2 Sam. xix. 31—39.

Old age, *religiously considered*, is perhaps the chief moral attraction of human nature in its earthly history. Adorned with spiritual excellence, it is redeemed from its humiliations; nor think we of its infirmities when we have grandeur so sublime to gaze upon. "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright; He is my rock, and there is no unrighteousness in Him:" Psalm xcii. 12—15.

The religious manifestations in aged believers.

I. *They are distinguished for the activity of their evangelical sentiments.*

The great doctrines which are essentially embodied in the Gospel, are of paramount value in the estimation of all Christians, but are especially so in the judgment of the more aged, partly from necessity. Necessity originating in enlightened and expanded views of the enormity of guilt; partly from spiritual sympathy—affinity of mind with Supreme Excellence—and partly from the obligations of gratitude—obligations called into vivid consciousness by the remembrance of past forgiveness, of past tranquillity, and past joys. The Saviour personally and mediatorially is to old believers the chief attraction of the universe—the sun of their system—the tree of life in their paradise, and the mercy-seat in their temple. "I write unto you Fathers, because ye have known Him that is from the beginning:" 1 John ii. 13.

The *fathers* are congratulated on their having *known Him*, that is from *the beginning*. The sentiments expressed, according to ecclesiastical history, by Peter and Polycarp, just before their martyrdom, illustrate this point. See John xxi. 18, 19, signifying by what death he should glorify God. [In the case of Peter.]

To Polycarp, we are told, the Roman officer said; "Be good to thyself; favour thine old age; take the oath, and I will discharge thee; deny Christ." Polycarp answered: "Eighty and six years have I served Him, and in all this time He hath not hurt me, how then may I speak evil of my King and sovereign Lord who hath thus preserved me?" The officer threatened him with being thrown to the wild beasts. "Let them come," cried the martyr; "give me what death ye list."

They are distinguished for eminence in religious zeal. It is matter of observation, that intense concern for the prosperity of Zion and for the glory of God is peculiarly characteristic of the *aged* and the *young* in the church. And dividing zeal into solicitude and activity, perhaps we are correct in stating that the young are pre-eminent in the latter, and the aged in the former. Like vegetation, most vigorous in the morning and the evening of the day. Life appears valuable to those who have borne the burden and heat of the day, only so far as it can be employed in fulfilling the moral intentions of existence. As long as they are of any service in the world—or can be of any benefit to man—can be instrumental either by counsel, or activity, or suffering, in advancing the kingdom of God; they covet not the repose of death, nor long impatiently for their personal glorification; "O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous work. Now also when I am old and grey-headed forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come."

In illustration of distinguished zeal in aged believers, see the exhortations given by David, and the provision which he made for the house of his God, 1 Chron. xxix., and the solicitude of Eli concerning the Ark of the Lord: "For his heart trembled for the Ark of God:" 1 Sam. iv. 13, &c.

III. *They are distinguished by powerful aptitudes for devotion.* They have often experienced the positive advantages of devotion—have again and again left their anxieties, sorrows, perplexities, and fears at the footstool of the Divine mercy; and when in prostration *there*, have realized lofty and mysterious joys; so that, in the nature of things, their tendencies to devotion exert a powerful sovereignty over the volitions of their minds. Joshua selected his inheritance near the place where the worship of God was celebrated; David removed the Ark to a building erected near his own palace; and Anna departed not from the temple, but served God with fastings and prayers night and day: Josh. xix. 49—51; 1 Chron. xv., 17; Luke ii. 36, 37. And there is a peculiarity in the devotions of aged believers,—they are eminently characterized by thanksgiving and praise. They are akin to celestial worship. The Psalms supposed to be composed by David in the concluding portion of his life, are full of this kind of devotion.

IV. *They are distinguished for the elevation of their spiritual joy.* The malignant passions, sources of misery, are greatly enfeebled; and their benevolent tendencies, essentially felicitous, are more vigorous and active. The contemplations of their mind associate habitually with delightful themes, and the moral condition of the heart is so sanctified that it has become a congenial dwelling for the purest joys. Amid the desolations of old age, hope is radiant, like the rainbow in the cloud; and the anticipations of approaching

glory irradiate the evening of existence. "It shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass that at eventide it shall be light:" Zech. xiv. 6, 7. Aged Christians have entered the land of Eden rich and fertile—and are in the vicinity of Paradise. Bunyan, with his characteristic judiciousness, has placed the Delectable mountains and the land of Beulah far on in his pilgrimage.

V. *They are distinguished for cordial sympathy in the final destiny of their nature.* Their repugnance to death is greatly weakened. They are strangers and pilgrims in the world, as much in feeling as in condition. They acquiesce in the necessity of their nature and the ordination of God by a cheerful submission to the doom of mortality. "Lord, now lettest thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation:" Luke ii. 29, 30. Their bodies are becoming increasingly burdensome, and they long for emancipation from their enthralment. Their associates in Christian friendship, one after another, have been removed to eternity; and heaven to them, in consequence, has become additionally attractive. And often the calamities of life gather into extraordinary accumulations in the condition of the aged; and evils of an ordinary character are felt with a more exquisite keenness than in the days of youth and maturer life. The world loses its fascinations, and the aspirations of the aged in piety concur with the admonitions of their circumstances, and they are ready for their departure. Like the eagle making her nest rough that the young ones may consent to abandon it.

A wicked old man is an affecting spectacle.

Religion removes much that is repulsive in the close of life.

A motive to early piety.

STILL bring forth fruit in old age.

THE DIVINE ATTRIBUTES, ILLUSTRATED FROM NATURE.

BY GEORGE ST. CLAIR, BANBURY.

NO. IV.—OMNIPOTENCE AND UNITY.

"Our Saviour says, 'Ye err, not knowing the Scriptures, nor the power of God;' thus laying before us two books to study, if we will be secured from error; viz., the Scriptures, which reveal the will of God, and the creation, which expresses his power; the latter whereof is a key to the former, and not only opens our understanding to conceive the true sense of the Scripture by the general notions of reason and the rules of speech, but chiefly opens our faith in drawing us to a due consideration of the omnipotence of God, which is stamped upon His works."—*Lord Bacon.* "*Advancement of Learning.*"

"THE ALMIGHTY." — The work from which the above extract is taken contains the sentiment that knowledge is power, a sentiment which the progress of the natural sciences verifies more and more every day. All men have some knowledge of nature's laws, experience forcing it upon them in the early days of life, and none remain-

ing long ignorant that the earth has a pulling power and fire a burning power, whether they philosophize upon it or not. We have no power to alter the earth's gravitating energy, no power to suspend it for a single instant; woe be to us if we forget the law, and leave it free to play us unpleasant tricks! But with just so much practical knowledge of gravity as we cannot help gaining, we hold a thing up that it may not fall, we lean forward in climbing a hill, send a stone rolling from the hill's summit, and incline the body backward as we descend ourselves. Beginning to study the law, and observing that by its operation all the rivers run into the sea, we place our waterwheels in the stream's course and get gravity to turn our mills. An acquaintance with other branches of natural philosophy in like manner adds to our power; we make magnetic needles point out our track, compel steam to assist us in pursuing it, and electricity to carry home the news that we have reached our destination. A knowledge of chemical reactions enables us to generate electric currents, manufacture dyes and drugs, supply the fields with the constituents the soil has lost, and multiply human comforts in a thousand ways. A study of the earth's crust tells us where to dig a well, where to sink a shaft for coal, how to secure stone for our dwellings, and metals for our engines and implements. With every increase of knowledge comes an increase of ability; we can accomplish greater things and produce effects at greater distances, and do both with less expenditure of time. Theoretically, as our knowledge advances towards omniscience—though of course for ever immeasurably falling short—the theatre of possible action approaches the infinite, and the time required becomes more infinitesimal. If this argument be a good one, then He who is omniscient and omnipresent must necessarily be omnipotent also, and it must be to Him a matter of the greatest ease to guide and govern all creation.

It may be thought that this is making the Deity altogether such a one as ourselves, and derogating from His dignity, by representing His power as dependent on a knowledge of natural laws—laws, it will be said, of His own making. There is, however, no impiety in the notion, and there is a way of putting the case which may perhaps satisfy the minds of the most scrupulous. As God is eternal, and His attributes eternal, He always knew all nature's laws, and always had the power which, in our way of speaking, we say resulted from that knowledge. That power, therefore, though connected with the knowledge, cannot strictly be said to depend upon it, since that which is eternal can depend on nothing prior, can have nothing prior to depend upon.

At any rate, it is useless to argue against facts, and the fact is that God works always as though His power depended on His knowledge. All writers on Natural Theology point out marks of design and contrivance, as evidences of a Supreme Mind. It is as though God, having a work to accomplish, foresaw a difficulty, and by wisely contriving and skilfully arranging, managed to override it. "To move the fingers of the human hand the co-operation of many muscles is necessary, and had they all been placed in the palm they would have swelled out that part to an unsightly and inconvenient extent. They are therefore neatly disposed in the arm, reaching even to the elbow, and made to act by means of tendons which are strapped down at the wrist and pass under ligaments to the joints of the fingers.

To take a second instance, birds are provided with a third eyelid, transparent, and covering the whole front of the eyeball, but a difficulty in the working of the mechanism has been anticipated and guarded against. That this eyelid might be drawn far enough over the front of the eye, it was necessary to make use of a long muscle, which could not have room to lie unbent in so small a space as the orbit. The difficulty is got over by providing two muscles, one of which (the long one) runs through an elongated loop in the broad free end of the other, and is then bent backwards at an acute angle."* We see by these instances that the laws of nature are employed in the system of nature in a manner precisely analogous to that in which we ourselves employ them. "The difficulties and obstructions which are presented by one law in the way of accomplishing a given purpose are met and overcome exactly on the principle on which they are overcome by man—viz., by knowledge of other laws, and by resource in applying them,—that is, by ingenuity in mechanical contrivance. It seems as if all that is done in nature, as well as all that is done in art, were done *by knowing how to do it.*" The Duke of Argyll, from whose recent work on the Reign of Law the last two sentences are taken, pursues the subject at length, illustrating it particularly and conclusively by the machinery of flight in birds.

It will be seen that this reasoning is altogether independent of the question of the creation or non-creation of matter. The existence of matter is a fact, and while it exists it appears to limit in certain ways the power of him who would deal with it; or, rather, while it affords, by its existence, the means of accomplishing many things otherwise impossible, it necessitates (by its relations to space) contrivance on the part of him who operates.

Nor does it simply necessitate contrivance in some cases, but it absolutely forbids all action in some others. From the mutual dependence of all things, referred to in the last paper, and which is such that every effect designedly produced involves others which may not have been designed, or shuts out others which may be wished for, it follows that imagination may conceive what power cannot accomplish. We may have a circle with all its wondrous properties, but its circumference *will* be rather more than three times its diameter, whether we wish it or not; we may have an ocean with its useful tides, but the tides *will* tend to retard the earth's rotation. In other words, we may propose to ourselves two results involving a contradiction, and shall, of course, find them impossible of accomplishment. Mathematicians and physicists will readily admit all this, since every step in their respective sciences makes it clear to them.

Christian writers on the Attributes will not consider I am going too far: Charnock himself says, "Some things are impossible in their own nature. Such are all those things which imply a contradiction; as for a thing to be and not to be at the same time; for the sun to shine and not to shine at the same moment." "A brute cannot be taken into communion with God, and to everlasting spiritual blessedness, because the nature of a brute is incapable of such an elevation: a rational creature only can understand and relish spiritual delights, and is capable to enjoy God, and have communion with him. Indeed God may change the nature of a brute, and bestow such faculties of understanding and

* Wharton Jones's Actonian Prize Essay.

will upon it, as to render it capable of such a blessedness; but then it is no more a brute, but a rational creature: but while it remains a brute, the excellency of the nature of God doth not admit of communion with such a subject." Among Christian people, also, it is a common enough way of talking—"The rain, though an inconvenience to me to-day, will do good, and was needed;" implying that the same good could not be effected without the risk of inconvenience to some: "These afflictions are sent for some wise purpose;" recognizing that the working out of certain good results may involve a certain amount of suffering, though the suffering, simply considered, is an evil, and therefore undesirable.

These remarks, if rightly understood—or, rather, the facts which these remarks set forth—do not militate against the doctrine of the divine almightiness, but simply help us to accept, as our definition of omnipotence, that it is the power to do all things possible. Man not only perceives some things to be impossible, from the nature of the case, but he sees the possibility of many other things which he is yet altogether powerless to effect. He perceives that if the Gulf Stream—that river of warm water running through the ocean—were diverted from its course, these British Islands would experience a Siberian climate; but he cannot divert the Gulf Stream. He knows that, were a cannon ball projected with sufficient velocity, it would circulate about the earth instead of falling to its surface; but he cannot start it with the velocity necessary. The first of these two things will come about in the course of ages, by the operation of natural laws (by which expression I mean that God will do it in His own time and way); the second is effected on a grander scale, in the instance of the moon, which has been projected by the power of God certainly, but by the agency of some secondary cause, known to the Deity, and not to us. If, then, omnipotence means a power to do all things possible, and knowledge of nature (perception of the possibilities of things) gives power to govern it, it follows that He who is omniscient, as well as omnipresent, must be the Lord of all power and might.

"No science is better adapted to illustrate the power of God than that of astronomy. When we consider the heavens the work of God's hands, we are ready to exclaim, "What is man, that Thou art mindful of him?"—so weak and insignificant do we feel ourselves to be. To man, who, at the best, can secure the motion of a few thousand tons of matter in a mass, at a speed, let us say, of some fifty miles an hour, the truth is scarcely realizable that this globe of earth—which contains matter enough to build a column four and a half millions of miles high, with all England and Wales for the base, is whirling through space at a speed of more than one thousand miles in a minute. Then, further, the earth is but one of a family of planets, and by no means the largest, or most rapid of flight. Saturn is nearly a thousand times the earth's magnitude; Jupiter is larger still; while Mercury moves with nearly double the rapidity. And then the array of planets deriving their light from the sun extends much further than even the astronomer at first suspected. The orbit of Saturn is ten times as wide as the orbit of the earth; but beyond Saturn, and almost twice as far from the sun, Herschel discovers Uranus, another great planet; and, again, beyond Uranus, and at nearly twice *his* distance, the subtle sagacity of the astronomers of our day sur-

mises, and then detects, another great planet. In such a system as this, the earth sinks into insignificance; or, rather, if we are able still to keep in mind the enormous dimensions of our globe, we have a difficulty in enlarging our conception in the proportion required by the larger facts. But, again, this whole solar system itself, with all its orbits and planets, shrinks into a mere point when compared with the distance of the nearest fixed star, which would take a cannon ball at least two hundred thousand years to reach. And, again, the distance which lies between us and such stars shrinks into incalculable smallness when we journey in thought to other fixed stars. And again, and again, the field of our previous contemplation suffers an immeasurable contraction as we pass on to other points of view, reaching at last the distant nebulæ, and asking still, What is beyond?"*

Our sun is a star exceeding the earth in bulk in the proportion of 1,384,472 to 1. All the stars are suns, some of them much larger than ours, the average of them, perhaps, being quite as large. The number of such suns is past all counting, 50,000 having passed within the field of view of Sir W. Herschel's telescope in a single hour, 100,000,000 being the estimated number visible through the telescope, and the visible number probably being as nothing compared with the number still further off. Nor is this all: for analogy suggests that, where there are suns, there may probably be planets; and this would necessitate the multiplication of our former figures by ten or twenty, to give us the number of moving globes, and the million-fold exaltation of our idea of the power which manages all the complexities of their motions.

Next to the exceedingly great, perhaps nothing will furnish a better illustration of power than the very minute. Next to the telescope, the microscope is the best instrument for assisting the bodily eye and opening new fields for the wonder of the mental vision. We may say that the worlds and systems here recede, by successive steps, towards the infinitely minute, as in the heavens they recede in the direction of boundlessness. No work of art can be compared with the beautiful contexture of the scales of fishes, as shown under the microscope: the beautiful network, and interweavings, and divarications which become apparent, defy the competition of the finest needlework ever wrought. The mealy dust on the wing of the butterfly consists of feathers of different shapes, with ten or twelve lines on each, proceeding from a point, like the radii of a circle, and terminating in well-defined points at the other end. The enormous masses of chalk which make our south-eastern cliffs are found to consist largely of the cast-off silicious coverings of extinct organisms of great minuteness. The human skin exhibits pores to the number of seven millions, and little tubes, which, if placed end on end, would extend for twenty-eight miles. The human muscles are made up of myriads of fibres lying parallel to one another; and each fibre, small as it is, is a tube of about 1-400th of an inch in diameter, the tubes themselves containing small fibrils of about 1-10,000th of an inch across, which only cannot be further divided because the powers of our microscope fail us.

Every animal and every plant would afford surprising proofs of skill, were we to place different parts

* Whewell's "Plurality of Worlds."

of its structure under the lens; and skilfulness, rightly regarded, is power. And these living proofs of the working of omnipotence are to be found, not only on every continent and island, but on every wall-top, in every cranny and crevice, peopling the water we drink and the air we breathe. The species of animals, which were described by Linnæus to the number of six thousand only, were computed twenty years ago at half a million; and these numbers are considered to be under the mark. If we take but one class of animals, the *insects*, and one order in that class, the *beetles*, we shall find thirty thousand or forty thousand species known and named, to say nothing of the thousands that remain to be discovered. The individuals of the one species, man, are now probably over one thousand millions; while the number of individuals in the inferior species, especially the insects and the animalcules, it is absolutely impossible to estimate. We must remember that every part of the framework of every individual of all these species exhibits proofs of the Creator's skill, and that His power is required to sustain in being as well as to create. Nor is this all. We have said something about thousands of millions of planets which there is a probability may exist; and, after all the discussion of the question by Chalmers, Maxwell, Whewell, Brewster, and others, we think it likely that most of these planets are seats of life—diverse, perhaps, from the life of earth, but in no degree less wonderful. Our view, therefore, must be expanded indefinitely, in order to take in the conception that the power of God sustains in life, and provides with the pleasures of life, all the millions of creatures in all these worlds.

And what shall we more say? for the time would fail us to speak in detail of geology and chemistry, of physiology and comparative anatomy, of zoology also, and botany, and every other science; where the same power has piled the rocks, supplanted animal races, wrought wondrous combinations, contrived exquisite machinery, balanced opposing forces, peopled the land and the sea, opened His hand and supplied the wants of every living thing.

"HIS KINGDOM RULETH OVER ALL."—If we are right thus far, that God possesses full and intimate knowledge of all the states and relations of all things everywhere, and that from this all-knowledge there results all power over all things everywhere, no more words are needed to prove the universal dominion of the Deity—no more words, unless we are willing to suppose that equal knowledge may reside in another, that there is not One Supreme, but Two that have dominion, or Three, or more. The question of the divine unity is therefore involved; and it may be well to ask whether creation exhibits any indications of duality of dominion of the collision of separate wills.

"THE LORD OUR GOD IS ONE LORD."—Professor Whewell, in his Bridgewater Treatise* after pointing out some wonderful powers of the atmosphere in connection with sounds, asks, "Is it by chance that the air and the *ear* exist together? Did the air produce the organization of the ear? or the ear, independently organized, anticipate the constitution of the atmosphere? or is not the only intelligible account of the matter this, that one was made for the other; that there is a mutual adaptation produced by an intelligence acquainted with the properties of both; which adjusted them together as we

* Book I. chap. xiv.

find them adjusted, in order that birds might communicate by song, that men might speak and hear, and that language might play its extraordinary part in its operation upon men's thoughts, actions, institutions, and fortunes?" We of course admit the argument, and we may make use of it here, as showing that *One* Intelligence has made the bird, the man, and the atmosphere. When the same philosopher proceeds to trace out the mutual adaptation of the eye and light, we make a great stride from the earth to the solar source of light, and infer legitimately that He who made the eye made the sun—and made the stars also. A telescopic examination of the planets of our system, bringing out the fact that by their motions they must experience an alternation of day and night, and a regular succession of seasons, indicates, by the similarity to earthly arrangements, the same hand arranging. The impression thus gained is strengthened when we observe atmospheres and clouds, from which we are able to infer rain and rivers, electricity and magnetism, and almost all that makes our planet a habitable world.

It would seem, moreover, that we are not to be left to mere conjecture: veritable missives are sent to us from the celestial spaces to tell us what the universe is made of. In the British Museum is a collection of meteoric stones, which at different times have fallen on different parts of the earth's surface; and it is now settled beyond dispute that these fragments are of planetary nature, having their own proper orbits about the sun. Yet, on being analyzed, they show not a trace of any new elementary substance, but present the chemist with nickel, iron, silica, carbon, and various other substances previously known to him, held together by the same chemical forces that are in play on the earth itself. I introduce these aerolites, however, principally to call attention to a very suggestive circumstance connected with one small set of them. On the 14th May, 1864, a luminous meteor scattered a shower of stones in the neighbourhood of the town of Orgueil, in the south of France. These stones, besides the usual inorganic constituents, contain six per cent. of a black amorphous *organic* substance, composed of the elements carbon, hydrogen and oxygen, in proportions quite similar to those in which they occur in lignite and peat. M. Wöhler infers from this fact that wherever meteorites originate, organic matter—and hence probably organized matter, *organisms*, living things in fact, must have an existence.* This is a step towards *proving* that there is life on the planets; and if life—be it only in the shape of trees similarly organized to the trees of earth—it is so far evidence of unity of governance in the universe.

We will take but one more leap. Among the fixed stars, so called, there are many that are double—one star as viewed with the naked eye, but two to the eye of the telescope: Sir W. Herschel enumerated upwards of 500 such, and other observers have extended the list to thousands. It is known with regard to a score or two of these instances that the two stars revolve about each other in regular orbits, by the very same law of gravitation that carries the earth about the sun, and the moon about the earth. The star Mizar, for instance, the middle star in the tail of the Great Bear, is a double star moving in an elliptic orbit, its period of revolution being 58½ years.† There appear, then, to be the same laws and arrangements

* *Edinburgh Review*, January, 1867.

† Sir J. Herschel's Astronomy, Cabinet Cyclopædia.

in the most distant parts of space, as prevail within the limits of the solar system; and such facts surely may be taken as indicating unity of rule.

The microscope would again serve us in the other direction, but there is no need to pursue the argument. Beginning with the smallest animalcule we might ascend through the series of the living things to man himself, and nowhere should we find any break in the plan, indicating that the Maker of "creation's lord" was not the Maker also of the lowest forms of life.

Job answered the LORD, and said, "I know that thou canst do everything" (Job xlii. 1, 2). With our larger views of the universe, we must see multiplied reasons for making the same willing confession.

THE APOSTOLIC FATHERS.

THE above title is given by theologians and writers of Church History to five men, who composed, or are supposed to have composed, Christian books in the first and second centuries, and, who, according to the testimony of tradition, were honoured to have a personal acquaintance with some of the Apostles of Christ. As, doubtless, many of our readers often meet with references to these early disciples, and their literary productions, but are without sufficient leisure to make the matter a subject of prolonged study, perhaps a condensation of the opinions of the learned concerning these venerable men may not be without its use.

I. CLEMENS ROMANUS,—CLEMENT THE ROMAN.

If the author of these lines were a Catholic priest, writing for the edification of his co-religionists, his task would be straightforward and easy, for he would only be required to quote the extant traditions concerning Clement, taking for granted that the "faithful" who perused them would be true to their name, and believe without any critical hesitancy all that the priest might choose to pen. But as Protestants we are apt to fight shy of traditions, and have adopted as our motto the inspired injunction, "*Prove* all things, and hold fast that which is good." We proceed to say, then, that there is no *proof*—only mere tradition—that this Clement is referred to in the Epistle to the Philippians, chap. iv. 3rd verse. "And I entreat thee also, true yokefellow, help those women who laboured with me in the gospel, with *Clement* also," &c. It is usual to speak of Clement as the fourth bishop of Rome, St. Peter being reckoned the first, Linus, the second, and Anacletus the third. We will presently quote a passage which probably is sufficient to prove that Clement was bishop or minister of the Christian church at Rome; but when Roman Catholic historians speak of him as if he were Pope, in the sense in which Pius the 9th is

Pope, they are guilty of a perversion of facts very painful to think of, but too palpable in its absurdity to require any attempt at refutation. The passage we refer to, is to be found in the writings of Irenæus, who was a Christian bishop, or pastor, at Lyons, towards the close of the second century, and is as follows:—"When the blessed Apostles, Peter and Paul, had founded and established the church at Rome, they delivered the office of the bishopric in it to Linus. To him succeeded Anacletus, after whom, in the third place after the Apostles, Clement obtained that bishopric, who had seen the blessed Apostles, and conversed with them; who had the preaching of the Apostles still sounding in his ears, and their traditions before his eyes. Nor he alone, for there were still many alive who had been taught by the Apostles. In the time therefore of this Clement, when there was no small dissension among the brethren at Corinth, the church at Rome sent a most excellent letter to the Corinthians, persuading them to peace amongst themselves," &c. There is no reason to suppose that the above words were not those of Irenæus; but as they were written more than fifty years after Clement's death, and moreover speak much more confidently concerning Peter and Paul as the founders of the church at Rome, than modern criticism can sanction, they will be received by the reader as true, or rejected by him as false, according as his mental tendencies are favourable to tradition or otherwise. Some such an epistle as the one here referred to still exists, is mentioned by Origen Eusebius, Jerome, and another Clement who lived as early as the second century. The heading of the epistle is "Dei Ecclesia quæ Romæ perigrinantur Ecclesiæ quæ Corinthi peregrinantur." The contents of the letter are a proof that the schisms in the church at Corinth, upon which Paul had animadverted thirty or forty years before, were still producing their lawful effect. It consists of fifty-nine chapters, and is "full of sound and charitable advice." The critical eye of Neander has detected the work of later hands in it. "This epistle (he says), although genuine in the main, is still not exempt from important interpolations. We detect a palpable contradiction, when for example, we observe gleaming through the surface of the whole epistle, the simple relations of the oldest constitution of the Christian church, where bishops and presbyters were placed wholly on a level. And then in one passage, section forty and onward, find the whole system of the Jewish priesthood transferred to the Christian church. The epistle which passes under the name of the second, is manifestly nothing but the fragment of a homily."

We may "sum up" concerning him, by saying, that in all probability there was a pastor of the church at Rome, named Clement, that he wrote most of the epistle which bears his name, and that all the other writings attributed to him, as also the accounts of his death, burial, &c., are a portion of those sad forgeries which were palmed upon the early and mediæval church, upon the principle of "doing evil that good may come;" and which culminated in the manufacture of sacred relics innumerable, including four or five heads of John the Baptist, and as many "fragments of the true cross" as would have supplied timber enough for the building of a man-of-war.

II.—BARNABAS.

Just as tradition unhesitatingly teaches us that Clemens Romanus and Clement "the fellow-labourer" of the Apostle Paul are one and the

same person, so it would have us believe that the "Catholic Epistle," so called, which was known and read in the second century in some churches as that of Barnabas, was written by the friend and fellow-missionary of the same Apostle, and is known by that name in the Acts of the Apostles. But the tradition is considered by modern scholars to be *Vox et præterea nihil.* The following are the words of the Dean of Canterbury upon the matter: "We have an Epistle in twenty-one chapters called by the name of Barnabas. Of this, the first four chapters and a half are extant only in a barbarous Latin version; the rest in the original Greek. Its authenticity has been defended by some great names; and it is quoted as the work of Barnabas by Clemens Alexandrinus (seven times), by Origen (thrice), and its authenticity, but not its authority, is allowed by Eusebius and Jerome. But it is very generally given up now, and the Epistle is believed to have been written early in the second century." One would have supposed that internal evidence must have been sufficient to show that no man worthy to be a friend and fellow-labourer of St. Paul could have produced such puerilities as this Epistle contains. The following are Neander's incisive and decisive words upon the point. "It is made out, that Abraham circumcising the 318 men (Gen. x. 7, and xiv. 14) prefigured the crucifixion of Jesus: I H (18) being the initial letters of the name Jesus, and T (300) the sign of the Cross. These characters and numerals, peculiar to the Greek language, could have occurred to no one but an Alexandrian Jew who had lost his knowledge of, or perhaps had never been acquainted with, the Hebrew, and who was familiar only with the Alexandrian version; certainly not to Barnabas, who could have shown no such ignorance of the Hebrew tongue, even if it were possible to suppose him guilty of such egregious trifling. Yet the trifler looks upon it as a remarkable discovery, as is evident from the pompous remark, which so exactly characterizes the mystery-trafficking spirit of the Alexandrian Jewish gnosis: Οὐδεὶς γνησιώτερον ἔμαθεν ἀπ' ἐμοῦ λογον ἀλλὰ οἶδα ὅτι ἄξιοί ἐστε ὑμεῖς "No one ever learned from me a more genuine doctrine; but I know that ye are worthy of it." We may safely then dismiss this so-called "Catholic" Epistle of Barnabas as a puerile production and an impudent forgery.

III.—HERMAS.

A work called "The Shepherd," is attributed to this the third of our Apostolic Fathers. The writers of the early Church generally identified him with the Hermas to whom St. Paul (Romans xvi. 14) sends a Christian salutation; but so far as we can see, this was a mere guess. The work of Hermas was called "The Shepherd" because an angel is represented in the book as appearing to its author in a shepherd's dress. In the second and third centuries many of the so-called fathers quote it as if it were a divinely inspired book; later writers speak more coldly concerning it, and many modern critics do not hesitate to laugh it to scorn. "The work is divided into three books, of which the first contains four visions; the second twelve commands; the third ten similitudes;" the whole being interspersed with moral and spiritual reflections. It would seem from internal evidence that the author of "The Shepherd" was married, the father of a family, not a minister, but most certainly a deep mystic. It has

been called "The Pilgrim's Progress" of ante-Nicene times; but our readers will reckon its author a far less safe spiritual guide than good John Bunyan, when we tell them that he considered every human being was attended through life by two angels, one good, the other bad, who were continually opposing each other, with a view to change the course and influence the destiny of his soul. Sad stuff this! And yet some of the fathers whom Papists and Puseyites delight to honour, read "The Shepherd" in their sanctuaries, and reverenced its author as an inspired man!

IV.—IGNATIUS.

The name of this early Christian is not mentioned in the New Testament, but in all probability he was more or less acquainted with some of the Apostles of Christ, and was bishop or pastor of the flourishing Christian church at Antioch, in Syria. The following sentences from Dr. Smith's valuable "Dictionary of the Bible," are worth reading, as a condensed account of the city of Antioch in apostolic times:—"No city, after Jerusalem, is so intimately connected with the history of the Apostolic Church. Certain points of close association between these two cities, as regards the progress of Christianity, may be noticed in the first place. One of the seven deacons, or almoners, appointed at Jerusalem, was Nicolas, a proselyte of Antioch (Acts vi. 5). The Christians, who were dispersed from Jerusalem at the death of Stephen, preached the Gospel at Antioch (xi. 19). It was from Jerusalem that Agabus and the other prophets, who foretold the famine, came to Antioch (xi. 27, 28); and Barnabas and Saul were consequently sent on a mission of charity from the latter city to the former (xi. 30, xii. 25). It was from Jerusalem, again, that the Judaizers came, who disturbed the church at Antioch (xv. 1); and it was at Antioch that St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal. ii. 11, 12). The chief interest of Antioch, however, is connected with the progress of Christianity among the heathen. Here the first Gentile church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26); here St. Paul exercised (so far as is distinctly recorded) his first systematic ministerial work (xi. 22—26; see xiv. 26—28, and xv. 35, and xviii. 23); hence he started at the beginning of his first missionary journey (xiii. 1—3), and hither he returned (xiv. 26). So again, after the Apostolic council (the decrees of which were specially addressed to the Gentile converts at Antioch, xv. 23), and began and ended his second missionary journey (xviii. 23), which was brought to a termination by the imprisonment at Jerusalem and Cæsarea." It was of this important Christian Church that Ignatius was pastor, probably while St. Paul was still alive. Tradition tells us that in the beginning of the second century he was seized, sent to Rome, and cast, "*ad leones*," to the wild beasts. On the way he is said to have written seven epistles; six to churches of Asia Minor, and one to Polycarp, bishop of Smyrna. There is much in these epistles which will not bear the test of modern criticism; and the impartial Neander thus speaks of them:—"These letters, it must be allowed, contain passages which at least bear throughout the stamp of antiquity. Such, especially, are the passages directed against Judaism and against Docetism; but even the briefer revision, which is the one most entitled to confidence, has been very much interpolated. As the account of the martyrdom of Ignatius

may be justly suspected, so too the letters which pre-suppose the correctness of this suspicious legend, do not wear at all a stamp of a distinct individuality of character, and of a man of these times addressing his last words to the churches. A hierarchical purpose is not to be mistaken. The letter to Polycarp, bishop of Smyrna, wears very much the appearance of an idle compilation."

V. POLYCARP.

This "good minister of Jesus Christ" occupies a prominent and very honourable place in the early history of the Christian Church. He was probably born about the time of the martyrdom of St. Paul—in the year 66 or 67, and for nearly 90 years was a disciple of Christ; and for a long period pastor of the church at Smyrna, to which he was in all probability appointed by the Apostle John. A letter addressed to the church at Philippi, written, tradition tells us, by Polycarp, still exists, and Neander considers it a genuine production. The above-named historian has given us a very interesting account of the last hours of this truly venerable man, which our readers will be glad to peruse, and with which we close our brief notice of the Apostolic Fathers. "When he heard the shouts of the people demanding his death it was his intention, at first, to remain quietly in the city, and await the issue which God might ordain for him. But by the entreaties of the church he suffered himself to be persuaded to take refuge in a neighbouring villa. Here he spent the time with a few friends, occupied, day and night, in praying for all the churches throughout the world. When search was made for him, he retreated to another villa; and directly after appeared the servants of the police, to whom his place of refuge had been betrayed by unworthy men, who enjoyed his confidence. The bishop himself, indeed, was gone, but they found two slaves, one of whom was put to the torture, and betrayed the place whither Polycarp had fled for refuge. As they were approaching, Polycarp, who was in the highest story of the dwelling, might have escaped to another house by the flat roof peculiar to the Oriental style of building, but he said, 'The will of the Lord be done.' Descending to the officers of justice, he ordered whatever they chose to eat and drink to be placed before them, requesting them only to indulge him with one hour for quiet prayer. But the fulness of his heart hurried him through two hours, so that the Pagans themselves were touched by his devotion.

"The time being now come, they conveyed him to the city on an ass, when they were met by the chief officer of the police coming, with his father, from the town. He took up Polycarp into his chariot, and addressing him kindly, asked 'What harm there could be in saying, "*The Emperor, our Lord*," and in sacrificing?' At first Polycarp was silent; but as they went on to urge him, he said mildly, 'I shall not do as you advise me.' When they perceived that they could not persuade him, they grew angry. With opprobrious language, he was thrust out of the carriage so violently as to injure a bone of one of his legs. Without looking round, he proceeded on his way cheerful and composed as though nothing had happened. Having arrived before the proconsul, he was urged by the latter to have respect at least to his own old age, to swear by the genius of the Emperor, and give proof of his penitence by joining in the shout of the people, 'Away with the godless!' Polycarp looked with a firm eye at the

assembled crowd, pointing to them with his finger; then with a sigh, and his eyes uplifted to heaven, he said, 'Away with the godless!' But when the proconsul urged him further, 'Swear, curse Christ, and I release thee.' 'Six and eighty years,' the old man replied, 'have I served Him, and He has done me nothing but good; and how could I curse Him, my Lord and Saviour!' The proconsul still persisting to urge him, 'Well,' said Polycarp, 'if you would know who I am, I tell you frankly I am a Christian. Would you know what the doctrine of Christianity is, appoint me an hour and hear me.' The proconsul, who showed here how far he was from sharing in the fanatic spirit of the people, and how gladly he would have saved the old man, if he could have appeased the multitude, said, 'Do but persuade the people.' Polycarp replied, 'To you I was bound to give account of myself, for our religion teaches us to pay due honour to the powers ordained of God, so far as it can be done without prejudice to our salvation. But those I regard as not worthy of hearing me defend myself before them.' The governor having once more threatened him in vain with the wild beasts and the stake, caused it to be proclaimed by the herald, in the circus, 'Polycarp has declared himself to be a Christian!' With these words was pronounced the sentence of death. The heathen populace, with an infuriate shout, replied, 'This is the teacher of atheism, the father of the Christians, the enemy of our gods, by whom so many have been turned from the worship of the gods, and from sacrifice.' The proconsul having yielded to the demands of the people, that Polycarp should die at the stake, Jews and Pagans hastened together to bring wood from the shops and baths. As they were about to fasten him with nails to the stake of the pile, he said, 'Leave me thus: He who has strengthened me to encounter the flames, will also enable me to stand firm at the stake.' Before the fire was lighted, he prayed, 'Lord, Almighty God, Father of Thy beloved Son Jesus Christ, through whom we have received from Thee the knowledge of Thyself; God of angels, and of the whole creation; of the human race, and of the just that live in Thy presence; I praise Thee that Thou hast judged me worthy of this day and of this hour, to take part in the number of Thy witnesses, in the cup of Thy Christ.'

"What appeared the greatest thing to the church, was not the martyr's death of Polycarp in itself, but the Christian manner in which it was suffered. They expressed it as their conviction, that all had been so ordered, that he might exhibit what was the essential character of evangelical martyrdom, 'for,' so they write, 'he waited to be delivered up (did not press forward, uncalled, to the martyr's death), imitating, in this respect, our Lord, and leaving an example for us to follow; so that we should not look to that alone which may conduce to our own salvation, but also to that which may be serviceable to our neighbour. For this is the nature of true and genuine charity, to seek, not merely our own salvation, but the salvation of all the brethren.

"The death of the pious shepherd contributed also to the temporal advantage of his flock. The rage of fanaticism, after having obtained this victim, became somewhat cooled; and the proconsul, who was no personal enemy of the Christians, suspended all further search, and refused to know that another Christian existed."

SHORT NOTES.

PROTESTANT TOLERATION.—REFUSAL OF SITES.—The *Freeman* has brought out in bold relief the bigotry of Protestant landlords, in refusing all accommodation to their tenants "to worship the God of their fathers after the way which they"—the landlords—"call heresy." In the village of Cockley Cley, four miles from Swaffham, in Norfolk, with a population of 263 souls, chiefly agricultural labourers, the Wesleyans have, for more than thirty years, held meetings for the spiritual benefit of the people. The Sunday evening services have been conducted in a cottage by a local preacher; and prayer-meetings have been held during the week. The land and tenements in the hamlet are the property of Squire Buckworth, who, some little time back, gave notice to the cottager that these services must be discontinued, unless he was prepared to stand the consequences. The Swaffham minister, Mr. Gibson, waited on him to induce him to relent; but, after much consideration, he replied that he would have no more preaching in his parish by Dissenters; he wished the people to go to church, and he did not see why they should not please him. So the poor people worshipped in the open air during the summer, and in the winter contented themselves with praying in the house of one of the members. But Mr. Buckworth again interfered, and threatened to turn the young man out of the cottage unless the prayer-meetings were given up; and, as he had a bed-ridden, paralytic mother, he was obliged to submit. This spirit of intolerance is not, however, confined to Cockley Cley. The squire works in good company. At Exeter, no Dissenting place of worship is permitted to be erected on the Rolle estate, which comprises a considerable part of the city; the lease binds the tenant not to permit praying and preaching, on pain of forfeiting his tenure. Lady Foley belongs to the noble family which afforded encouragement to Richard Baxter in the persecuting days of Charles the Second, and of whom he has recorded, that "Mr. Thomas Foley was indeed a great blessing to that town and country. He was raised from very small matters to an estate of above £5,000 a-year by iron works; and that, with such just and blameless dealing, that all the men he had to do with, magnified his integrity. Having the patronage of several livings belonging to the lands he purchased, he made it his business to fill them, as they became vacant, with worthy, useful ministers." But times are changed, and on Lady Foley's estates at Malvern no Dissenting chapel is allowed to be erected. Lord Dartmouth is a descendant of the peer whom Cowper ennobled by the well-known lines, "I know of one who wears a coronet and prays." In the estates of the present earl in Yorkshire, there is the same interdict on Dissenting places of worship. The Marquis of Northampton allows no Dissenting chapel to be built on his Canonbury estate in the north of London. All this sounds strange in a land which boasts of its high principles of religious liberty. The oppression of the native zemindar, who refuses to permit Christian worship

on his estates in India, is, with great justice, denounced on the missionary platforms in England. The Pope allows no Protestant worship to be celebrated within the walls of the Eternal City; and the Church of England chaplain is obliged to conduct his services in a house beyond them. Churchmen reprobate this conduct as a proof of the unchangeable intolerance of the Church of Rome; but with what show of consistency can they cast the first stone at her, when the highest nobles in the land honour her example by following it; and in the middle of the nineteenth century exhibit the same intolerance which, in the seventeenth, passed the Conventicle Act?

THE ECCLESIASTICAL TITLES ACT.—There can be few of our readers who require to be reminded of the outcry which was raised fifteen years ago, when the Pope parcelled out England into Roman Catholic bishoprics, and Parliament was constrained, by a paroxysm of national frenzy, to pass an Act to oppose this attempt to draw the wealth and influence of England within "the bright and blessed orbit of the Catholic Church." The Act has remained a dead letter ever since. It has been systematically violated by the Roman Catholic prelates, and it is now admitted on all sides, and even by the highest authority, that it would be impossible to bring any action to sustain it. On this subject there has been a general confession of sins in the House of Lords during the last month, in the very appropriate season of Lent. Lord Lyveden (sometime Mr. Vernon Smith) moved for a return of the convictions under the Act,—which he knew would be a cypher; and availed himself of the opportunity of taking credit to himself for having originally opposed the Act. The consciences of other lords, who had supported and sanctioned it, were awakened, and they hastened to relieve them. Lord Kimberley, Earl Grey, the Duke of Cleveland, the Marquis of Clanricarde, Earl Stanhope, and Lord Granville came forward, and acknowledged their transgressions. There has not been such a scene presented in the House of Lords since England cast off the yoke of Rome, and it will doubtless be considered, in the Roman conclave, as an earnest of her readiness to allow it to be fastened on again. History teaches us that it is the function of one generation to undo the follies generated by the passions and prejudices of the generation which preceded it, and, unfortunately, also to leave a fresh deposit of its own follies and errors to be dealt with by a succeeding age. But in the present instance we have the example of repentance in the very same generation, and by the very same men who perpetrated the folly. Who, after this, will dare to designate the Lords the house of incurables?

CHURCH RATES.—On the 9th of May, the question of Church rates is to be brought up in the House of Commons, for, we believe, the twentieth, and, we trust, the last, time. There is every reason to believe that it will be settled to the satisfaction of Nonconformists, and without any detriment to the interests of Conformists. There will be no sacrifice required but of that spirit of domination, which appears to be inseparable from an established Church, whether in England, Rome, or Sweden. The proposal is to keep up the machinery of rating, and cease the compulsory collection of rates from those who have to provide for their own ministrations from their own purses. It will be a

graceful deed for the last unreformed Parliament to celebrate its funeral obsequies by such an act of justice and equity, instead of leaving the merit of it to the first reformed House. It will remind us of the Eastern custom of building the funeral pile with sandal-wood. When the debate comes on, it is to be hoped that the cause will be strengthened by a prominent allusion to the latest, if not also one of the worst cases of oppression under the existing law. A rate was made at Kettleburgh, in Suffolk, in 1864, and resisted by Mr. Grant, on the ground that the assessment was unequal. The same plea has in many other cases been successful in quashing the rate; but Mr. Grant was defeated, his goods were assigned to the mortgagee, his business as a maltster was ruined, and he now lies incarcerated in Whitecross-street gaol for the costs with which he is saddled, amounting to no less a sum than £257.

UNIVERSITY TESTS.—Mr. Coleridge's Bill for the abrogation of University tests, has passed the second reading by a large majority, but we fear the principle will be neutralized in committee. Those seats of learning, instead of being national institutions, have long been the training-schools, and, consequently, the exclusive patrimony, of the Established Church; and any movement tending in any manner to disturb this arrangement, will be sure to encounter the most sturdy opposition, if not in the Lower, most assuredly in the Upper House, which is now the stronghold and bulwark of the Establishment. Of course no one supposes that this exclusion will last twenty years, but it may require a longer period of ventilation than one or two sessions. For our parts, we cannot but think that every step taken to throw open the Universities to Dissenters is fraught with more danger to the cause of Dissent than to the cause of the Church. What Englishmen most dearly love is respectability. It is in England what caste is in India; and, in popular estimation, it is at present to be found only in the bosom of the Church. Dissent is still "a low style of thing." It is, therefore, to be apprehended, that under the strong ecclesiastical influences which preDominate in those seats of learning and which, like the atmosphere, press on the alumni on all sides, Dissenting students will be gradually drawn into Conformity, and we are prepared to honour with an ovation those who remain faithful to their principles amidst a crowd of temptations. *Au reste,* we consider the apprehension of Churchmen that the admission of a dozen or a score of Nonconforming graduates to share in the government of the Universities will be sufficient to divert them from the objects, or the interests, of the Establishment, to be just as baseless as the dread, once vigorous but now exploded, that the admission of half-a-dozen Jews into Parliament would unchristianize the legislature.

Correspondence.

MISSIONARY WORK IN THE FAROE ISLES.

To the Editor of the Baptist Magazine.

Lerwick, Shetland,
December 22, 1866.

Dear Sir,—Having paid two missionary visits to the North Faroe Islands, I am glad to have the opportunity of interesting your readers as regards the spiritual welfare of these far-off Islands of the Sea.

I may state that they lie about 200 miles north-west from Shetland; they resemble Orkney and Shetland, having a main land, with numerous isles surrounding it, but they are far more rocky and mountainous; a stranger requires a guide as he moves from place to place, there being no roads except a short one near Thorshaven, the capital; boating is the principal mode of conveyance.

The population is about 10,000, besides, in the summer season, about 700 Shetland men and many Englishmen fish around the shores; the inhabitants live along the coast, often widely scattered, and find a sustenance by farming and fishing, and, in the summer, kill a great many fowls; sea-birds being exceedingly numerous there.

They belong to Denmark; Danish is the principal language, but they still retain their old dialect, the Farish, which is most generally spoken in common conversation.

The people are mostly Lutherans, a few being Roman Catholics, the Romish Church having established a mission there lately. As yet there are no other parties; but I trust this will not continue long the case, but that the Lord will open a way for His glorious Gospel to spread there in its primitive purity.

The islands are divided into seven parishes, have only seven or eight pastors, and two or three schoolmasters, their form of worship being ritual; the truth is much covered up with forms and ceremonies and traditions and commandments of men. "If the blind lead the blind, they both shall fall into the ditch; and if the light that is in thee be darkness, how great is that darkness?"

It is common on the Sabbath, after church hours, for many to dance, sing, play cards, pay visits, drink together, &c. The Sabbath days and holydays are, for the most part, days of worldly pleasure-seeking.

Having heard of the spiritual need of the Island, while colporteur in Shetland, and feeling it needful to resign that occupation, chiefly on account of health, it was laid forcibly on my mind to go to Faroe. The way being opened up for me, I spent about seven weeks there in 1865, labouring amongst the fishermen, studying the language, and witnessing for Christ in a little way amongst the natives, from whom I received much kindness and attention.

My second visit was last summer; I was about four months amongst them. Having made progress in the language, I had more access to the people. I made three journeys through different parts, one taking up about two weeks, the other from three to four weeks; the rest of the time I spent in Thorshaven, the capital. While in the country I preached Jesus publicly and privately, and found generally the people glad of my visits, and I saw tears occasionally, and many desired me to come again. In some places I taught the children to sing some of our hymn tunes, such as "Come to Jesus," "I have a Father in the Promised Land," &c. Many were very willing to learn, both to read and sing; while in the chief town I spoke often in the open air to attentive crowds, especially

on the Sabbath evenings, many apparently gladly hearing the word of salvation. I was also occupied amongst the fishing vessels, there being much sickness amongst them this year. My visits were very acceptable. I had also opportunities of preaching Jesus amongst them collectively. Strong drink, being very cheap, is largely consumed by the people, and I found it a great hindrance in doing good amongst the Faroese. At first I had to lodge in a public-house; but finding it disagreeable, I got lodgings afterwards at the bookbinder's. He was very kind and obliging, and taught me as much as I could learn of his business during my stay; I saw the Lord's hand to be in this, because, previously to my returning to Shetland and Faroe this time, I sought and found employment in the business I had been trained to, but had to resign my place for conscience sake.

I am at present labouring as Evangelist in the North; and if the Lord will, I mean to visit Faroe again in the summer season. I received yesterday a letter from Faroe, with a pressing desire to come once more if the Lord will. I will now draw to a close, asking the prayers and interest of the Lord's people on behalf of these Islands, that some way may be opened up for the glorious Gospel to spread there in its renewing and sanctifying power.

I am, dear sir,
Yours sincerely,
W. SLOAN.

Reviews.

The History of India, from the Earliest Period to the Close of Lord Dalhousie's Administration. By JOHN CLARK MARSHMAN. Vols. I. and II. London: Longmans & Co., 1867.

The original design of this work was to furnish a class-book for the University of Calcutta, and thus supply the means for imparting to the educated youth of India, a knowledge of the history of their fatherland. Happily the author has extended his plans, and has consented to the publication of this valuable work for the benefit of his own countrymen. The two volumes now under our consideration are to be speedily followed by a third, which will complete the series. We hope that the publication of this work will awaken in the public mind widespread and generous sympathies with our Indian fellow-subjects, and promote the cultivation of more extensive acquaintance with its various races, their social, moral, and spiritual condition and the extent to which these are being influenced by British rule. The supremacy of England in India is one of the greatest marvels of history. The means by which that supremacy has been obtained, the opposition it has survived, the circumstances which have contributed to its increase and consolidation are topics full of profound interest, and we hope that the day is not far distant when acquaintance with them will be deemed an indispensable part of a good English education. The commercial importance of our ever growing trade with India, may be cited as one reason for a wider diffusion of information respecting its peoples. We remember reading in some old chronicler's pages a story that may serve to illustrate the incalculable worth of the Indian dependencies of the British crown. Once when the ambassadors of the King of Portugal were on a visit to the Doge of Venice, a huge chest was exhibited to them, filled with treasures rich and rare. While the exhibitors were expecting the admiration of their

guests, one of them requested that the servants might be instructed to lift the chest up from the ground as the speaker wished to see if it had *roots*. "My master's treasure," said the Portuguese, "has *roots*—it is India." India is not a mere mine of wealth, it is a vast plantation of ever growing and luxuriant abundance. It has *roots*. The rapid opening up of facilities for communication by means of the railways which are stretching their iron arms to grasp the riches which are to be found in all directions, will make the India of the future incomparably a more glittering prize than it was in the dreams of early navigators. Its possession by England is the envy of the whole civilized world, but this also cometh "forth from the Lord of hosts, who is wonderful in counsel and excellent in working."

By our readers, considerations of far greater import than earthly dominion, or mercantile greatness, will invest the history of India with profound interest. The progress of the Gospel in that land is the Christian's explanation of its attachment to the English crown, and it is a fact replete with significance, that the honoured son of one of the three heroes of Serampore should come before the world as the historian of India. The qualifications which Mr. Marshman possesses for this undertaking are almost unique. Style, accuracy of statement, impartial and philosophic views of things, and order of arrangement are the indispensable requirements of historic writing. The author of these volumes combines these qualities in an unusual degree. It is a habit with him to take a large and comprehensive grasp of all subjects that come under his consideration, and the style in which he writes is graphic, elegant, and graceful. A lengthened residence in India, large acquaintance with its peoples, and a share in its councils at a momentous period of its history, are all of them facts tributary to Mr. Marshman's great success in these comprehensive yet compact volumes.

The first volume carries us down to the close of the administration of Warren Hastings. Whether we find ourselves in the cloud-land of Hindoo tradition, or tracking, one after another, the sanguinary career of the Mohamedan monarchs, watching the growth of that "association formed in London in 1599, consisting of merchants, ironmongers, clothiers, and other men of substance, who subscribed the sum of £30,133 for the purpose of opening a trade with the East," and whose descendants ultimately sat on many thrones; or marking the mysterious subsidence of all European power in the East, save that of England; or the contentions between large-minded men abroad, and little-minded men at home, everywhere Mr. Marshman's facile pen charms the reader and makes the perusal of his work a pleasure. Thus he describes the barbaric splendour of Shah Jehan, the most magnificent of the Mohamedan sovereigns:—

"He was proclaimed Emperor at Agra, early in 1628, and began his reign by indulging that passion for magnificence, in which he eclipsed all his predecessors. The anniversary of his accession was commemorated by a display of incredible extravagance. A suite of tents was manufactured of the finest Cashmere shawls, which, in the figurative language of his biographer, it required two months to pitch. In conformity with the usages of the ancient Hindoo sovereigns, he was weighed against silver, and gold, and jewels, which were then lavished among the courtiers. Vessels filled with gems were waved over his head and emptied on the floor for a general scramble.

"The expense of this festival was computed at a crore* and a half of rupees. . . . . The character of Shah Jehan is aptly described by his native biographer. 'Akbar was pre-eminent as a warrior and as a lawgiver. Shah Jehan, for the incomparable order and arrangement of his finances, and the internal administration of the empire.' Though he drew a revenue of thirty crores of rupees annually from his dominions, which did not include the Deccan, it is generally asserted that the country enjoyed greater prosperity during his reign, than under any of his predecessors; it has therefore been characterized as the golden age of the Mogul dynasty. This is a significant fact, since this prosperity cannot be attributed to any enlightened policy, or to any encouragement given by the Emperor

* A crore of rupees is a million sterling, and a lac of rupees, £10,000.

to the pursuits of industry; it was owing simply to that respite from the ravages of war, which afforded the provinces within the Indus, scope for the development of their resources. Shah Jehan was unquestionably the most magnificent prince of the house of Baber, and perhaps of any other Mahomedan dynasty. The pomp of his court and the costliness of all his establishments almost stagger our belief; but with a treasury which received 600 crores of rupees during twenty years of peace, what might not a monarch do, who had only his own will to consult? In nothing was the splendour of his taste more manifest than in his buildings. It was he who founded the new city of Delhi, in which his castellated palace, with its spacious courts, and marble halls, and gilded domes, was the most attractive object. Of that palace the noblest ornament was the far-famed peacock throne, blazing with emeralds, rubies, diamonds, and the most costly stones, the value of which was estimated by a European jeweller and traveller at six crores of rupees. To him the country was indebted for the immaculate Taj Mehal, the mausoleum of his Queen the pride of India, and the admiration of the world. But all his establishments were managed with such circumspection, that after defraying the cost of his expeditions beyond the Indus, and maintaining an army of 200,000 horse, he left in his treasury, according to his native historian, a sum not short of twenty-four crores of rupees."

The following is the description Mr. Marshman gives of the first enterprize of the East India Company, which, after a century and a half of commercial undertakings of a similar kind, took to the sword in defence of its factories, and in less than another century established the sovereignty of Britain from the Himalayas to Cape Comorin.

"The first adventure of the Company was placed under the command of Captain Lancaster, and consisted of five vessels freighted with iron, tin, lead, cloth, cutlery, glass, quicksilver, and Muscovy hides, of the value in 68,000 rupees, and 287,420 rupees in bullion. It sailed from Torbay on the 2nd of May, 1601, with letters of introduction from the Queen to the princes to whose kingdom it might resort. The New Company had no distinct knowledge of any part of India, and the fleet sailed to Acheen in the island of Sumatra, where a cargo of pepper was obtained, and a treaty concluded with the Malay chiefs. In the Straits of Malacca, Captain Lancaster captured a Portuguese vessel of 900 tons, richly laden with calicoes and spices, and then steered for Bantam, the most flourishing port in the island of Java, where he erected a factory and left agents. The expedition returned to England in September, 1603, with a satisfactory profit to the adventurers. During the following ten years eight voyages were undertaken, which gave a return of from one to two hundred per cent."

The description of the impeachment of Warren Hastings, and the defence of his government, with which the first of these volumes concludes, is worthy to be placed side by side with some of the favourite historic tableaux in which Macaulay's works abound. We could quote page after page of interesting anecdote did our space permit. The second volume is occupied by the successive administrations between 1785 and 1828, commencing with that of Lord Cornwallis, and closing with that of Lord Hastings. The peculiar characteristics of each of the Governors-General; the distinctive features of their governments, and the ever onward extension of British rule, in spite of protest and obstruction from the authorities at home, are narrated with charming vigour.

"The administration of Lord Wellesley" writes Mr. Marshman, "is the most memorable in the annals of British India. He found the empire beset with the most imminent perils in every quarter, and he bequeathed it to his successor in a state of complete security. He found a feeling of contempt for our power gradually increasing at every court, and threatening its existence, and he set himself with unexampled energy to restore our prestige. In rapid succession he annihilated the French force at Hyderabad, and converted all the resources of the Nizam to the use of the Company. He extinguished the Mysore power and became master of the Deccan. He extirpated the French battalions of Sindia, and turned his possessions in Hindostan into a British province. He paralyzed the power of the great Mahratta princes so effectually, that, notwithstanding the timid and retrograde policy of the next twelve years, they were never able to recover it. He remodelled the map of India, and introduced greater and more important changes in all its political relations, than

had been effected by any single prince, Hindoo or Mohamedan. He doubled the territories and the resources of the Company. He had a peculiar genius for creating and consolidating an empire. He was the Akbar of the Company's dynasty. His individual character was impressed on every branch of the administration, and his inspiration animated every member of the service in every department, and in every province. To those around him, who were under his immediate influence, he was the object of 'hero-worship,' and the designation usually applied to him was "the glorious little man." But his attention was chiefly directed to those great measures of state which were required to secure and strengthen the government. The time had not arrived when the moral and intellectual improvement of the people was considered within the province of the ruler. Lord Wellesley made no effort to promote the education of the natives, and the erroneous policy initiated by Lord Cornwallis, of excluding them from all share in any branch of the government, and working it exclusively by European agency, was approved and perpetuated. But he constrained the civilians to acquire the language of the people they were appointed to govern, which the Court of Directors had neglected for thirty-five years, and to his administration belongs the distinguished honour of having under the influence of Mr. Udny and Dr. Carey, passed the humane regulation prohibiting the sacrifice of children at Sagur."

The Serampore missionaries are not forgotten by our author, nor are they injudiciously thrust upon the attention of the general reader, while we have some vigorous denunciations of the opposition and contumely with which they were treated by the Company. We hope that our readers may find as much gratification as we have experienced in the perusal of these two volumes, and in that case they will desire, as eagerly as we do, the speedy completion of this work, which will not fail to attain its merited position amongst the standard literary works of our country.

Three main Military Questions of the Day: —I. A Home Reserve Army. II. The more Economic Military Tenure of India. III. Cavalry as affected by Breech-loading Arms. By Sir HENRY M. HAVELOCK, Bart., &c. &c. London: Longmans, Green, and Co.

These are topics quite out of our line. "The weapons of *our* warfare are not carnal but spiritual." It is due, however, to the author to say that we hear that his work is highly spoken of in military circles.

Pentecost; or, the Revival of the Work of God. By the Rev. GEO. WILKINSON, Chelmsford. London: Morgan and Chase. Price One Shilling and Sixpence.

This is an essay, to the writer of which a prize of one hundred guineas has been awarded. We have heard it said that prize essays are rarely read, and soon sink into oblivion; such, however, we predict, will not be the fate of this book. It discountenances all the extravagances that have been perpetrated by some so-called revivalists, and deals with the subject in a great and practical spirit. It should be read by all our pastors and deacons.

Intelligence.

MINISTERIAL CHANGES.

The Rev. S. H. Booth, of Birkenhead, has accepted the invitation of the Committee of the London Baptist Association to become the minister of the new chapel at Upper Holloway.

The Rev. R. G. Moses, B.A., of Norwich, has accepted the invitation of the Baptist church at Falmouth.

The Rev. J. Gelson Gregson, formerly a missionary in India, has complied with a cordial invitation from the ancient church at Kent-street Chapel, Portsea, to become their pastor.

The Rev. Wm. Bentley, who was formerly pastor of the church at Sudbury, has accepted the unanimous invitation of the church meeting for public worship in the Victoria Rooms.

The Rev. J. C. M'Cappin has accepted the unanimous call of the church and congregation of Providence Chapel, Rochdale, to be their pastor.

The Rev. T. M. Roberts, B.A., late of Newbury, has accepted an invitation from the church at Chipping Norton, Oxfordshire.

Mr. Philip Lewis, of Rawdon College, has accepted the unanimous invitation of the Baptist church, Brearley, near Luddenden Foot, Yorkshire.

MISCELLANEOUS.

DEVONPORT.—On the 4th of April, a tea-meeting was held at the Mechanics' Institute, Devonport, for the purpose of commemorating the tenth anniversary of the pastorate of the Rev. John Stock, at the Baptist Chapel, Morice-square, and he being shortly about to visit the United States, his friends and the members of the congregation took occasion to present him with a purse containing upwards of £50. Nearly 400 persons sat down to tea, at the conclusion of which a public meeting was held, presided over by Mr. Peter Adams. Among the gentlemen on the platform were the Revs. J. M. Charlton, T. C. Page, and R. W. Overbury.

WOLSINGHAM.—April 15th, the Rev. P. Gibb, late of the Baptist College, Glasgow, was ordained pastor of the Baptist church, Wolsingham. In the afternoon the Rev. E. F. Scott, Presbyterian minister, of Towlaw, commenced the service by reading the Scriptures, and offering prayer. After one of the deacons, on behalf of the church, had publicly expressed their desire that Mr. Gibb should settle over them, the Rev. W. L. Green, of Middleton, asked the usual questions, and presented the ordination prayer. The Rev. W. Walters, of Newcastle, preached. The Rev. J. Brooks, of Shotley Bridge, closed with prayer. In the evening the friends re-assembled, under the presidency of the new pastor, when addresses were delivered by the Revs. J. Brooks, D. Lewis, of Witton Park, W. T. Adey, of Darlington, J. H. Lummis, of Hamsterley, W. L. Green, E. F. Scott, and Mr. Beall, of Crook.

JARROW-ON-TYNE, until a few years ago, was only known and thought of as the scene of the religious and literary labours of the "Venerable Bede," and its only attraction was the ruins of the monastery occupied by Bede and his associates in the seventh century. Now it has become an important and populous town, working men and their families, from all parts of England, Ireland, Scotland, and Wales, having settled in Jarrow and the neighbourhood, being drawn there by the numerous and extensive works that have been established on the banks of the Tyne. For the religious welfare and instruction of these, but little provision has been made; and the painful fact must be acknowledged that the great bulk of them are living in the total neglect of all religious, moral, or intellectual claims. These circumstances induced Mr. C. Morgan to enter upon missionary labours in Jarrow, on May 20th, 1866, when his first congregation numbered only 30; since then, however, God has blessed his labours very abundantly, within nine months a regular and attentive congregation has been gathered of from 300 to 400; a church of baptized believers has been formed, numbering 91, the greater part of whom have been reclaimed from the world; a Sunday-school and children's meetings established, with an attendance of more than 300 children; an infant school and school for girls is carried on daily; and a temperance society and band of hope are in active operation. For the carrying on of this work they have built a large school-house, with infant school-room, and class-room, at a cost of £500, which is capable of holding above 400 persons. They have received nearly £300 towards the expense of this building; but as it is imperative that a chapel should be built as soon as possible, an appeal for aid is made to all who desire an extension of the Redeemer's kingdom, the promotion of scriptural principles, and the welfare of the working classes. Contributions will be thankfully received by Charles Morgan, Baptist Minister, Jarrow-on-Tyne.

WENDOVER, BUCKS.—On March 20th, recognition services were held at the Baptist Chapel, in connection with the settlement of the Rev. J. Sage, formerly of Kenninghall, as pastor of the church. In the afternoon, the Rev. J. T. Wigner, of London, preached. In the evening a public meeting was held, over which the Rev. J. T. Wigner presided. After brief statements made by a deacon and the pastor, the Rev. W. Hood, of Ford, kindly and cordially welcomed the Rev. J. Sage to the neighbourhood, and offered prayer. Appropriate addresses were also delivered by Revs. J. B. Marriott, J. T. Wigner, J. Butcher, R. Shindler, W. Norris, and J. Lawton.

RAVENSTHORPE.—March 21st, the recognition services were held in the Baptist Chapel, Ravensthorpe, Northamptonshire, in connection with the settlement of the Rev. F. G. Masters as pastor of the church

meeting in that place of worship. In the afternoon, after reading and prayer by the Rev. T. E. Rose, the Rev. J. T. Brown, of Northampton, delivered a most suitable address both to pastor and people. At five o'clock there was a public tea, to which about 130 sat down. In the evening a public meeting was held. The Rev. J. T. Brown occupied the chair; and the Revs. J. Mursell, T. E. Rose, T. E. Noyes, B.A., Robinson (Brington), and F. G. Masters, addressed the meeting.

ROCHDALE. — RE-OPENING SERVICES.— The Baptist Chapel, Drake-street, Rochdale, having been closed for several weeks, for painting and other improvements, was re-opened for divine worship on Wednesday evening, the 18th of March, when an excellent sermon was preached by the Rev. H. J. Betts, of Manchester. On the following Lord's day sermons were preached by the Revs. Alexander Pitt, minister of the place, E. C. Lewis, of Rochdale, and L. Nuttall, of Ogden. The Rev. J. P. Chown preached on the succeeding Wednesday evening. These services, which were of a most interesting character, were brought to a close on Saturday evening, the 23rd of March, by a tea-meeting, which was held in the large school-room adjoining the chapel. The Rev. A. Pitt occupied the chair. The treasurer stated that nearly the whole of the required sum (£150) had been obtained by subscriptions, and the collections which had been made. Mr. Goldburn, one of the deacons, on behalf of several ladies of the congregation, presented to the church a complete set of service for the celebration of the Lord's Supper. The pastor, who seemed quite surprised, made a suitable acknowledgment on the part of the church, commending the liberality and good taste which had been displayed by the ladies. The meeting was then addressed by the Revs. James Dunckley, of Heywood, S. Chapman, W. H. Parkinson (Independent), and other friends of Rochdale.

NEW CROSS, LONDON.—A very solemn and interesting meeting was held at New Cross, London, on April 2nd, when a new Baptist church was formed, on Open Fellowship principles. Some friends at New Cross, very desirous in that rapidly-growing locality to establish another Nonconformist interest, have purchased some freehold ground and a schoolroom thereon, lately the property of the Union Church, since dissolved, and have resolved on building a new chapel directly, plans for which are prepared, and the foundation-stone, it is hoped, will be laid in May. The Rev. J. T. Wigner, who laboured for twenty-six years in Lynn, has undertaken the charge of this new cause. A church of thirty members has been formed. The Rev. R. H. Marten, B.A., of Lee, Kent, presided, and the Rev. J. Johnson also took part in the service; after which the Lord's Supper was administered, at which Mr. Wigner presided.

DARTFORD.—On Lord's day, April 7th, very interesting and impressive services were held in connection with the formation of an Open Communion Baptist Church, at the hall of the Working Men's Institute. The Rev. Alfred Sturge, late of Madras, has for some time past preached in the Congregational chapel here, during the illness of the pastor, the Rev. W. Hodgson, and having, through the Divine blessing, proved useful to the edification of believers and the conversion of souls, his friends were anxious for a continuance of his labours in this town, where there is much need of additional evangelistic effort.

ROCHDALE.—The Rev. S. Chapman, of Birmingham, having accepted the cordial and unanimous invitation of the Baptist church, West-street, Rochdale, a recognition service in connection with his settlement was held on the 28th of March. The Rev. S. G. Green, B.A., of Rawdon College, presided, and delivered an opening address on the principles of Nonconformists. H. Kelsall, Esq., senior deacon, made a statement on behalf of the church, to which the Rev. S. Chapman replied. The Rev. W. F. Burchell, of Blackpool, offered the recognition prayer; the Rev. C. M. Birrell, of Liverpool, addressed the pastor, and the Rev. Charles Vince, of Birmingham, addressed the church and congregation. The Revs. E. C. Lewis (Countess of Huntingdon's Connexion); A. Pitt, of Rochdale; W. S. Chapman, B.A., of Nottingham, and P. P. Rowe, M.A., of Oldham, took part in the devotional exercises.

LONG ACRE.—On March 21st, a new church was formed at the King-street Hall, Long Acre, to be called the "King-street Baptist Church," of which Mr. George Hatton has been chosen the pastor. Thirty-five members were present at the formation, and forty other friends are now waiting for fellowship. Mr. Hatton has for some years past been connected with the Rev. G. W. McCree in his mission in Seven Dials. Both missions have up to the present time been supported by the Rev. W. Brock's church and congregation.

ANDOVER.—On March the 20th the new chapel was opened for public worship. In the morning at 11 o'clock, a special prayer-

meeting was held. The pastor (the Rev. Francis Wills) presided, and offered the dedicatory prayer. The other parts of the devotional services were conducted by the Rev. W. T. Whitmarsh, T. Morris, Dr. S. Wills, H. H. Bourn, and W. Goodman.

In the afternoon the chapel was tolerably well filled, and the Hon. and Rev. B. W. Noel delivered a most interesting and profitable address; the devotional parts of the service being conducted by the Revs. J. T. Collier, J. B. Burt, J. H. Cooke, R. Caven, B. A., and H. H. Bourn.

In the evening the chapel was crowded in every part by a most attentive and listening congregation. The Hon. and Rev. B. W. Noel preached a most faithful and impressive sermon. The devotional parts of the service were conducted by the pastor and the Rev. C. Williams. The contributions of the day amounted to upwards of £70.

The works include a school room and commodious vestries in addition to the chapel. The whole have been erected at a cost of between £1,800 and £1,900, from the designs of Messrs Charles Gray Searle and Son, architects, of London, and the works have been executed under their superintendence by Mr. W. Spackman, of Andover. The late James Baker, Esq., of Andover, previous to his death, directed his daughter, when the church should require a larger place for worship, to convey to the trustees his freehold property adjoining the site of the old chapel; this was done, and the present building is erected on part of the premises thus given.

RECENT DEATH.

Mrs. Brooks.

Elizabeth, the beloved wife of the Rev. Thomas Brooks, of Wallingford, was born in Birmingham, February 24th, 1814. Her family had long been connected with the Church meeting in Cannon-street; her uncle, Mr. John Andrews, whose membership extended over fifty-five years, having been baptized by "the Seraphic Pearce," in the year 1795. Of this Church she herself became a member in 1837, having been baptized by the late Rev. T. Swan. During the period of that membership she took a deep interest in the Sunday-school class for adult females, of which she was a teacher. Her marriage, which took place in 1841, led to her removal from Birmingham, and introduced her to the cares, the pleasures, and the pains of the Christian ministry—so far as these can be shared by the pastor's wife; and, in her case, they were largely shared with her husband. For the space of twenty-five years she proved herself a faithful and devoted wife. Careful to promote the comfort of her husband, and deeply sympathising with him in his work; while exhibiting the valuable faculty of extracting a large amount of domestic comfort from resources always limited, she erected her own monument in the mind and memory of all who knew her.

Her health, unhappily, belied her countenance, and proved a serious hindrance to her efforts to promote the good of others, as well as to her own comfort and enjoyment: still, she laboured for years in the Sunday-school, and in the work of tract distribution, often selecting the most neglected districts, and becoming intimately acquainted with the wretched and forlorn, while imparting to them more than one kind of benefit. In the autumn of 1865 she became conscious of declining health and energy, and, in the autumn of 1866, these symptoms becoming still more marked and serious, although all was obscure as to the immediate cause—acting on the advice of her medical attendant—her husband took her to London to consult Sir Thomas Watson; but nothing was gained excepting harm and loss. Her own impression all along had been that this sickness would be unto death, and now the fears of others were greatly augmented; she was able, however, to leave her room up to December 27th. From that time to the day of her death—February 5th, 1867—she was unable to leave her bed. She had suffered from constant sickness, but this had now abated, and her breathing became more difficult, and, ultimately, painful. It was, however, pleasing to see that, as the physical became weaker, the spiritual was renewed day by day. The sky was cleared—the darkness was past—and the true light shone brightly. Troubled thoughts, like shadows, fled away, and all was peace and love. Her trust in the Saviour was simple and strong. Her estimate of herself was very humble. The end was anticipated with a calmness and confidence surprising to all who beheld it, but easily accounted for. She often read or repeated words well-known to many as expressive of her trust in the Saviour—

> "Jesus, Thy blood and righteousness
> My beauty are, my glorious dress."

This hymn was often asked for when the

end was very near. There were, also, two passages of Scripture she would often ask her husband to read. The one was the last chapter in the Gospel according to Luke, and the other the 15th chapter of the First Epistle to the Corinthians. She loved to linger over the scene at Emmaus, and its surroundings; and at the gates of the grave the triumphant tone of the Apostle was music in her ears.

During the last few days the scene was one of deep and tender interest. Everything seemed to be thought of, and most things were mentioned. She was often calm while others were overcome. On one occasion she asked for the "Memoir of the late Mrs. James," of Birmingham, and at once pointed her husband to the passage in which Mrs. James says to her husband—"In nineteen years, my love, there *must* have been *something* in me to forgive. If my temper has been at any time irritable, if in anything I have displeased you, I ask your forgiveness. I should have said much more about my departure, but I saw you could not bear it." On the Lord's-day, only two days before her decease, as her husband left her to administer the Lord's Supper, she desired him to give her love to the friends assembled, and thank them for all their kindness to her—specially for their prayers; and for the kindness and consideration shown to himself. This salutation, coming from the gates of the grave, was felt to be deeply solemn, and the place became a Bochim.

An anonymous author makes the wife of the prophet Ezekiel, on the eve of her death, to say—

"If God had willed
I would have gladly stayed; but we are His,
And it is sweet to do a little thing
For Him who loves us so. . . .
I could not speak for God
As thou hast done; but I can die
For God, and for my people,—and for *thee*—
To aid in thy great work."

The day before her death, Mrs. Brooks seemed to breathe the spirit of these words, while ignorant of the words themselves.

Speaking of her affliction and approaching end, she said to her husband—"I could have wished, my dear, to have been spared to you a few years *after this*, if the Lord had pleased; *but it is all right.*"

The next day proved the last. Not thinking that it would be so, her husband spent the whole day by her bedside, and she often begged him to pray that she might be released, and, said she—"When I am gone do not grieve, but kneel down and give thanks to God." When somewhat relieved she would utter words not soon to be forgotten by those who were present. Speaking to her husband, she said—"I shall think of you, my dear, unless spirits are robbed of memory; and, if permitted, should be delighted to watch over you. My *present* feeling is that that would be the sweetest work that could be assigned to me."

Within two hours of her decease, when breathing had become severely painful, her husband reminded her of the *rest* to succeed all this labour and sorrow; her eye brightened, and, quoting the words Bunyan puts into the mouth of Christiana, when about to cross the river, she said—"I shall havet time enough when I get there to sit down and rest me and dry me." A little later in the evening, when placed for the night, but remarking that that was not a very easy position, and exhibiting great restlessness, she turned to the servant in attendance, and said—"S——, don't forget that you will have to die, and there is something after death." After this she asked for drink, lifted it to her lips with her own hand, tasted it, returned the cup, her head drooped, her countenance was changed—

"One gentle sigh her fetters broke,"

and all was over. The spirit which, on this side the awful and impervious veil, had mused with much wonder on the mysterious change impending, had entered within the veil, and the mysterious relation placed between the living and the dead was suddenly commenced.

The funeral took place on Tuesday, February 12th, in the Wallingford Cemetery, the service being conducted by the Rev. J. Aldis, of Reading, who preached in the evening to a congregation which completely filled the chapel.

THE MISSIONARY HERALD.

ANNUAL SERVICES
OF THE BAPTIST MISSIONARY SOCIETY FOR 1867.

Monday, May 13th.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER in connection with the Missions, will be held in John Street Chapel, Bedford Row, in the morning, at eleven o'clock. The Rev. James Webb, of Ipswich, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL Meeting of this Society will be held in the evening at Kingsgate Street Chapel, Holborn, at half-past six o'clock. The chair will be taken by the Rev. Dr. Steane. The Revs. J. G. Gregson, late of Agra, W. Walters, of Newcastle, and H. Wilkinson, of Leicester, have kindly consented to speak.

Tuesday, May 14th.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in John Street Chapel, Bedford Row. Chair to be taken at half-past ten o'clock.

For special business at this meeting, see the last year's report.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

Wednesday, May 15th.

ANNUAL MORNING SERMON.

The Committee announce with much pleasure that the Rev. Newman Hall, LL.B., o Surrey Chapel, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at WALWORTH ROAD CHAPEL. The Committee have pleasure in announcing that the Rev. Richard Glover, of Glasgow, will be the preacher on the occasion. Service to commence at half-past six o'clock.

Thursday, May 16th.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, IN THE EVENING, at which

J. CANDLISH, ESQ., M.P. for SUNDERLAND, has kindly consented to preside. The chair will be taken at half-past six o'clock.

The Revs. H. Dowson, President of the College, Bury, Lancashire; Hugh Stowell Brown, of Liverpool; D. J. East, of Jamaica; and E. Jenkins, Wesleyan Missionary from Southern India, have kindly consented to speak.

Tickets for the meeting may be obtained at the Mission House, or at the vestries of the Metropolitan chapels.

Friday, May 17th.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Public Meeting will be held in the evening, at the Metropolitan Tabernacle; the chair will be taken at seven o'clock.

WELSH SERMON.

On the same evening a Sermon will be preached in the Welsh language, on behalf of the Society, in Eldon Street Chapel, Finsbury. The Committee have the pleasure to announce that the Rev. R. A. Jones, of Swansea, will be the preacher on the occasion. Service to commence at seven o'clock.

Lord's Day, May 19th.

ANNUAL SERMONS.

The usual Annual Sermons and Services for the Young in the chapels of the metropolis will take place as follows:—

PLACES.	MORNING.	EVENING.
Acton	Rev. S. Newnam ..	Dr. Underhill.
Alfred Place, Old Kent Road ..		
Arthur Street, Camberwell Gate ..	Rev. W. Collings ..	Rev. J. Haslam.
Alie Street		
Barnes	Rev. G. B. Thomas ..	Rev. G. B. Thomas.
Barking	Rev. D. Taylor.	
Battersea	Rev. A. W. Heritage ..	Rev. A. C. Gray.
Belvidere	Rev. G. M'Michael, B.A.	Rev. G. M'Michael.
Blandford Street		
Bloomsbury	Rev. W. Brock, D.D. ..	Rev. G. Gould.
Bow		
Bromford, Park Chapel	Rev. W. A. Blake ..	Rev. W. Barker.
Brixton Hill	Rev. S. G. Green, B.A..	Rev. J. Angus, D.D.
Brompton, Onslow Chapel	Rev. W. Sampson ..	Rev. W. Sampson.
Camberwell, Denmark Place ..	Rev. C. Stanford ..	Rev. C. Stanford.
„ Cottage Green.. ..	Rev. G. V. Barker ..	Rev. G. V. Barker.
„ Mansion House ..	Rev. W. H. Payne ..	Rev. D. Jones, B.A.
Camden Road	Rev. R. Roberts.. ..	Rev. J. Makepeace.
Castle Street (Welsh)	Rev. T. E. James ..	Rev. T. E. James.
Chelsea..	Rev. F. H. White ..	Rev. F. H. White.
Clapham Common	Rev. G. Gould.	
Commercial Street	Rev. J. Russell	Rev. C. Stovel.
Colney Hatch	London Mission	
Crayford	Rev. W. Barker 21st	April this year.
Dartford	Rev. A. Sturge	Rev. E. T. Gibson.
Drummond Road, Bermondsey ..	Rev. J. A. Brown ..	Rev. J. A. Brown.
Dalston, Queen's Road		
Devonshire Square	Rev. G. W. Humphreys, B.A.	Rev. E. Edwards.
Ealing		
Edmonton	Rev. J. Edwards ..	Rev. J. Edwards.
Eldon Street	Rev. R. A. Jones ..	Rev. R. A. Jones.
Forest Hill	Rev. J. W. Todd ..	Rev. S. A. Tipple.
Gravesend	London Mission	this year.

Places.	Morning.	Evening.
Greenwich, Bridge Street	Rev. F. Bugby	Rev. B. Davies.
„ Lewisham Road	Rev. J. Makepeace ..	Rev. J. W. Lance.
Hackney, Mare Street	Rev. D. Katterns ..	Rev. J. P. Chown.
Hackney Road, Providence Chapel .	Rev. C. Stovel.	
Hammersmith, West End Chapel ..	Rev. J. Lewitt	Rev. G. W. Humphreys, B.A.
„ Spring Vale ..	.....	Rev. W. P. Balfern.
Hampstead Heath Street	Rev. W. Brock, Jun. ..	Rev. J. Foreman (Berbice).
Harlington	Rev. T. Henson	Rev. T. Henson.
Harrow-on-the-Hill	Rev. H. Hill	Rev. H. Hill
Hawley Road	Dr. Underhill	Rev. E. White.
Highgate	Rev. T. Brooks	Rev. T. Brooks.
Islington, Cross Street	Rev. J. P. Barnett ..	Rev. C. Bailhache.
„ Salter's Hall	Rev. J. Hobson	Rev. A. Mursell.
James Street, Old Street	Rev. A. C. Gray ..	Rev. W. H. Payne.
John Street	Hon. and Rev. B. W. Noel, A.M.	Hon. and Rev. B. W. Noel, A.M.
Kennington, Charles Street.. ..	Rev. C. Woollacott, April	21st this year.
Kensington, Palace Gardens ..	Rev. J. Offord	Rev. J. Offord.
„ Hornton Street ..	Rev. F. Johnstone ..	Rev. P. Griffiths.
Kingsgate Street	Rev. C. Kirtland ..	Rev. J. P. Barnett.
Kingston	Rev. C. B. Lewis, March	17th this year.
Lee	Rev. R. H. Marten, B.A.	Rev. A. J. Ashworth.
Maze Pond	Rev. W. T. Rosevear ..	Rev. W. T. Rosevear.
Metropolitan Tabernacle	Rev. C. H. Spurgeon ..	Rev. C. H. Spurgeon.
Norwood	Rev. S. A. Tipple ..	Rev. J. W. Todd.
Notting Hill, Cornwall Road ..	Rev. J. A. Spurgeon ..	Rev. S. G. Green, B.A.
„ Norland Chapel ..	Rev. J. Stent	Rev. J. Stent.
Peckham, Park Road	Rev. A. J. Ashworth ..	Rev. T. J. Cole.
Poplar, Cotton Street..	Rev. J. Compston ..	
Plumstead, Conduit Road	Rev. J. Webb	Rev. J. Webb.
Regent's Park	Rev. J. P. Chown ..	Rev. F. Johnstone.
Romford	Rev. J. Davis	Rev. J. Davis.
Romney Street, Westminster ..		
Rotherhithe, Midway Place ..	Rev. J. W. Munns ..	Rev. W. Collings.
St. John's Wood, Abbey Road ..		
Shepherd's Bush	Rev. P. Griffiths ..	
Spencer Place	Rev. J. H. Cooke ..	Rev. J. H. Cooke.
Shouldham Street		
South Kensington	Rev. J. Pulsford, M.A..	Rev. J. Hobson.
Stockwell	Rev. J. Haslam.	
Stoke Newington	Collections later this year.	
Stratford Grove	Rev. G. W. Fishbourne	Rev. G. W. Fishbourne.
Tottenham	Rev. E. Edwards ..	Rev. C. Kirtland.
Twickenham		
Upton Chapel	Rev. G. D. Evans ..	Rev. F. Bugby.
Uxbridge		
Vernon Chapel	Rev. C. B. Sawday ..	Rev. J. Newnam.
Waltham Abbey		
Walthamstow	London Mission	this year.
Walworth Road	Rev. C. Bailhache ..	Rev. J. Lewett.
Wandsworth	Rev. W. F. Burchell ..	Rev. A. W. Heritage.
Westbourne Grove	Rev. W. G. Lewis ..	Rev. W. G. Lewis.
West Drayton..	Rev. J. Gibson	Rev. J. Gibson.
Wild Street	Rev. G. Webb	Rev. G. Webb.
Woolwich, Queen Street	Rev. C. Clark, May 12th	this year.
„ Parsen's Hill	Rev. W. Woods	Rev. W. Woods.

JUVENILE MISSIONARY SERVICES

THE following Services for the young will be held in connection with the Missionary Anniversaries on the afternoon of Lord's-day, May 19th. The Services will commence at three o'clock, and close at a quarter past four.

The hymns to be sung are printed in the April number of the *Juvenile Missionary Herald*, and it is hoped that the tunes will be practised before the meetings.

NAME OF CHAPEL.	PREACHER OR CHAIRMAN.	SPEAKER.
Barking		Messrs. Venees & Lester.
Battersea, York Road	Rev. I. M. Soule.	
Bloomsbury Chapel	Rev. W. Brock.	
Brentford Park Chapel	Mr. J. Exton	
Brixton Hill	Rev. D. Jones	Mr. A. Anderson.
Brompton, Onslow Chapel	Rev. W. Sampson.	
Camberwell, Charles Street	Rev. T. Attwood ..	Mr. G. Freeman.
,, Cottage Green	Rev. J. Gregson.	
,, Denmark Place ..	Rev. A. W. Heritage.	
Camden Road	Rev. S. G. Green, B.A.	
Crayford	Services in April.	
Commercial Street	Rev. C. Stovel.	Mr. J. Deane.
Devonshire Square	.....	Mr. T. B. Meyer.
Goswell Road, Spencer Place ..	Rev. P. Gast	Mr. G. Rabbeth.
Greenwich, Bridge Street	Rev. B. Davies	Mr. C. Jordan.
Hackney, Mare Street	Mr. W. Appleton.	
Hammersmith, West End	.....	
Highgate	.....	Mr. R. Colman.
Holborn, Kingsgate Street	.....	Mr. Rothery.
Hampstead		
Islington, Cross Street	.....	Mr. H. M. Heath.
James Street, St. Luke's	.....	Mr. J. H. Westherley.
Lambeth, Regent Street	.....	Mr. Samuel Watson.
Lee, High Road	.....	Mr. J. Watts.
Lewisham Road	.....	
Maze Pond	Mr. Hanwin.	
Metropolitan Tabernacle	Rev. George Kerry	
Peckham, Park Road	Rev. T. J. Cole.	
Poplar, Cotton Street	Rev. B. Preece	Rev. J. Compston.
Regent's Park Chapel	.....	Mr. F. E. Tucker.
Rotherhithe, Midway Place ..	Rev. J. W. Munns ..	Mr. Inder.
Shoreditch, Providence	Rev. J. Martin.	
Tottenham	.....	Mr. Chapman.
Upton Chapel	Rev. J. W. Lance.	
Vernon Square Chapel	.....	Mr. Robottom.
Walworth, Arthur Street	Rev. C. B. Lewis.	
,, East Street	.....	Mr. W. J. Briggs.
,, Road	.....	Mr. H. Keen.
Westbourne Grove		
Woolwich, Queen Street	Rev. O. Lake.	
,, Parson's Hill		
Wandsworth		

SEVENTY-FIFTH REPORT.

No friend of the Baptist Missionary Society will feel any surprise at being told that the year just expired has been one of unusual difficulty and concern. It is a year not likely to be forgotten. War on the Continent—pestilence, cutting down man and beast at home—the great commercial panic, with its wide-spread and disastrous results, have rendered it alike memorable and distressing.

The return to this country of so many honoured brethren, especially from India, seeking a renewal of their health, seriously impaired by prolonged labours in tropical climes—the effects of the famine in Orissa, which decimated the population of that province, on the entire population of Bengal—the painful events occurring in Jamaica—and the devastation caused by the hurricane which swept over the Bahamas, destroying much Mission property, and plunging the people into the depths of want and distress, have occasioned the Committee and Officers the deepest anxiety, and required frequent and anxious deliberations, as well as their most assiduous efforts, to meet the exigencies which arose. The almost universal depression in commercial affairs—the unexpected failure of enterprises but a little while ago deemed sound and profitable—and the feeling of distrust and apprehension still prevalent among all ranks of society, have unquestionably had an unfavourable influence on the pecuniary affairs of the Society. The Bankers, with their uniform liberality and kindness, went beyond the usual limits of accommodation; and towards the close of the financial year, the pressure on our resources was so severe that, if it had not been for the kindness and exertions of a few friends, who placed considerable loans at the disposal of the Committee, they could not have met the liabilities incurred. Happily the severity of the crisis is now past, and the result is less disastrous than was, at one time, anticipated.

It will be remembered that the Society began the year with a debt of £2,408 8s. 7d.; the deficiency of the present year amounts to £2,688 4s. 10d., making together a debt of £5,096 13s. 5d. The present deficiency almost wholly arises from two causes—the reduced advances from the Mission press in Calcutta, and the necessary increase, owing to the greatly augmented cost of living in India, of the income of the missionaries and native preachers. As all other Societies having agencies in that country had done a similar thing, it was impossible for your Committee to refrain from a like act of

consideration for the comfort of their brethren. The progress of civilization among such a people as the Hindus, the extension of railways, the construction of great public works, and the wider diffusion of education among all classes, are matters for rejoicing. But they raise the price of labour and provisions, and consequently the cost of living, especially to European families.

The entire income of the Society for the year is £30,105 8s. 1d. Making allowance for the large donation of the Treasurer in 1866 of £1,000, it will be seen from the balance-sheet, that the contributions from the Churches have not fallen off, but are somewhat in advance of those of the previous year. The Widows' and Orphans' Fund suffered from the storm which swept over the whole island on the first Lord's day in the year, affecting some congregations so seriously that their collections were postponed. The smaller and poorer churches continue to manifest their wonted zeal in regard to this object; and the letters which accompany the remittances are full of interest, and afford decisive proofs of their unabated sympathy with the widows and orphans of departed missionaries.

The Committee notice with unfeigned pleasure the growing zeal of their young friends in the various congregations, who continue steadfastly to support the Native Preachers' Fund. Only on one previous occasion have their contributions reached the present amount. They raised in 1866 £489 0s. 2d.; but in 1867 they have sent up £512 18s. 8d. as the product of their New Year's cards. It will, of course, be understood that that amount is wholly in excess of what is raised for various other objects in the Sunday-schools. The total amount raised by young people, for all purposes, is £ . Of this large sum the schools which constitute the Liverpool and Birkenhead Auxiliary have contributed £ , besides the cost of a new boat, which they sent out to Mr. Thomson, at Cameroons, and on which the African Mail Company, on a request being forwarded to them, remitted all charge for freight.*

The Committee regret that the grants from the Bible Translation Society are below the average of past years. But doubtless that Institution, in common with many others, has suffered from causes similar to those already adverted to. They can only again commend that valuable Society to the liberal support of all those who hold to the great principle of the faithful translation of the entire Text of Scripture, translators being left free to carry out their own conscientious convictions without any restriction being imposed on them as to the treatment of particular words.

There is nothing in the expenditure for the year to call for further special

* Information not yet complete. Particulars will be supplied in the published report.

remark. It has varied in every station; in some cases being more, in others less, than it was last year. It may suffice to say that to the expense of sending relief to the Bahamas beyond what was received to meet it, no one will object. The response to the appeal issued by the Committee, when the tidings reached them of the disaster which had fallen on the people, was liberal and prompt; and their own measures were prompt and decisive. Both here and in America, the directors of the Great Steam Companies permitted packages of provisions and clothing to be shipped free of freight, which kindness the Committee suitably acknowledged. Nor will any friend object to the cost incurred in defending the Rev. E. Palmer, pastor of Hanover Street Church, Kingston, from the unfounded charge of sedition brought against him; nor to the expenses of our brethren in Jamaica, in seeking to rebut before the Royal Commission the calumnious allegations in the despatches of the late Governor Eyre. To have left our brethren to struggle alone in so severe a trial, uncheered by the sympathy and support of the Committee and friends at home, would have been unworthy of the past history of the Society, dishonouring to the memory of such men as Coultart, Tinson, Burchell, and Knibb, and unjust to the beloved brethren now labouring in Jamaica. Great principles, affecting the rights and liberties of all classes of Her Majesty's subjects, were involved in these events; and persons to whom these principles are dearer than even life itself must rejoice that they have been so nobly vindicated by the Lord Chief Justice of England.

But whatever difficulties and trials the Committee have had to encounter, none have caused them so great a concern and sorrow as those which have fallen upon their honoured and devoted friend, Sir Morton Peto, who for twenty-five years has discharged the duties of Treasurer with a zeal, liberality, and kindness known to all; but only fully known to those who have had the pleasure of acting with him in office. At the earliest opportunity, after the events became known to them, they tendered to him an expression of their feelings in the following resolution:—

> That the members of this Committee have heard with great solicitude of the anxieties which have fallen on their honoured Treasurer through the recent course of public events. They earnestly pray for the speedy termination of the trial through which he is passing, and that it may be specially blessed to him and all the members of his beloved family. The Committee embrace this opportunity of heartily thanking the Treasurer for the numerous and valuable services he has rendered to this Society, and trust that he may long be spared to promote the glory of Christ and the welfare of his fellow-men, in this, and all other relations which he sustains.

This resolution was forwarded to Sir Morton Peto by the Chairman, W. H. Watson, Esq.

At their next sitting that gentleman read the Treasurer's reply, which was ordered to be entered on the minutes:—

May 24, 1866.

My dear Mr. Watson,

I am this morning in receipt of your kind letter of yesterday's date, enclosing me a copy of the resolution of the Committee of the Missionary Society, passed at their meeting on Tuesday last, with reference to the anxieties occasioned to my firm by the recent course of public events. I beg that you will convey to my valued friends and colleagues on the Committee the expression of my grateful appreciation of their kind feeling and sympathy with me in this severe trial, as well as my earnest desire that their prayers may be answered, that its influences may be beneficial and abiding. I am thankful to be able to give them the assurance that there is every prospect of my being able to make an early and satisfactory arrangement of all matters, as the result of an investigation of our affairs is even more favourable than we had anticipated. With renewed expressions of grateful esteem and regard, I am, dear Mr. Watson,

Very faithfully yours,

(Signed) S. MORTON PETO.

Some months having passed by, and the hope expressed in the closing sentence of this letter not having been realized, the Committee received the following communication:—

9, Great George Street, Westminster, March 6, 1867.

To the Committee of the Baptist Mission.

My dear brethren,

In the year 1846—20 years ago—I was elected co-Treasurer with our much-esteemed friend Mr. W. B. Gurney, and at his death became the sole Treasurer, and your most kind and fraternal resolution in May last led me to feel how deeply you sympathized with the heavy and unlooked-for affliction which befel me.

The office I hold has a pecuniary aspect, and I feel on that account, and THAT ONLY, it is undesirable that I should, while my firm's affairs are unsettled, continue to hold it.

With this conviction, I feel it my duty (my very painful duty) to resign the office which, from the very pleasurable association with yourselves and the officers, I have highly prized, as an opportunity of being associated in the promotion of a work at once combining the greatest responsibility with the greatest interest.

With assurances of sincere Christian love and regard,

I am, my dear brethren,

Sincerely and affectionately yours,

(Signed) S. MORTON PETO.

The letter was ordered to be placed on the minutes, and to be suitably acknowledged by the Secretary in terms of deep regret, but unabated regard, and deferred for consideration to the Quarterly Meeting of Committee, to be held in April. Meanwhile, a Sub-Committee was appointed to take such steps as might be deemed advisable to meet any exigency which might arise.

The Committee having given to the whole question a most careful and prolonged consideration, passed the following resolution, and the Chairman,

W. H. Watson, Esq., Revs. Dr. Gotch, and C. M. Birrell were appointed a deputation to wait on Sir Morton, and present the resolution to him.

Resolved,—That this Committee have heard with unfeigned sorrow the letter now read from their honoured friend and treasurer, Sir Morton Peto, tendering the resignation of his office; which resignation, for the reason therein stated, and that only, they are reluctantly constrained to accept.

They cannot, however, do this without placing on their records the expression of their grateful remembrance of the eminent services he has rendered to the Society since 1846, when he was associated in the Treasurership with the late W. B. Gurney, Esq.; and as sole Treasurer on the decease of that gentleman in 1855. Nor can they forget that, during this extended period, he has largely devoted, with unhesitating promptitude, both time and property to further the objects of the Mission—watching over its proceedings with anxious solicitude, supporting the officers and Committee in their deliberations by his presence and counsel, manifesting to the Missionaries, whether at their respective posts in the field of labour or at home seeking a renewal of health, a generous and unfailing sympathy; and endearing himself to all by his Christian courtesy and kindness.

They regard the loss of his services as Treasurer with great concern, somewhat abated, however, by the conviction that the Society will continue to have in him an earnest and devoted friend. And, while tendering this tribute of continued confidence and affectionate respect, they desire to add the most emphatic assurance of their warmest sympathy with him in the trials through which he has been called to pass; and they earnestly and prayerfully commend him, Lady Peto, and the family to the grace and love of God.

THE MISSIONARIES.

Since the issue of the last Report three missionaries have been summoned to their eternal reward: the Rev. James Allen, of Ceylon; the Rev. James Williamson, of Sewry, Bengal; and the Rev. H. P. Cassidy, of Poonah, in the Presidency of Bombay. Mr. Williamson joined the Serampore Mission in the year 1822, and was engaged in the service of Christ in India for the long period of forty-four years. In the early months of his career, while perfecting his studies at Serampore, he was the companion of Mr. Mack, assisting the native evangelists in preaching the Word in the surrounding villages. In August, 1825, he was solemnly designated to the work of a missionary, and in a day or two after left Serampore to take charge of the Mission in Beerbhoom, where he remained till his death. From the first, Mr. Williamson devoted much of his time to itinerant preaching, to which pre-eminently evangelistic work he continued devotedly attached to the last. In the closing days of his useful life he was often carried in his chair to the well-known spots in the bazaar, where he had been wont to proclaim the message of Peace and Love. The native church he was permitted to gather has furnished many excellent labourers to our own and other Missions. Though

never large in numbers, its members were well trained under his affectionate and earnest care, and have been living examples to the heathen of the power of Divine grace.

The Rev. James Allen went out to Ceylon in 1845. First in Kandy, and since 1850 in Colombo, he laboured with great diligence in the service of his Master, frequently visiting the churches in the jungle, and carrying to the dwellers in the forest the Word of Life. He gave unceasing attention to the spiritual interests of the native Christian community, striving to quicken in them every Christian grace, and to lead them in the path of self-support. His labours among the English-speaking population of the colony were constant, highly appreciated, and productive of much good. For twenty-one years, with the interval of one visit to his native land, he faithfully toiled in the vineyard of the Lord. He fell at his post, and when his labours had reached their greatest efficiency.

The Rev. H. P. Cassidy joined the Society in 1852, when he was encouraged to return to Southern India, where he had previously laboured in connection with another Society. Relying on the providence of God and the goodwill of those to whom he preached the Word for his support, he sought to announce the Gospel to the Mahratta race. Success to some extent followed his self-denying labours; but that independence of home aid which he cherished, obliged an attention to secular employment which materially curtailed his usefulness as a missionary to the heathen. His Christian temper and devotedness won the esteem of all, and he has left behind him, among all classes, a sweet savour of Christ.

The obituary of the year has not been confined to these excellent brethren. On the 2nd April, the widow of William Knibb departed to her rest, having spent forty-one years in Christ's service in the land of her affections and adoption. On the 12th November, our highly-esteemed missionary, Mr. Lawrence, of Monghyr, was called to bear the irreparable loss of his beloved wife, just as she had completed the thirty-fifth year of her residence in India. When her health, always feeble, would permit, she endeavoured by all the means at her command to do good to all, whether European or native, to whom she could gain access. Nor would the Committee omit briefly to express their sorrow that the churches of Jamaica have had to suffer the loss of two native pastors, Mr. Thos. Henry, one of the first who entered the ministry after emancipation, and Mr. J. Watson. The Mission church in Africa has lost the devoted, useful labours of Mr. Horton Johnson. While death has thus been busy among the Lord's servants, disease and sickness have driven others from their posts; one, the Rev. Joseph Gregson, has been constrained, from this cause, to renounce Mission service altogether, and has entered on the pastorate at home. The Revs. W. Littlewood, of the Bahamas, D.J. East, of Jamaica, and George Kerry, of Calcutta, have been obliged to resort

to this country for restoration of health, and the Rev. Thomas Martin has also been called home by the precarious health of Mrs. Martin.

Of the brethren mentioned in the last Report as at home, several, have been permitted, in the providence of God, to return to their stations. The Rev. Robert Robinson has taken charge of the villages to the south of Calcutta; the Rev. R. Bion has recommenced his very efficient labours in Eastern Bengal; and the Revs. John Davey and W. H. Gamble have resumed their work in the West Indies. During the present year the Committee anticipate that the Revs. C. B. Lewis, John Gregson, T. Martin, D. J. East, and W. Littlewood, will also be able to return to their posts of toil. But to supply the losses entailed by the invasions of death, the Committee have at present only to speak of the settlement of the Rev. A. Williams over the church in Circular Road, Calcutta; the entrance on missionary life of the Rev. E. Bate in Jessore (both mentioned in the last report), and the probable settlement of Mr. Gillott in the sphere of Mr. Cassidy's exertions.

Much as the Committee grieve over the hindrances which disease and death put in the way of the rapid spread of the kingdom of our Lord, the loss sustained does not stop there. At one period of the year, not fewer than twelve brethren, one-fifth of the entire European staff of the Society, were in England. Absence of brethren from their posts constrains the removal of others, and the consequent interruption of their labours, to prevent the greater evil which would follow an entire abandonment of stations which may have long been occupied. Plans have to be changed or are broken into, spiritual impressions are lost or weakened during the interruption, efficient colleagues are separated to enter on unaccustomed duties, and expenses are entailed which are not limited to the cost of the passage of the absentees or their residence at home. These events press very heavily on the thoughts and hearts of the Committee. They earnestly desire, in no case to be unmindful of the health or comfort of their missionary brethren; but they rely on their devotedness, zeal, and self-denial, to keep them at their posts of duty to the last possible moment. At the same time, the Committee are glad that the friends of the Society have enjoyed opportunities of personal intercourse with these honoured brethren. They have rendered great service as deputations to the churches, in deepening the missionary spirit, and by giving full information on the work of God in which they have been engaged.

INDIA.

Notwithstanding the interruptions referred to, the brethren who have been kept in health by the good hand of God have, with their wonted diligence, fulfilled the charge entrusted to them. In the reports of the last three years, the Committee have given, in considerable detail, an account of the progress made at the principal stations. As these details do not vary much from year to year, the Committee propose, in the present Report, to place them in the Appendix. It will suffice to speak briefly of the events of the year at the various stations.

CALCUTTA.

In Calcutta, the Rev. Thomas Evans occupied, for the greater part of the year, with great acceptance and success, the pulpit of Circular Road Chapel. During his ministry the church was greatly revived, and several persons were added by baptism. The arrival of the Rev. Albert Williams, as the pastor, has relieved Mr. Evans, and he is now removed to Allahabad to occupy the post so ably filled by the Rev. John Jackson, who has been compelled by dangerous disease, after a brief period of earnest and prosperous labour, a second time to leave India. The Rev. John Sale has continued his ministrations at Lall Bazaar, at the same time watching over the interests of the Benevolent Institution and the station at Baraset. In connection with his manifold labours at the press, the Rev. J. Wenger, since the death of that eminent native Christian, Sujaat Ali, has acted as pastor of the church in Intally. Although the completion of his great work, the translation of the Bible into Sanscrit, with some other important works, has been in some measure delayed, the issue of Scriptures and other works from the press has proceeded with a constant flow, adding largely to that ever-increasing volume of sacred and secular literature, the growth of which is one of the most striking outward signs of the vast changes going on in the mental and moral condition of the people of Bengal. The removal of the Public Offices for a portion of the year to Simlah, having for two years past deprived the church in South Colingah of the very devoted and self-denying ministry of their pastor, Goolzar Shah, the church has chosen, with the full approbation of the Committee, Romanath Chaudhari, a deacon of Intally church, and a native preacher, as co-pastor, the salary of 40 rs. a month being provided by the church. This native community is a gratifying model to the native churches of Bengal of a due regard in this important matter to the law of Christ; and the Committee trust that the example will not be lost upon them. They rejoice to add that] the zeal of their excellent brother, Goolzar Shah, has found, during his absence] from Calcutta, ample scope for employment

among the native Christians of the Public Service, and the residents of the hills where Simlah is situated. A small Baptist Mission has been formed. His own liberality, combined with that of others, has enabled him to sustain both a native preacher and a school among the ignorant and superstitious denizens of the Himalayas.

Closely connected with Calcutta are the nine villages to the south, in which several churches have been formed, containing more than 220 members and a Christian population of some 1,200 persons. The hopeful commencement of the year was soon clouded by the illness of the Rev. Geo. Kerry, which eventually, after a short trip to Ceylon, led to his return to this country. The usual annual gathering of the Association of the Churches was, however, held in the month of April, and attended with great interest. The people have scarcely yet recovered the terrible effects of the cyclone of 1864, or the four scanty harvests they have gathered; so that the spirit of liberality, which previously had begun to appear, has been greatly checked. The Rev. Robert Robinson has now, at the Committee's request, entered upon this sphere of Christian labour; at the same time assuming charge of the Boys' School at Intally, and the very useful Girls' Boarding School, which so greatly prospered under Mrs. Kerry's care.

SERAMPORE.

The changes incident on Mr. Martin's departure for this country have not materially affected the course of instruction in the College of Serampore. Under the excellent guidance of the Rev. J. Trafford, the Institution has sustained its usefulness, and the report of its proceedings is one of very considerable interest. The lower school has gone on prosperously in the charge of Mr. Dakin, while the senior classes have made gratifying progress in their various studies. The junior College Class numbered forty-five members; the senior, twenty. The members of the senior class have all matriculated at the Calcutta University; ten of these were holders of Scholarships from the College Funds, and two had obtained Government Scholarships by competition at the University. Two students are native Christians, who are anticipating the work of evangelists in connection with the Society. Very sedulously has Mr. Trafford endeavoured to train all these youths in scriptural knowledge, and, by the use of suitable works, to guard their minds against the inroads of the sceptical thought of the day. One of the members of this class, Mr. Campagnac, is now pursuing his studies for the ministry at Bristol, and two others of European parentage are looking forward to missionary work as the duty of their lives. Before the close of the year, in answer to his fervent prayer, Mr. Trafford had the pleasure of bringing before the church, for communion, four of the senior students.

Another interesting class in the College consists of youths who are the sons of native Christians. These board on the premises, and are usually some twenty in number. Three or four have set their minds on the ministry. One, Jodonath Bannerjee, who has been supported at College by the kind contributions of Dr. Elton, evinces much aptitude for missionary work, and will probably be soon employed. Another is a convert from Mohammedanism, a native of Sylhet, who first heard the Gospel in the streets of Calcutta, and for a time by his own earnings supported himself at College. Another was baptised early in the year by Mr. Reed at Cutwa, being a convert from the Government school. The next case is one of much interest. This youth was the fruit of the Baraset Mission, and was baptized by the native evangelist there. Being intelligent, energetic, and apparently a very decided Christian, he was sent to the College to be fitted for the ministry. After some months, occasion led him to Calcutta. He did not return; but from a letter that has been received, it would appear that his heathen friends waylaid him, forcibly hurried him away, and now keep him in close confinement. He has to suffer much persecution for conscience' sake. Another young man, referred to in Mr. Sampson's report of a former year, after an examination, has been approved, and is now settled as an evangelist at the new station of Kooshtea, in Jessore. On the general results of their labours Mr. Trafford remarks with great truth and power: "If the mere educationalist rejoices in the effect which the teaching mere physical science must have, eating into and moulding away the concrete mass of absurd notions respecting the works of nature, so closely connected with religion nevertheless as to become parts of the most sacred belief of this land, so that a true geography or a true astronomy shall be to the religious edifice as the peepul tree, loosening the most solid masonry of the old temples, honoured for ages—how much more certainly must the apprehension of the true character of Christ, even as a Man, be to the polluted imagination and the besotted understanding of this people purifying and elevating! And if He be devoutly heard as the Great Teacher, though at first His higher nature be not recognized, nor His most important claims allowed, His Word shall have a power on the conscience and the heart which will at length give to those who listen to feel the need of His becoming something more, and of the impossibility of finding rest and deliverance except in reliance on His great atoning sacrifice."

The Theological Class.

Under the able superintendence of the Rev. George Pearce this class continues to prosper. The year began with twenty-four students and closed with twenty-two. Much sickness towards the close of the year, of which one student died, caused some interruption in their studies; but they have ad-

vanced in those subjects which are specially intended to fit them for the work of Christ to the entire satisfaction of their tutor. Mr. Pearce has had the assistance of two native teachers, of whose work he speaks highly. The school established for the wives of the students has been found most useful; ten have enjoyed its advantages, and are thus being fitted to become helpers to their husbands in the work of Christ. Two of them, who were not members of the church, have been baptized, and another received for baptism died before she could openly express her allegiance to the Lord. In the midst of her sufferings from cholera, she found strength clearly to declare her faith in the Lord Jesus.

Howrah and Baraset.

Other stations in the immediate neighbourhood of Calcutta are Howrah and Baraset. At Howrah the Rev. T. Morgan reports the completion of a new and handsome chapel, erected at a cost of £2,600 from the proceeds of the sale of the old building, sold to the Government for railway purposes. Neither in the English nor the native department is any addition to the church reported; but the means of grace are well attended, and the ministry is appreciated. Two native schools and one native preacher are supported by the congregation.

Baraset, fourteen miles from Calcutta, is occupied by two native brethren. They have been cheered by the entrance of some Hindus into the fold of our Lord. One of their converts, baptized by Mr. Martin, has become a helper in the work; another is the youth already referred to in connection with Serampore, who was carried off, and, it would appear, put in chains by his friends. A third convert, who like the last had been a Brahmist, lives four miles from Baraset, and since his baptism has continued to reside with his father, occupying his time in declaring the glad tidings to his neighbours. A flourishing school is also maintained in Baraset, the prosperity of which has provoked the heathen Hindus to set up a rival school. The diligence and zeal of these native evangelists are worthy of every commendation.

Jessore.

From the churches in the Sunderbunds of Jessore no report has reached the Committee; but the Rev. W. A. Hobbs communicates a most interesting account of the results of his labours at Magoorah. This station was established three years ago, and a church formed of nine members. It has now thirty-two members, and the nominal Christian population has increased from twenty to sixty-three. The additions to the church by baptism during the year have been twelve. Seven are directly from the heathen; the rest from among the nominal Christians. Aided by his native preachers the Gospel message has been delivered to not less than 40,000 persons in the neighbourhood, and some 5,000 religious tracts were distributed. In continuance of the

very important purpose of placing a copy of the Scriptures in every village where a person could be found capable of reading it, one hundred and thirty-six New Testaments have been left in as many villages, and in the indigenous schools of these villages two hundred and eighty Gospels have been given to lads that could read. Three hundred and seventy-one Scriptures or portions thereof have also been sold at a low rate, the sale evincing the growing desire of the people to possess themselves of the Word of God. In the department of education Mr. Hobbs has established, with the generous assistance of the Christian Vernacular Education Society, two circles of Day Schools, fourteen in number, which contain about four hundred children. Each circle is under the superintendence of a native Christian inspector, who daily visits one or more of the schools, and the books used in them are of a thoroughly Christian character. The schools have pased a creditable Government examination, and a grant-in-aid is added to the funds provided by the Education Society. These schools are found to be valuable not only for the influence they exert upon the lads, but upon the villagers also, many of whom will assemble and listen for an hour or two while the boys are being instructed and examined. Mrs. Hobbs is actively engaged among the women. She carries on an interesting orphanage of sixteen children, and conducts a prayer-meeting among the females of the Christian community. The Committee rejoice that these manifold labours have received such evident marks of the Divine blessing. They are glad to add that the Rev. E. Bate has joined Mr. Hobbs, and is diligently occupied with the language. The estimable native brother, Gogon Chunder Dutt, has recently settled at Koolneah in this district. He already speaks of a young Brahmin as having been led to Christ by reading the parable of the Prodigal Son. The sincerity of his profession is strongly shown in the fact that the convert, a Brahmin, is willing to become a simple boatman to gain a livelihood.

Backergunge.

Stretching beyond Jessore is the district of Backergunge, in which the Revs. J. C. Page and R. J. Ellis are the labourers. Twenty-four native churches have been formed in this portion of the field, with a membership of 817 persons. The baptisms have been 94. The Committee regret that they have not received from their laborious missionary, Mr. Page, a full report for the past year. But from Mr. Ellis they learn that a new Mission has been established, with native agents, by Mr. Page, in the northern part of the district, to be supported by the Baptist churches of Australia, whom the Committee joyfully welcome as fellow-labourers in this great enterprise. In the town and immediate vicinity of Barisal, Mr. Ellis has conducted a school, and daily been engaged in the propagation of Christ's Gospel. Two persons have been baptized. In

the missionary tours he has undertaken, Mr. Ellis calculates that the Word of Life has been listened to by upwards of 50,000 hearers. In some places they find tolerably correct opinions of the Christian religion—these having been obtained by frequent attendance on the preaching at Barisal, the chief town of the district, and by reading the books received there.

Dacca.

At the close of the year the Rev. R. Bion reached this large and increasingly interesting field of Christian labour. During his absence, the Rev. F. Supper has carried on, as far as practicable, the wide and extensive system of itinerary evangelization which for some years has been the special characteristic of this Mission. In the absence of a detailed report, the Committee are only able to say that the prospects of Christ's kingdom are of the most encouraging kind. Mr. Bion, with the diligent help of Mr. Supper and the native evangelists, hopes to reap largely the fruit of the seed sown in former years. In Dacca itself the Rev. Isaac Allen reports favourably of the state of the English Church, and that the daily preaching in the bazaars, at one or other of the twelve stations the Missionaries have secured, is heard by numerous and attentive listeners. The Brahmists are for the present silenced. One of them has come forward to confess Christ. To escape the hostile opposition of his friends, who used both threats and inducements to prevent his adhesion to the Gospel, he has gone on a missionary tour with Mr. Bion. Mr. Allen, it is expected, will, during the present year, occupy Dinagepore, one of the oldest stations of the Society, but which for some years past the Committee have not been able to supply with a European missionary.

Chittagong.

Below Dacca is the station and district of Chittagong. The Rev. A. McKenna reports an improved state of things in the church, and the addition by baptism of two converts. One poor brother, a leper, has died. He was a true and humble believer in the Saviour. His last words were, "Jesus Christ." The missionary journeys undertaken, four in number, appear to have been of the usual character. Much seed is sown, to be found after many days.

Sewry.

The work laid down at the commandment of his Lord by the aged and revered Williamson, of Sewry, has been continued by the Rev. F. T. Reed, of Cutwa, who while living at Sewry has also continued to watch over and frequently visit the latter place. Bazaars and melas have been visited with much encouragement. Two persons have been baptized, and three others are

awaiting the rite. The report of the Bible women continues to be very encouraging, and the two colporteurs have laboured diligently to place in the villages around Sewry copies of the Word of God. A circle of indigenous schools, like those in Jessore, has been established. It consists of six schools, which are supported partly by the Christian Vernacular Education Society, and partly by grants-in-aid from Government. In connection with Sewry, a most interesting Mission has been commenced among the Santhals, a primitive race dwelling in the hills which traverse Central India, having many rude superstitions, though untouched by the idolatry and impurities of Hinduism. The Rev. E. Johnson has devoted himself to this field of labour with his usual energy. He has already established schools at three stations, is able to speak to the people in their own tongue, and reports the existence among them of a very eager desire to hear of the Saviour of men. The Committee join their entreaties to those of their devoted Missionary, that the prayers of the churches may be offered to God for His blessing on the Word preached among this simple and primitive race.

NORTHERN INDIA.

The Committee, in a previous part of their Report, have already referred to the loss sustained by the station of Monghyr by the death of Mrs. Lawrence. The long illness which preceded her decease interfered much with the work of the station, Mr. Lawrence having to be ever near the couch of his afflicted partner. The church also lost four of its members, who by their happy deaths illustrated the power of Divine grace to cheer the closing hours of life. While these sorrows afflicted the Lord's servants, earthquake and famine fell upon the general population, and distress was widely felt. Nevertheless, the Rev. John Parsons, with the excellent native evangelists of the station, continued zealously to proclaim the Word of God, visiting daily the bazaars of the city, the towns and villages of the neighbourhood, and the fairs, at which multitudes congregate for business or idolatrous observances. The fairs they report as diminishing in importance, numbers ceasing to attend them because of the growing knowledge of the truth. Everywhere the preachers met a good acceptance of their message. Some pleasing inquirers presented themselves, both from among the Hindus and Mohammedans; these cases have encouraged the brethren in the dearth of spiritual results, of which the station has this year had to complain. "Let but the Holy Spirit," says Mr. Parsons, "breathe on the dry bones, and im-

pressions long buried will revive, convictions long stifled will return, truth long resisted will prevail, and the Saviour long despised will be welcomed to the heart."

Patna.

Not till the month of August were the Committee able to supply the vacancy at Patna, occasioned by the lamented decease last year of their humble and indefatigable missionary, the Rev. L. F. Kälberer. At the earnest desire of the Committee, the Rev. D. P. Broadway, of Agra, has entered on this important sphere of Christian exertion. In his report of the short period in which missionary effort has been resumed, he speaks with pleased surprise of the extraordinarily large numbers of persons who speedily assemble when the Missionary, with his assistants, stands up to preach in the streets. Among his hearers the most difficult to meet are the Wahabees, a fanatical Mohammedan sect, who claim to be descendants of Ishmael, and manifest his wild and hostile character. As a present result, beside the numbers frequenting the bazaars, who assent to the doctrines preached, much time is occupied at home in conversing with visitors who prefer the leisure of the middle of the day, and the quietness of conversation, in order to obtain a fuller knowledge of the Gospel. Mr. Broadway adds, that although no church exists at present, there are several believers who, from fear of loss of caste or persecution, have not yet avowed the Lord publicly, but who frequently come and worship with the Mission family on Lord's days and week evenings. For their early profession he hopefully labours with prayer to Him who has all hearts in His hands.

Benares.

The Rev. H. Heinig reports the Mission in the great and idolatrous city of Benares to be spiritually progressing. One member of the church died in the Lord; but during the year three young men were admitted, one of them the son of a native preacher. In the beginning of the year, unsolicited and unsought, three young men offered themselves for instruction with a view to Missionary work. Their offer was joyfully accepted, and they are pursuing, under Mr. Heinig's care, a course of instruction to fit them for the great work to which they aspire. The bazaar preaching is reported as very encouraging. A great number of the people of the city who reside near the preaching places very frequently attend, and often express a desire for the speedy renewal of the Missionary's instruction. The fairs at Allahabad and Dadree were visited by Mr. Heinig. Of the latter Mr. Heinig says, "It was truly a blessed time we spent among the people; not one uttered a single word of objection. . . . Often in the night we heard the Moham-

medan shopkeepers near our tent conversing on the various topics of the Christian religion, repeatedly saying that there is no doubt but that all soon would become Christians." In one part of the fair the native preacher was beckoned into a shop, in which brass vessels were piled up for sale. Conversation on religion was immediately begun, and he was told that there were six persons there who had renounced idolatry, that they held meetings for religious conversation in their village, that they lived quite apart from their neighbours, who were still idolators; but that being Brahmins no one ventured to molest them. For two years they had listened to the Gospel with much attention in the fair, and believed it to be the way of salvation.

Agra.

The Mission in Agra, so far as regards the proclamation of the Gospel in the bazaars, does not present features so encouraging. Still the Missionary is not without tokens of Divine favour. Four men from Muttra presented themselves as inquirers, one of whom was added to the church. A Rajpoot also, after a time of severe probation, broke with Hinduism, and was baptized into Christ. The wants of the native church, which now numbers fifty-four persons, continue to be carefully and efficiently supplied by the native pastor, John Bernard. Six persons have been added by baptism during the year. Divine service has regularly been maintained in the Cantonments Chapel, for the benefit of the soldiers in the station. In the 55th Regiment, which has been transferred to Lucknow, whither Mr. Etherington proceeded to perform the rite, ten soldiers have been baptized. These conversions form an important element in the work of evangelizing Hindustan. They remove a great obstacle from the path of truth and righteousness, and add to the strength of the Church of God in its aggressions on the kingdom of darkness. A Zenanah Mission was commenced in the early part of the year, but has been interrupted by the departure from Agra of the lady who was engaged. The Missionary hopes shortly to resume this very important branch of his work.

Delhi.

From Delhi the Committee have not received any report; but about the middle of the year their highly-esteemed missionary, the Rev. Jas. Smith, wrote most hopefully of the progress of the work of God. "Things," he said, "are in a very happy and prosperous state." In May, Kureem Bux was set apart to the pastoral office over the church in the city. As a result the congregations increased His visits to the people and his inquirers' meetings were full of promise. In the various stations of the town and

suburbs, there were reported to be hundreds of inquirers under regular instruction for baptism and church fellowship. The six city missionaries were working well. Among his visitors Mr. Smith mentions a Hindu, who brought with him a portion of the History of Christ in Hindu verse of his own composition. He is going on with the work. He had also some hymns that he had written, full of Christ, and showing a wonderfully clear conception of the Gospel. This man is threescore years old, wears the usual Hindu mark on his forehead, and yet spends all his time in writing Christian poetry and reading Christian books. In one place the people are reported to have demolished a small worshipping place, and to be determined to have no more idolatry. The preaching-stands in the city are usually crowded every night, and many daily resort to the Central Book-room for religious conversation. In the Rhotuck district the Rev. J. Williams reports a very encouraging reception, and thinks that only the severe persecution which has befallen our excellent native brother, Subha Chund, has prevented several of his friends and the villagers from openly casting in their lot with the people of God.

This brief glance at the Stations of the Society in India must be regarded on the whole as affording much encouragement; yet the Committee feel that the results may be thought hardly commensurate with the long-enduring toil and the years of culture and preparation which for three-quarters of a century have been proceeding. Change is stamped very evidently on the main features of Hindu society, and its customs and institutions have already undergone very marked modifications. Education is producing a great revolution in the mental habitudes of vast numbers, and there can be no doubt that the wide ministrations of the messengers of the Cross have had no small share in producing the revolution in progress. But there has not yet been any large and impressive reception of the Gospel; there has not been any great outpouring of the Spirit from on high. No day of Pentecost has gathered into the Church of God its thousands. The soil seems now to a large degree prepared, the seed has plentifully fallen into the furrows. Is the shower of divine fruitfulness withheld because the churches at home do not call upon the Lord of the Harvest with sufficient importunity? The Committee anxiously ponder the matter. They entreat their brethren, the pastors of the churches, to give the subject their serious attention. They fain would hope that the year on which we now enter may emphatically be a year of prayer, in which the Lord's people, with one accord, shall call upon God, and seek for India the fertilizing gift of His Spirit.

CEYLON.

As compared with the large progress reported in this Mission last year, the present offers but few subjects for remark. Fifteen persons only have been added to the churches by baptism; but the large number of 160 persons are returned as inquirers and candidates for the rite of initiation into the Christian church. There is an increase in the number of Sabbath hearers, and in those attending the week-day services, amounting to 2,500 persons, so that it may be hoped that the small addition to the churches is owing to temporary causes, which next year may be removed. The scarcity of food has led to many children being taken from school in order to work in the field. The attendance has therefore diminished by some 80 scholars. The Missionaries also report a diminution in the church contributions, doubtless owing to the same cause. Arrangements have been made for the instruction of three young men during the present year for the work of the ministry; and should nothing unforeseen prevent, three new stations will be opened for the preaching of the Word of God.

Two new chapels have been opened, at one of which the late Rev. James Allen, for the last time, took part in a public service. Two or three other chapels are in contemplation, as soon as circumstances and the liberality of the people will justify their erection. The much-desired new version of the Old Testament has been steadily proceeded with by the Rev. Charles Carter, and as rapidly as its importance and difficulty will allow. On the whole, the aspect of this Mission in Ceylon is very encouraging. Progress is visible in all departments, and the Committee are happy in the belief that in the Revs. H. Pigott and F. Waldock the Society possesses brethren who are worthy successors of the devoted men who have passed away.

CHINA.

The very serious illness of the Rev. E. F. Kingdon, and the impaired health of the Rev. R. F. Laughton, at one period of the year, gave the Committee the greatest anxiety. Through Divine mercy, the health of Mr. Kingdon has in some measure been restored, and that of Mr. Laughton much benefited, by the changes of scene and place to which they resorted, though it is still doubtful whether Mr. Kingdon will be able to stand against the direful influence of the climate. The labours of the brethren, though so painfully interfered with, have nevertheless enjoyed some tokens of Divine favour. Preaching has almost daily been maintained in Chefoo, first in a rented room, and later in a small

chapel lent by a Chinese Christian of the American Southern Baptist Mission. It is not, however, well situated, and a chapel in the centre of the population is greatly desired by the Missionaries. The small native church, which has been gathered, has under its consideration the choice of a native pastor—Mr. Laughton having pointed out to them their scriptural duty in this respect. The Committee hope shortly to hear that this important step in church order has been accomplished. At Tsoongkia, the two native brethren residing there have continued their accustomed work of preaching and regularly visiting the surrounding villages. Considerable interest has been excited in these villages; and in one, especially, the blessing of God upon His Word has been seen. The principal instrument in this movement has been a converted idol maker, who resides in a village two miles distant. The first convert was a Buddhist, who had for ten years worshipped daily a picture of the King of Hell, in order to obtain a mitigation of the punishment due to him for his sins. On the Missionary's visit, it was found that he had acquired an extensive knowledge of the Gospel, and had received its truths in a humble, penitent spirit. Soon after this he sent the picture to Mr. Laughton, with the message that Jesus had released him from the burden of his sins. He was subsequently baptized in Chefoo, with two other converts from the new station at Hankhyan. Persecution has followed his confession of Christ, but he remains steadfast in the truth. At Hankhyan the Gospel was introduced in the face of great opposition and amid many threats. A chapel has now been built, and the hostility shown by many of the people has very sensibly diminished. Besides the two converts from this village mentioned above, there are two others who, with them, form the little church; and there are several persons besides, with regard to whom Mr. Laughton is very hopeful.

AFRICA.

In this land of savage barbarity the work of the Mission has been much hindered by incessant quarrels and wars among the tribes and rival villages. Yet is the land slowly yielding to the husbandman's toil. The Missionaries are often called upon to act as mediators between the contending parties, and at the peril of life they frequently stand between the warring hosts. All the Mission families have suffered more or less from the sickness and fevers incident to the coast; but with firm trust in God they have steadily continued to strive on in their Master's cause. In translation Mr. Saker has been able to make good progress; and the new chapel is hastening to completion. Mr. Smith, though often prostrated with sickness, in preaching, visiting, and earnest labour for souls, has been indefatigable.

He has had the pleasure of baptizing four persons during the year at Bethel Town; the inquirers' class contains sixteen or more persons, three of whom were to be baptized on the first Lord's day of the present year. "Year by year," says Mr. Smith, "it is a known fact that the people are abandoning their beliefs in their old customs and gods." At the new station of Mortonville, Mr. Fuller's labours have already issued in the baptism of two persons, and he has been able to establish a flourishing class for inquirers. The members of the church have shown a growing spirit of liberality, giving freely of their little all for the spread of Christ's kingdom. The schools are reported to be in an improving condition, and are carefully training the young in habits of morality and piety. In the early part of the year Mr. Thomson visited many towns and villages in which the Gospel had not before been preached; but on the arrival of the iron-house sent out by the Committee, and his marriage, he settled at Bell's Town, where he has regularly entered upon Mission work. A school of forty children has been formed, the best scholar being the King's eldest son. Various services, for men and women, both on the week days as well as Sunday, have been established, the King himself setting an example to his people of an observance of the Lord's day. He insists on Mr. Thomson going alone to his house to read with him the Word of God. A small church and an inquirers' class have been formed, and, in Mr. Thomson's opinion, the prospects of the station are encouraging, though the work may prove difficult and require much faith and patience. The church at Victoria, Amboises Bay, under Mr. Pinnock's charge, has had an increase of seven members, four by baptism, and three from Fernando Po. The church and the Mission have, however, experienced a great loss by the death of Mr. Horton Johnson. At Bimbia two additions have been made to the church by baptism. The Committee cannot but deeply regret their inability to assist the small and feeble band of labourers in this great field. They venture to echo the cry of Mr. Smith, which reaches them in a recent letter, "Are we to have no helpers? Are the heathen to perish without even hearing of God the Saviour, while British Christians have the money that is needed to send the men forth?"

WEST INDIES.

The past year will be ever memorable in the annals of the Bahamas in consequence of the disastrous hurricane which devastated the islands in the month of October. The destruction of property of every kind was frightful; in some cases depriving the entire population of shelter and food. The year opened with flattering prospects and hopes: it ended amid the wailing of sufferers and the miseries of a homeless and starving people. So soon as the

tidings reached the Committee, an appeal to the churches was made, and speedily clothing and food were forwarded, in addition to that which public liberality supplied. The Committee are happy to know that the aid rendered was most timely, and that it afforded well-deserved relief to many of their fellow-servants in the Gospel of Christ. Mission property has, of course, largely suffered in common with the rest. In Nassau the chapels were greatly damaged, and on several of the islands entirely destroyed. A long time must elapse before the damage can be repaired; meanwhile the Committee are thankful to learn that the members of the churches have borne this heavy affliction with Christian fortitude, and shown great willingness to help each other in their extremity. Some aid will have to be rendered, in order to rebuild the ruined sanctuaries; and the Committee hope that the churches at home will, as is their wont, cheerfully respond to the cry which comes to them from the "poor saints" in the Bahamas. For years past the native ministers in these islands, with very slight exception, have been sustained by the churches they serve. The appeal therefore comes to us with the greater urgency, since in the days of their comparative prosperity they have so nobly helped themselves. Notwithstanding these painful circumstances, the additions to the churches have been considerable in number. Judgment and mercy have been mingled in the cup these poor islanders have had to drink.

HAYTI.

Mr. Webley reports that the past year of the Missions' history in Hayti, though unmarked by any striking feature, has been one of abundant blessing. Ten new converts have put on Christ. Year after year some six, or eight, or ten of the Lord's jewels have been confided to the Missionary's care. Not long ago Protestantism was unknown in Jacmel, yet so steadily has the Word of God increased that where there was not a people of God, a church of more than eighty members exists, and many more now before the throne of God testify to the power of the blood of Christ to save. An interesting and very encouraging extension of the Mission has taken place to the north of the island, which will lead to the removal of Mr. Baumann to a town called Grande Riviere. Port au Prince, the capital, where Mr. Baumann has hitherto laboured, has furnished very little encouragement. After several visits, he has at length resolved to devote his time to the inviting field which has opened in the north, where already a Baptist church exists under the pastoral care of a native brother, by name Metellus Menard, and many persons display a deep interest in the truths of the Gospel.

TRINIDAD.

From Trinidad very encouraging reports have been received, especially since the return of the Rev. W. H. Gamble in September last. To the Mission churches in his district he reports the addition of fourteen persons before Christmas, and since then, upwards of fifty others have been added to the Lord. At two of the stations new chapels have either been built or are in course of erection, almost entirely at the cost of the people themselves. With very slight exception, they also support the native brethren who minister among them. It is a fact worthy of notice that this progress is almost entirely confined to the Protestant section of the population. The converts from Roman Catholicism, which so largely predominates in Trinidad, are comparatively very few. As everywhere, Popery in Trinidad is the most formidable of the adversaries the Church of Christ has to encounter in its efforts to establish the kingdom of God.

JAMAICA.

The public events by which the history of the island has been affected, are so well known as to render it unnecessary for the Committee to do more than briefly refer to them, and that only so far as they relate to the Missionaries in connection with the Society. The result of the inquiries made into the origin of the riot at Morant Bay, by the Royal Commissioners, was to relieve the character of their brethren, untruthfully impugned by Mr. Eyre in his despatches, from all reproach. The Committee only repeat the judgment of all impartial men when they affirm, that there was not the shadow of an excuse for the obnoxious and calumnious charges made against them by the late Governor, and that the ordeal through which they have passed has left their honour unstained, their integrity untouched, and their Christian character undimmed. The lamentable events in St. Thomas in the East, combined with the general depression of agriculture and trade, have not been without their painful effects on the churches, and on their advancement in piety and in the knowledge of the Lord. In the early part of the year the congregations languished; but towards its close better prospects began to appear. The losses in the churches have been large, though not so great as in the two previous years, and it may be that only by slow stages will the various causes inimical to the improvement of the people disappear. The new Government, both by retrenchment and a more equal distribution of the burden of taxation, is honestly striving to remedy the waste and extravagance which for so many

years have sapped the foundations of the island's prosperity. Measures are in progress for a better administration of the law and the extension of education—by the one removing a grievance that has long been most bitterly felt, and by the other preparing the people for the full and useful enjoyment of the freedom they possess. The Committee also view with pleasure the steps taken by the Government of Jamaica to diminish the oppressive burden of the Church Establishment. Towards the close of the year, the Committee of the Jamaica Baptist Union resolved on the commencement of a Mission in the district around Morant Bay. The Rev. W. Teall was selected for the task; and, aided by a grant from the Committee, he has entered on his work with the liveliest expressions of joy and welcome from the population. Many of the native Baptist churches in St. Thomas in the East have expressed their desire to place themselves under his care, and it is probable that arrangements will be made to effect this desirable object.

The grants made by the Committee from the Jamaica Special Fund have proved to be of inestimable value to the Missionaries, assisting them to continue at their posts under circumstances which otherwise would have compelled their removal. The Committee have made arrangements for the continuance of aid to their senior brethren, which will be submitted to the subscribers for their approval.

CALABAR INSTITUTION.

During the absence of the Rev. D. J. East, the Institution has been most efficiently carried on by Mr. J. S. Roberts, the tutor of the Normal School, with the assistance of some neighbouring ministers. Ten students have pursued their studies during the year; three in the theological, and seven in the Normal School course. Three candidates for the ministry are accepted, and two others for the Normal School. The reports of the progress of the students are very satisfactory; the industrial department has been found especially useful in promoting the health of the students, and their ability for study. Among the institutions established for the elevation of the freedmen of Jamaica, and the promotion of the kingdom of God, none, in the judgment of the Committee, is of higher value than the College at Calabar. Failures there have been among the students, especially in the early years of the Institution; but it has already vindicated its value and importance by the successful ministry of not a few who now hold the pastoral office in the churches, and the ability of those who are occupied with training the young in the schools of the churches in secular and divine knowledge.

EUROPE.

The year has witnessed some very pleasing instances of conversion among the Breton population of France, and much spiritual enjoyment and progress have taken place in the two churches that have been gathered. Notwithstanding the watchfulness and hostility of priests, the truth slowly penetrates the hearts of the people, and the converts exhibit a degree of boldness in the faith which evinces both the sincerity of their faith and the firm hold they have taken of eternal life. The hearers of the Gospel tend to increase, attention is good, and the teaching *à domicile* holds its ground, despite priestly manœuvres to destroy it. About fifty learners are taught daily from house to house, and the Word of God thus finds entrance into the families of many who would otherwise be disinclined, from fear of persecution, to listen to the Word. By the combined labours of the Rev. J. Jenkins and the Rev. V. Bouhon, their colporteurs and assistants, the Gospel is proclaimed in many parts of the country. "There is such a thing," says Dr. Tregelles, with reference to this Mission, "as abstaining from doing anything because of our being unable to work on a large scale; there is also such a thing as seeking to do *well* what little can be done, and acting under the eye of Christ our Lord, who puts His servants in such positions as He sees fit. Services have their value not from their greatness, but from their being done to Him, and in accordance with His will." It is in this spirit, the Committee are assured, their esteemed brethren in Brittany strive to spread the truth of God.

From our native brother in Norway we learn that the Gospel continues to draw many to the Saviour. In his last letter he reports the baptism of twelve believers and the formation of a church at Arendal, on which happy occasion sixteen persons sat down at the table of the Lord. The church itself was organized with seventeen members. Besides this new locality, Mr. Hubert has continued his labours in other places, and speaks of a trip into Sweden as having been accompanied with great blessing.

Amidst the interruptions and anxieties which have pressed so heavily on the Committee, it will be seen that their work has been accompanied by many tokens of the Divine blessing. Its progress has not been so rapid as faith and love would desire. But many souls have been saved, much seed has been sown which awaits the fertilizing showers of Heaven. Everywhere, indeed, are seen the marks of human infirmity. The Committee are continually reminded that the grace given to men, as Christ's messengers to the nations, is put into earthen vessels. But His glory, from whom all good works proceed, is the more conspicuous. To God they afresh commend this work; for only His blessing can make it effectual to the salvation of men, and the complete establishment of His kingdom in the world.

CONTRIBUTIONS

From March 19th, 1867, to March 30th, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*
T for *Translations*; *S* for *Schools*

Annual Subscriptions.

	£	s.	d.
Baker, B., Esq., Tunbridge	2	0	0
Beddome, R. B., Esq.	1	1	0
Carey, Mrs.	1	1	0
Carey, Mr. E.	1	1	0
Cook, Mr. J., jn., Broadhaven, near Haverfordwest	1	1	0
David, Mr. E.	0	10	6
Evans, Rev. W. W.	0	10	6
Gover, W., Esq.	1	1	0
Haddon, J., Esq.	1	1	0
Kirtland, Rev. C.	1	1	0
Knight, W. D., Esq.	5	0	0
Knight, Mrs. W. D.	0	10	0
Leach, E., Esq.	1	1	0
Lowden, Rev. G. R.	0	10	6
Pike, Rev. J. C.	0	10	6
Tarling, C., Esq.	1	1	0

Donations.

	£	s.	d.
A Friend, Biggleswade	0	10	0
A Friend, per Mrs. C. B. Lewis, for *Mrs. Kerry's School, Intally*	10	0	0
Ditto, for *Mrs. Henig's School, Benares*	10	0	0
Bible Translation Society for *T*	450	0	0
Carter, Rev. C., Children's Box, for *New Chapel at Kadugannawu, Ceylon*	2	5	0
Congreve, Misses, collected by	0	13	8
Elton, Dr. Romeo, Exeter, for *support of a Theological Student, Serampore College*	2	0	0
Essex, J. & C.	2	0	0
Hill, John, Esq.	10	0	0
Irish, Mr. (Box)	0	15	0
Johnson, Mr. W. Fulbourn	20	0	0
Jupe, C., Esq.	10	0	0
Office Box	1	8	2
Peto, Miss Edith, for *Rev. J. Davey, Bahamas*	4	2	3
Peto, Miss Helen, for *Mrs. Saker's School, Africa*	4	2	10
Peto, Master Frank, for *Rev. W. Teall, Jamaica*	4	2	0

Legacy.

	£	s.	d.
Smith, the late Miss Rebecca, of Camberwell Grove, by Messrs. Waller and Scott	50	0	0

London and Middlesex.

	£	s.	d.
Arthur Street, Camberwell Gate—			
Contributions, Ladies' Bible Class	5	8	8
Ditto, S. S., for *N P*, by Y. M. M. A.	0	17	9
Battersea—			
Contributions	25	12	7
Bloomsbury—			
Collection for *W & O*	16	5	0
Contributions	69	1	7
Brixton Hill—			
Contributions	82	6	0
Brompton, Onslow Chapel—			
Collection for *W & O*	2	10	0
Contributions	3	13	6
Ditto, Sunday School, by Y. M. M. A.	15	2	11
Ditto, for *N P*, by ditto	6	2	9
Camberwell, Denmark Place—			
Contributions	57	13	9
Ditto for *China*	3	8	0
Ditto for *Rev. A. Saker, Cameroons*	2	2	0
Camberwell, Cottage Green—			
Contributions	2	13	5
Ditto Sun.-school, by Y. M. M. A., for *N P, under Rev. G. Pearce*	17	1	0
Camberwell, Charles Street—			
Contribs., Juv. Soc., by Y. M. M. A.	7	10	0
Camden Road—			
Collection for *W & O*	17	4	8
Contributions	78	17	2
Ditto, Sunday-school, by Y. M. M. A.	3	18	9
Ditto ditto, for *N P*, by ditto	5	2	1
Camden Town Ragged School—			
Contributions	1	1	0
Commercial Street—			
Contribs., Sunday-school by Y. M. M. A.	2	5	10
Cromer Street, Gray's-inn-road—			
Contribs., Sunday-sch. by Y. M. M. A., for *Rev. J. Smith's School, Delhi*	4	0	0
Dalston—			
Collection for *W & O*	3	0	0
Contributions, balance	7	7	10
Devonshire Square—			
Contribs., Sun.-school, for *N P*, by Y.M.M.A.	1	19	7
Ditto for *youth under Rev. Q. W. Thomson, Cameroons*, by ditto	9	0	0
Eldon Street—			
Contributions	14	4	8
Hackney, Mare Street—			
Contributions	81	5	8
Ditto for *China*	1	11	0
Ditto for *Serampore*	2	2	0
Ditto, Sun.-school, for *N P*, by Y. M. M. A.	12	0	0
Ditto Juvenile, for do., by ditto	0	10	0
Ditto, Ann's Place Sun.-sch., for ditto by ditto	4	7	7
Hackney Road, Providence Chapel			
Contribs., Sun.-school, for *N P, Jessore*, by Y. M. M. A.	21	0	0
Hammersmith—			
Contributions	37	8	5
Ditto, Sun.-school for *N P*, by Y. M. M. A.	1	17	9
Hampstead, Heath Street—			
Contributions (moiety)	49	9	8
Harlington—			
Contributions	10	0	0
Hawley Road—			
Contributions	30	11	1
Highgate—			
Contribs., Sun.-school, by Y. M. M. A.	5	7	3
Ditto for *N P*, by ditto	3	7	5
Islington, Cross Street—			
Collection for *W & O*	6	0	0
Contributions	57	11	10
Ditto Juvenile Society, by Y. M. M. A.	17	2	1
Ditto ditto, for *N P*, by ditto	2	8	11
Ditto ditto for *Orphans under care of Rev. A. Saker*, by ditto	10	0	0
Salter's Hall—			
Contributions	23	2	7
Ditto, Sunday-school, for *N P, Delhi*	9	7	3
ames Street—			
Contribs. by Y.M.M.A.	7	10	0
John Street—			
Contributions	26	13	1
Ditto for *India*	1	10	0
Kensington, Palace Gardens—			
Collection for *W & O*	5	0	0
Contributions	10	3	0
Little Alie Street—			
Contribs. Sun-school, for *N P*, by Y.M.M.A.	1	3	6
Lower Edmonton—			
Contributions	2	16	7
Maze Pond—			
Contributions	43	6	9
Ditto for *China*	3	9	6
De. Sunday-school, by Y. M. M. A.	12	11	3
Do. do. for *N P. India*, by Y. M. M. A.	20	0	0
Metropolitan Tabernacle—			
Contribs. Juv. Soc., for *Native Girls' School, Colombo, Ceylon*	50	0	0
Notting Hill, Cornwall Road—			
Contribs. (balance)	17	13	11
Notting Hill, Norland Chapel—			
Contribs. Sun-sch. for *Rev. R. Robinson's School, Intally*	6	0	6
Regent's Park—			
Contributions	112	0	4
Do. for *China*	10	10	0
Rotherhithe Midway Place—			
Contribs. Sun.-sch. for *N P*, by Y. M. M. A.	1	13	6
Spencer Place—			
Contribs. Sun.-sch. by Y. M. M. A.	2	8	5
Do. do. for *N P*, by do.	0	11	0
South Kensington—			
Contributions	6	4	3
Tottenham—			
Contributions	43	9	9
Walthamstow, Wood Street—			
Contributions	6	0	3
Walworth Road—			
Contribs. Sun.-school, for *Rev. F. Pinnock, Africa*, by Y. M. M. A.	10	0	0
Do. do. for *Rev. F. D. Waldock's School, Ceylon*, by do.	5	0	0
Do. do., for *Orphans in Mrs. Anderson's School, Jessore*, by do.	2	10	0

	£	s.	d.
Walworth Rd., Contribs.			
Sun.-sch., for *Orphan in Mr. Hobbs's School, Jessore*	2	10	0
Do. do. for *N. P.* by do	5	9	0
Westbourne Grove—			
Contributions	123	19	7
Do. for *China*	11	1	0
Do. Sun.-school for *N P.* by Y. M. M. A.	5	0	0
Do. Juv. Ass. for *Rev. A. Saker's Sch., Cameroons*, by do.	20	0	0
Do. do. for *Susan Mary Lewis, in do.* by do.	5	0	0
Do. do. for *China*, by do	10	0	0
Bedfordshire.			
Biggleswade—			
Collection for *W & O*...	1	0	0
Blunham—			
Collection for *W & O*...	4	0	0
Contributions	0	12	11
Do. for *N P*	0	1	0
Dunstable—			
Collection for *W & O*...	1	2	6
Contributions	25	13	3
Do. for *China*	0	10	0
Houghton Regis—			
Contributions	23	19	2
Leighton Buzzard—			
Contributions	24	7	9
Do. for *S*	7	4	0
Riseley—			
Collection for *W & O*...	0	15	2
Berkshire.			
Abingdon—			
Collection for *W & O*...	1	12	6
Contributions	32	17	6
Do. Fyfield	1	7	6
Do. Drayton	5	0	2
Do. do. for *W. O.*	0	10	0
Do. for *Rev. J. Davey's Chapel, Bahamas*	2	0	6
	43	8	2
Less expenses and amount acknowledged before	33	4	0
	10	4	2
Newbury—			
Collection for *W & O*...	1	10	0
Contributions	30	18	9
Do. for *W. O.*	10	0	0
Do. for *N. P.*	2	4	6
Do. Hedley	3	8	6
Do. Long Lane	2	0	6
Do. Bury's Bank	0	9	11
Reading—			
Contributions	46	0	7
Do. for *Africa*	1	5	0
Do. for *China*	3	19	9
Do. Henley Branch	1	11	0
Sunninghill—			
Collection for *W & O*...	0	10	0
Contributions	3	4	6
Wallingford—			
Contribution	0	10	0
Windsor—			
Collection for *W & O*...	2	7	6
Contributions	25	6	6
Wokingham—			
Contributions	33	18	9
Do. for *N P*	2	1	10
Do. Blackwater	16	5	5
Do. Finchampstead and New Mill	1	17	2
Do. Sindlesham	1	8	3
Buckinghamshire.			
Amersham—			
Contributions, balance	7	6	0
Chenies—			
Collec. for *W & O*	0	10	0
Chesham—			
Contributions	7	18	0
Cuddington—			
Contributions	2	1	9
Drayton Parslow—			
Contributions	0	16	6
Do. for *N P*	0	11	0
Great Marlow, Ebenezer—			
Contributions	1	0	0
Haddenham—			
Contributions	12	6	8
Little Kingshill—			
Collec. for *W & O*	0	15	4
Contributions	4	4	8
Stoney Stratford—			
Contributions	10	11	1
Cambridgeshire.			
Cambridge, St. Andrew's—			
Contributions	155	9	8
Do. for *N P*	12	16	6
Do. for *Boys'-school, Barisal*	5	18	6
Ditto, Zion Chapel—			
Contributions	28	1	0
Eden Chapel—			
Collection	5	0	0
Caxton—			
Collection	7	2	0
Chesterton—			
Contribs, Sun.-school	1	2	0
Gt. Shelford—			
Collections	11	17	0
Haddenham—			
Collec. for *W & O*	1	0	0
Contributions	9	9	6
Histon—			
Collection	3	10	0
Swavesey—			
Contributions	6	13	7
Wilburton—			
Collection	1	0	0
	248	19	9
Less expenses and amount acknowledged before	193	18	7
	55	1	2
Cheshire.			
Birkenhead, Welsh Chapel—			
Contributions	17	19	1
Cornwall.			
Falmouth—			
Contributions	19	0	0
Launceston—			
Contributions	1	11	0
Looe—			
Contributions	2	3	0
Marazion—			
Contributions	2	0	0
Pensance—			
Contributions	5	19	8
Truro—			
Collection for *W & O*...	0	13	0
Contributions	15	15	1
Cumberland.			
Cockermouth—			
Contributions	1	0	0
Maryport—			
Contributions	3	12	0
Whitehaven—			
Contributions	12	4	3
Devonshire.			
Devonport—Hope Chapel—			
Collection for *W & O*...	2	2	0
Contributions	21	18	11
Ditto for *T.*	1	0	0
Ditto for *Child in India under care of Mrs. Hobbs*	5	0	0
Ditto for *Rev. A. Saker*	2	15	7
Ditto for *China*	1	0	0
Do. Morice-sq. & Pembroke-st. Contribution, balance	4	4	7
Exeter, Bartholomew-street—			
Contributions	6	16	0
Ditto, Priory Chapel—			
Contributions	13	0	10
Exmouth—			
Contribution	3	3	0
Do. for *N P*	0	12	0
Kingsbridge—			
Collection for *W & O*...	2	10	6
Contributions	42	5	8
Do. Sun.-school for *N P*	4	13	10
Lifton—			
Contributions	2	3	6
Newton Abbott—			
Contribs. Sun.-school for *N P, Delhi*	3	2	8
Plymouth, George St.—			
Contributions	46	9	4
Do. for *W & O*, (weekly offerings)	7	10	0
Do. for *N P*	22	0	6
Do. for *African Orphans*	14	16	9
Do. for *Rev. J. C. Page, Barisal*	6	0	0
Do. for *Rev. A. Saker, Camaroons*	4	6	8
Do. Lower Street Station	2	10	9
Tiverton—			
Contributions	6	10	0
Do. Sun.-school for *N P*	14	0	0
Totnes—			
Contributions	4	5	4
Do. for *W & O*	0	2	8
North Devon Auxiliary—			
Contribution by John Darracott, Esq., Treasurer	55	0	0
Durham.			
Darlington, Archer Street—			
Contributions	45	18	10
Do. for *S*	5	0	0
Do. Sun.-school for *N P*	1	2	2
Do. Northgate Chapel—			
Contributions	4	10	10
Houghton-le-Spring—			
Contributions	1	1	6
South Shields, Barrington St.—			
Contributions	20	16	0
Sunderland, Bethesda—			
Contributions	1	0	0
Do Sans Street—			
Contributions	6	15	0
West Hartlepool—			
Collection for *W & O*	0	10	0
Essex.			
Ashdon—			
Contributions	4	12	9

	£	s.	d.
Barking—			
Contributions	1	10	9
Colchester—			
Contributions	13	3	1
Do. for *T*	0	13	9
Halstead—			
Contributions	0	10	0
Do. for *N P*	0	18	2
Harlow—			
Contributions	37	11	7
Do., Potter Street—			
Contributions	1	0	0
Ilford—			
Contributions	3	3	2
Langham—			
Collection for *W & O*	2	0	0
Contributions	11	17	3
Langley—			
Contributions	2	5	0
Loughton—			
Contributions	27	9	3
Saffron Walden—			
Collection for *W & O*	2	0	0
Contributions	22	14	11
Thorpe-le-Soken—			
Contributions	1	4	8
Waltham Abbey—			
Contributions	17	17	8

Gloucestershire.

Cheltenham, Clarence Parade Chapel—			
Contributions	50	19	6
Do. for *Mrs. Allen's School, Colombo, Ceylon*	5	3	8
Ditto for *N P*	1	12	6
Do. Gas Green Sun-sc.	2	15	2
Do. Leckhampton do.	0	5	1
Chipping Sodbury—			
Contributions	5	8	0
Do. for *N P*	1	1	0
Do. for *China*	1	4	0
Gloucester—			
Collection for *W & O*	2	0	0
Contributions	15	16	6
Do. Sun.-sch. for *N P*	25	13	2
Do. do. for *Sch. Ceylon*	8	0	0
Do. do. *Bethlehill Sch., Jamaica*	8	0	0
Wotton-under-Edge—			
Collection for *W & O*	1	5	0
Contributions	8	0	0

Forest of Dean.

Cinderford—			
Collection for *W & O*	2	2	0
Contributions	11	4	6
Do. Sun.-sch. for *N P*	6	3	10
Coleford—			
Col. for *W & O* (moiety)	1	0	0
Contributions	18	13	10
Do. Sun.-sch. for *N P*	4	7	0
Lydney—			
Contributions	12	0	0
Park End—			
Collection	1	0	0
Yorkley—			
Collection	0	10	0
	57	1	2
Less expenses	5	13	0
	51	8	2

East Gloucestershire.

Contribs. balance by R. Comely, Esq., Treasurer	58	7	3

Hampshire.

Andover—			
Collection for *W & O*	1	10	0
Contributions	6	15	0
Newport, Isle of Wight—			
Contributions, Sun.-sch. for *N.P.*	5	5	0
Southampton, Portland Chapel—			
Contributions S.-school	1	7	6
Wallop, Isle of Wight—			
Contributions	9	12	6
Whitchurch—			
Contributions	6	4	1

Herefordshire.

Garway—			
Contributions	1	19	6
Leominster—			
Collection for *W & O*	0	13	3
Contributions	7	7	6
Do. for *N P*	4	8	0
Longtown—			
Collection	0	18	0
Peterchurch—			
Collection for *W & O*	1	1	0
Contributions	9	12	0
Ditto, Ploughfield	2	10	1
	28	10	4
Less expenditure	0	13	9
	27	16	7

Hertfordshire.

Bishop's Stortford—			
Contributions	7	10	0
Boxmoor—			
Collection for *W & O*	1	0	0
Contributions	5	12	6
Buntingford—			
Contributions	1	4	0
Hemel Hempstead—			
Contributions	9	2	8
Do. for *support of Eliza Bell, Cameroons*	2	5	0
Do. for *support of Orphans at Jessore*	6	4	0
Hitchin—			
Contributions	51	4	11
Do. for *Intally School*	4	0	0
New Mill—			
Collection for *W & O*	1	1	0
Contributions	19	5	6
Royston—			
Contributions	5	0	0
St. Alban's—			
Contributions	16	14	11
Do. for *India*	5	0	0
Do. for *African School*	3	6	6
Do. for *Rev. E. Fray's Chapel, Clarktown*	5	15	0
Do. Colney Sun-sch.	0	10	0
Ware—			
Contributions	2	1	6
Watford—			
Collection for *W & O*	4	17	0
Contributions	35	7	6

Huntingdonshire.

Bluntisham—			
Contributions	28	5	2
Buckden—			
Collection	0	9	3
Dean—			
Contributions	2	4	2
Fenstanton—			
Contributions	6	12	0
Godmanchester—			
Collection	0	19	0
Hail Westton—			
Collection	1	0	6
Houghton—			
Collection	1	13	0
Huntingdon—			
Collection for *W & O* (moiety)	1	2	1
Contributions	22	15	2
Kimbolton—			
Contributions	4	3	7
Offord—			
Collection	1	3	0
Do. for *W & O* (moiety)	0	3	3
Perry—			
Collection	0	10	6
Do. for *W & O* (moiety)	0	3	0
Ramsey—			
Collection for *W & O* (moiety)	0	15	0
Contributions	17	10	3
Roxton—			
Contributions	1	2	0
Spaldwick—			
Contributions	5	17	6
St. Ives—			
Collection for *W & O* (moiety)	1	10	10
Contributions	29	1	11
St. Neots—			
Collection for *W & O* (moiety)	0	17	6
Contributions	11	13	8
Stukeley—			
Collection	1	3	
Woodhurst—			
Collection for *W & O* (moiety)	0	5	3
Contributions	3	1	6
Yelling—			
Collection	1	10	0
	£140	12	2
Less amt. acknowledged before	80	0	0
	£60	12	2

Kent.

Belvedere—			
Contributions	3	7	4
Bessells Green—			
Contribs. Sun.-schcol	0	12	6
Birchington—			
Contributions	1	17	6
Brabourne—			
Collection for *W & O*	0	10	0
Contributions	1	13	8
Canterbury—			
Collection for *W & O*	1	0	0
Contributions	39	0	0
Do. for *N P*	0	11	2
Do. for *Africa*	5	2	0
Chatham—			
Collection for *W & O*	1	0	0
Contributions	25	17	6
Crayford—			
Contribs. for *N P*	1	6	8
Deal—			
Collection for *W & O*	1	10	0
Contributions	10	0	0
Dover—			
Contribution	1	1	0
Ditto, Salem Chapel—			
Contributions	5	9	10
Ditto Saint Radigund's Road—			
Collection for *W & O*	2	2	7

	£	s.	d.
Eythorne—			
Collection for *W & O*...	1	0	0
Contributions	12	4	1
Do. for *N P*	2	16	6
Folkestone, Salem Chapel—			
Collection for *W & O*...	1	12	2
Contributions	7	9	10
Forest Hill—			
Contributions	5	0	0
Goudhurst—			
Contributions	9	10	0
Gravesend, Windmill St.—			
Contributions	11	7	5
Lee—			
Contributions	41	12	7
Do. for *India*	2	2	0
Do. for *W & O* (addl.)	0	16	0
Lewisham Road—			
Collection for *W & O*...	2	15	0
Contributions	19	12	10
Maidstone—			
Collection for *W & O*...	2	10	0
Contributions	26	16	10
Margate—			
Contributions	33	12	8
Do. for *China*	5	5	0
Do. for *Rev. W. A. Hobbs's Sch., Jessore*	5	0	0
Do. for *Orphans in Rev. W. A. Hobbs's School*	5	8	0
Ramsgate—			
Contributions	27	0	3
Do. for *Mrs. Kerry's School, Intally*	12	0	0
Staplehurst—			
Contributions	5	5	0
St. Peter's—			
Contributions	3	13	0
Woolwich, Queen St.—			
Contributions	0	11	2
Do. *Rev. W. Teall Morant Bay, Jamaica*	6	9	7
Do. Parson's Hill—			
Contribs. Mission Band	10	0	0

LANCASHIRE.

Ashton-under-Lyne—			
Contributions	9	7	0
Blackpool—			
Contributions	4	2	0
Bolton and Astley Bridge—			
Collection for *W & O*...	2	5	1
Contributions	8	15	2
Bootle—			
Contributions	41	17	0
Do. for *China*	1	10	0
Do. for *India*	1	0	0
Do. for *Sch. Bahamas*	5	0	0
Inskip—			
Collection for *W & O*...	0	10	0
Contributions	9	15	3
Liverpool, Pembroke Chapel—			
Contributions (weekly)	10	0	0
Do. Great Crosshall-street—			
Contributions	30	19	7
Manchester—			
Contributions	14	10	6
Manchester, York-street Chapel—			
Collection for *W & O*...	2	0	0
Contributions	43	6	1
Do. for *N P*	1	16	6
Do. Grosvenor-street East—			
Collection for *W & O*...	4	0	0
Contributions	53	12	10
Do. Union Chapel—			
Collection for *W & O*...	11	16	0
Contributions	390	19	6
Do. for *N P*	10	0	4
Do. Sunday-school, for *Intally*	14	0	0
Ditto, Harpurhey Chapel—			
Collection (moiety)	15	0	0
Ditto, Granby Row (Welsh)—			
Contributions	4	18	8
Do. for *N P*	2	9	5
Salford, Great George Street—			
Contributions	40	14	10
£12 *of above for Rev. J. Gregson, for N P, Agra.*			
	609	4	8
Less expenses and amount acknowledged before	358	0	0
	251	4	8
Southport—			
Contribution	2	2	0
Stretford, Union Chapel—			
Contributions	14	9	10
Wigan—			
Collection for *W & O*	1	1	2
Contributions	18	12	3

East Lancashire Union Auxiliary—			
Accrington—			
Collection	4	7	1
Contributions, Juvenile Society	50	2	3
Do. for *N P*	5	8	1
Bury—			
Contributions	9	12	7
Bacup, Ebenezer—			
Collections	8	0	0
Do. Zion—			
Contributions	5	2	9
Blackburn—			
Collections	6	13	5
Burnley—			
Collections (less expenses)	12	7	0
Briercliffe—			
Collections	3	0	1
Cloughfold—			
Collections	14	2	10
Do. Cawl Terrace	5	0	6
Darwen—			
Contributions	6	4	5
Goodshaw—			
Collections	5	16	1
Haslingden, Pleasant Street—			
Collection for *W & O*	2	0	0
Contributions	13	7	8
Do. Bury Road—			
Collection for *W & O*	2	0	5
Contributions	19	14	4
Lumb—			
Collections	4	12	8
Do. for *W & O*	0	17	3
Contributions for *N P*	0	16	0
Nelson—			
Collections	0	10	0
Padiham—			
Contributions	10	3	6
Ramsbottom—			
Contributions	12	17	11
Sabden—			
Contributions	21	16	0
Sunnyside—			
Collections	2	0	0
Waterbarn—			
Contributions	5	15	6
Waterfoot—			
Collections	3	15	9
	236	4	1
Less expenses and amount acknowledged before	160	7	0
	75	17	1

LEICESTERSHIRE.

Arnsby—			
Contribs. *Hulangama School, Ceylon*	6	0	0
Leicester, Belvoir-street—			
Contributions	0	10	0
Leicester, Victoria-road—			
For Acknowledgement of Contribs. from Victoria-road Ch. in last month's *Herald* read as follows:—			
Collection for *W & O*	5	0	0
Collections, Contribs. and Weekly Offerings	82	0	7
For *N. P. Delhi*	25	0	0
	112	0	7
Less former remittance	76	0	0
	£36	0	7
Sutton in the Elms and Cosby—			
Collection at Sutton	3	4	7
Do. Cosby	0	15	6
Contributions	0	17	0
Do. for *N. P*	1	4	1

LINCOLNSHIRE.

Boston, Salem Chapel—			
Contributions	5	0	0
Horncastle—			
Collection for *W & O*	0	10	0
Lincoln—			
Collection for *W & O*	0	16	0
Contributions	26	18	1
Do. for *N P*	0	11	3

The remainder of the contributions will be acknowledged in next month's HERALD.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

JUNE, 1867.

THE PARIS EXHIBITION.

INASMUCH as many of our readers will no doubt feel that gravitation towards the French metropolis, which threatens to become almost universal during the ensuing summer, the Editor proposes to give his friends the benefit of his own experience in that city during the past month. The first visit to Paris is unquestionably a new sensation. The architectural beauties that crowd upon the eye—the scenes of great historic interest—the marked diversity of manners and habits between the people of France and our own,—the numerous galleries and museums of art,—and the elasticity of its beautiful climate, are, apart from the great entertainment provided this year in the Champ de Mars, quite sufficient attractions to the capital of France.

Notwithstanding the depreciatory tone in which many of the English newspapers have criticised the Exposition—for that is the name invariably given by our neighbours to their huge palace of industry on the bank of the Seine—we are quite convinced that, by ordinary intelligences, like our own, it will be esteemed equal to either of its predecessors at Kensington in respect to the abundance, the variety, and the excellence of the objects which it contains. The *great gasometer*, as the building is called, presents no external feature that is worthy of criticism; but internally it is admirably adapted to the purposes for which it has been designed.

In addition to this vast central erection, the enclosure in which it stands is thickly studded with almost innumerable structures in every style of architecture from the elaborate reception room of the Emperor, blazing with oriental splendour down to the rude goat skin tents of the Bedouin Arabs. The great diversity of these appendages to the Exposition is bewildering to the eye, and the purposes to which they are devoted are as various as the forms they have assumed. There are iron light-houses towering hundreds of feet in height, Moorish domes and minarets, houses that look like a runaway bit of Damascus, and

others that some enterprising Yankee seems to have lifted all the way over from China or Japan; Breton cottages, with veritable dwellers therein, are mingled with music halls, theatres, Bible-stands, and tract offices. Motley is the order of construction, and motley the visitors that gaze. The Committee of the Evangelical Alliance have placed their unassuming Salle Evangelique in this enclosure, and, in consequence thereof, the English Sunday-service is practically neutralized, for the majority of Englishmen pitch their quarters two miles away, and think it inconvenient to pay a franc for admission, and moreover mingle with the pleasure-seekers when on their way to worship. The week-day services are, however, free from this objection, and we hope to learn that in the course of the summer very many Christians have turned aside to join in the daily hour of prayer which is there observed. The Bible-stand and the tract kiosk were in full work when we saw them, and it was delightful to observe the readiness, the courtesy, and, in some instances, the eagerness, with which people of divers nations received portions of God's Word. The exhibition of objects contributed by Evangelical Missionary Societies, receives a large share of attention, and the keen glance of the thoughtful and learned are abundantly given to the many-tongued versions of the Scriptures. With the exception of a building devoted to objects connected with religious worship, admission to which requires an extra payment, the Roman Catholics have made no manifestations in the Champ de Mars. They have no religious service, nor, as far as we could learn, is there any diffusion of their dogmas by means of printed books. It was characteristic but painful to observe the indifference and scorn with which some priests of that communion passed by the grand polyglot versions of the Bible.

The principal object, however, which we had in view when sitting down to this paper was to direct the attention of our readers to the very interesting Baptist church in Paris. By the kind and timely assistance of our friend Mr. Benham, of Bloomsbury Chapel, and his son, Mr. H. Benham, the Baptists in Paris have been brought out of the obscure locality in which they were accustomed to worship, and they have now a most commodious room in the centre of the city, No. 19, Rue des Bons Enfants.

There is an English service held there each Lord's-day at eleven o'clock, and on Tuesday evening at half-past seven. The French service at two p.m. on Sunday should be also attended by all our friends who feel an interest in the prosperity of this church.

It was our privilege to listen to an excellent sermon from M. le Poid, and subsequently, together with a few English friends, to unite with the church in the celebration of the Saviour's death, M. Dez presiding. The members of this church are all converts from Romanism; they are in humble circumstances, but devoted followers of Christ, abounding in love to one another, and active in the diffusion of their principles. We had looked forward with much misgiving to a Sabbath in Paris, but the Lord "turned the shadow into the morning," and we shall not soon forget the joyous tokens of His presence with which all present seemed to be filled. The following day presented a marvellous contrast. We had visited Notre Dame and the Panthéon, and at noon found ourselves in the mausoleum of Napoleon I. while the mass was being celebrated over his ashes. All that the most pompous ritualism of Rome could

devise was there to give effect to this great annual ceremonial. The celebrant priests were arrayed in robes of silver tissue studded with huge black crosses; artificial light was so contrived as to throw an unearthly splendour about their faces. The Opera, the Church, and the Army all contributed the music. Around the sarcophagus were posted all the surviving officers and soldiers of the *grande armée* in every variety of uniform that the changeful taste of France has adopted. Men blanched with age, maimed with a diversity of wounds, and brilliant with decorations, gave effect to the spectacle—but none of these manifold contrivances could inspire the holy emotions called forth by the simpler service of the preceding day.

We venture to express the hope that all congregations in which the *Baptist Magazine* is read, will devise means to give their pastors ten or twelve days in Paris this year. If our brethren will be careful, the excursion, instead of being an expensive one, may be effected at a most moderate cost. Let them avoid the hotels, which have doubled all their prices; take an apartment in a *maison meublée*, breakfast at a *cremerie* (such as that excellent one kept by M. Denneville, 62, Rue St. Ann), dine in the Palais Royal, and tea or sup at the *cremerie*, and they will find, as the writer did, that with frequent visits to the Exposition, to Versailles, to St. Cloud, and to other notabilities of Paris and its suburbs, considerably less than a sovereign a-day will defray the whole cost of the journey, and admit of luxuriant living.

If, however, the traveller has no knowledge of French, and no companion thus gifted, he may find it best to join one of Mr. Cook's excursions, in which he can adapt his expenditure to his means, though the former we hold to be the more excellent way, as it gratifies English independence, and opens to view the habits and manners of the Parisians.

Any of our brethren willing to take the English service in Paris are requested to write to Rev. J. H. Millard, B.A., Huntingdon, who will make due arrangements, it being distinctly understood that such services will be gratuitously given; and any brother wishing further information respecting a visit to Paris, if he will enclose a stamp for reply, may address the Editor of this Magazine.

In conclusion, it is our earnest desire that all the members of our churches who visit the French capital this year should contribute their expressions of love and good-will by a visit to the members of the church at No. 19, Rue des Bons Enfants.

DEAD FLIES IN THE OINTMENT.

BY THE REV. T. R. STEVENSON.

Dead flies, you will please observe: not living ones. We leave the latter to hum and buzz about the reader's room, as no doubt they are doing while this page is before him. For any items of knowledge which he may wish to gain touching them, we would commend him to Kirby

and Spence. The marvels of entomology are not our present theme. Should any inquiring mind pounce upon these paragraphs expecting that there will be a *résumé* of startling facts respecting the number of eyes possessed by the insect in question, or an entertaining category of feats performed under the influence of that mysterious force which we call instinct, he is doomed to be disappointed. Such an one had better lay down the venerable denominational serial at once, or turn to a "more profitable" part of it. We have now to do with deceased creatures of the species just mentioned. The subject of our remarks may be found in the motionless little things, lately so restless and now so silent, lying, it may be, with inverted legs on your window-sill, or sticking to a sheet of paper whose sweet attractions have proved "a delusion, a mockery, and a snare."

Of course some will say that our title is sensational. What of that? Sensationalism is of two kinds, the good and the bad. To outrage decency by an irreverent use of phrases hallowed by their sacred associations, and to insult the best of books by bringing its choicest words into juxtaposition with street songs, are evils which merit unmitigated deprecation. It is not needful to build up religion on the ruins of taste. Reverence is essential to real and lasting usefulness. It would be well, perhaps, if, in certain quarters, the poet's words were remembered:—

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
Not so did Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fail.
No: he was serious in a serious cause,
And understood too well the weighty terms
That he had tak'n in charge. He would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assail'd in vain.

Albeit, the cry of "sensational" is often raised with more zeal than discretion. It is patronized as a convenient extinguisher to original thought, and treated as a portable projectile against those who are wicked enough in the expression of opinion to leave the beaten tract. Almost anything is better than monotony. Sidney Smith, appealed to, in a controversy about the best style of preaching, settled the matter dogmatically but admirably, when he replied, "Any style is good but the tedious." So it is. The same is equally true of writing. Save us from stereotype! To authors, both secular and spiritual, one feels inclined to say, "Pray withhold your mental opiates. Differ from us, if you like: assail us with the cruelest of blows, should it seem good to you; but don't send us to sleep." It is not eminently delectable to sit down on a literary or theological chair with a pin or a thorn secreted in its delusive cushion. This, however, is far preferable to a bottle of doctrinal Godfrey's Cordial or half a dozen intellectual sedative pills. It might be written on the pages of some books, "Two to be taken at bedtime," and the prescription faithfully carried out would undoubtedly result in an excellent night's sleep. Such, however, is not our ambition.

Should any further indication of our course be required, it may be found in the fact that the subject which we have chosen originated with the wisest of men. "Dead flies cause the ointment of the apothecary

to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour." Thus wrote Solomon. Guided by his words, we purpose pointing out sundry foibles in every-day conduct. Not the every-day conduct of people generally, you must understand. Certainly not. That would be far too wide a realm for our thoughts to roam in. We should commit an error similar to that of Sir Bulwer Lytton's hero, Mr. Caxton, who, innocent man that he was! coolly undertook to write—what on earth do you think? Only the History of Human Error. That was all. A narrow field of inquiry, to be sure! Our Pegasus is less ambitious. A few flies in one kind of ointment only, the ointment of the church, we wish to notice. Many Christians are like exquisite perfume in a sultry atmosphere. Their actions resemble delightful unguents sprinkled on the swollen and aching feet of the Oriental traveller. But, alas! there is sometimes lying in the goodly vase the lifeless body of an obnoxious little insect which converts the refreshing odour into an intolerable stench.

To begin. We do not know that we can give the first dead fly a more appropriate name than SLANG —*religious slang*. There is nothing like being plain. Call a spade a spade. It would be easy to soften down the evil we are about to notice by bestowing upon it a milder epithet, but no other epithet could so well express our meaning. Let none take offence. We do not pretend to insinuate that cant terms are confined to things spiritual. By no means. There is such a thing as political cant: as, for instance, when loud-talking demagogues pat upon the back every vulgar idler, redolent with bad beer and execrable tobacco, strangers to soap, and afflicted with hydrophobia, telling him that he is a fine fellow, shamefully deprived of his rights. There is also such a thing as scientific cant, seen in such phrases of unmeaning jargon as "the inspiration of Nature," and the frequent, fulsome laudations of human discovery. There is such a thing as sceptical cant, observable in the outcry of persecution which infidels raise when vile blasphemies upon the spotless character of the Saviour are indignantly repelled and refuted by all decent and candid men. Nevertheless, two blacks cannot make one white, and the fact that cant is discoverable outside the church is not a sufficient palliation for its presence within. That it does exist hardly needs a proof here. The very people who condemn the slang of ordinary life, who reprove their juniors for speaking of "going into" this and "pitching into" that, denominating one a "brick," another a "heavy swell," and a third a "cure," do the same in reference to religious questions. Opportunities of prayer, praise, and instruction are called "*the means*." "So-and-So is not so regular at the means as he should be." "Brother Brown never neglects the means." Not a very dignified phrase, and one curious enough to the ears of outsiders. An attendant upon the ministry of a certain pastor is said to "*sit under*" him. What a singular term! How did it originate? Perhaps in ages of priestcraft, when to keep down the occupants of pews, and thus be a "lord over God's heritage," was the usual course of things. Take it as you will, it suggests unpleasant ideas. Well do we remember it exciting our wondering thought in the days of childhood, and awakening a degree of pity for those who frequented the chapel of a corpulent relative. One who is present at the ordinance of the Lord's Supper is declared to "*sit*

down." The elliptical expression is a most unfortunate one. It sounds ludicrous to strangers, and thus associates with the most solemn and sacred of rites that which is as utterly out of keeping with its spirit as possible. A friend told us of a certain person who "had not sat down for six months." To those uninitiated into the mysteries of sectarian word-lore the assertion must sound inexpressibly comic. This specimen of choice verbiage, however, is equalled, if not excelled, by the following: A minister in the West of England created great scandal both in the town and congregation wherein he laboured by the atrocious act of "marrying out of his own body." The eccentric matrimonial feat was, of course, simply this—he, an Independent, was wed to a lady who was a Baptist. But how preposterous to put the matter in that scarifying way.

Prayer-meetings may be made very useful. Many have often felt them to be occasions of real refreshment in the midst of the six days' toil and trial. Rightly conducted, they are like a strain of heaven's own music, voices plaintive and jubilant, faint and powerful—forming a delightful spiritual harmony in a world of discord and confusion. Indeed, to recur to Solomon's word, they are "ointment" whose fragrance blesses the weary. Not always. And why? Because the odious "dead fly" of slang has fallen into it. How disagreeable it smells. Faugh! Has no one a mental pastille which he will kindly light and carry about the room in order to nullify the offensive odour? With the swinging censers of our ritualistic friends we have no sympathy; but if an acolyte could, with some devotional aroma, fumigate the apartment in which the pestiferous perfume spreads, he would be a benefactor to all present.

What odd shapes do the thoughts of some who officiate take! "Make *one* in our midst:" as if the suppliant were an inveterate Unitarian, and wished to proclaim his heterodox creed. To ask simply that we may be strengthened is not enough: we must, forsooth, implore that we may be "like giants refreshed with new wine:" language commonly supposed to be a quotation from the Bible, although the truth is, that it would puzzle any one to find them there. Many persons can never refer to the souls of their fellows excepting as "never-dying souls." Gratitude for avoidance of evil associates is made known by thanking God that "we are not running with the giddy multitude to do evil." It is implored that we may approach Jehovah "in a right way and manner;" though it would perplex Archbishop Trench himself, with all his philological acumen, to distinguish any difference in the sense of the two words. As to the renowned equine allusion of the "unthinking horse rushing into the battle," one would really have imagined that the pungent attacks of the honoured Metropolitan Tabernacle pastor would have sufficed to put an end to the animal's existence and exploits. Not so. He only stunned it for a time; he did not kill it. The formula is far too valuable to be laid aside at present. The consequence is that the said quadruped rushes into the battle as vigorously as in the past, and is as "unthinking" as ever. Verily, folly is long-lived. Frequently are the poet's lines exemplified:—

Truth's victories are slow. Those who begin
The glorious battle in her dear behalf
Die off—despairing, some; and hapless, all—
And leave the harsh inheritance of strife
To those who love them, and to times remote
The dearly-bought and tardy-paced success.

They sow, but reap not, nor their sons, nor grandsons;
But strangers to them garner up their fruits,
Oft-times not knowing even the saintly names
Of those that struggled for a thankless world.
But Error's victories are sooner won.
Who fights for her fights for an easy spoil,
With willing soldiers, valiant in the cause,
And gains the battle, oft without a scratch.

We cannot forbear a remark concerning the language in which persons often refer to themselves when they pray in public. So extreme are they in their assertion of their sin and weakness that, unless taught by experience to the contrary, one would be led to imagine that they were dangerous people to associate with. "Worms," "dust," "guilty and hell-deserving sinners," are instances of our meaning. Men of unimpeachable moral character affirm that "from the crown of the head to the sole of the feet" they are "wounds, and bruises, and putrifying sores;" applying to themselves a description of the socially and politically disorganized condition of the Jews at the time of Isaiah. This exaggeration is deplorable. By all means let there be a deep consciousness of depravity. Woe unto him who palliates his own or others' wrong-doing. But let us also be *sincere*. It is not well to overstep the boundaries of truth even in making the most humbling confessions of our evil. Nevertheless, we feel assured that this is done to such an extent by some brethren, that if we were to take them at their word, believing what they say and treating them accordingly, they would be both astounded and offended! There is an old story of a monk who heard the confessions of a certain cardinal. "I am the chief of sinners," said the cardinal. "It is too true," said the monk. "I have been guilty of every kind of sin," sighed the cardinal. "It is a solemn fact, my son," said the monk. "I have indulged in pride, ambition, malice, and revenge," pursued his eminence. The provoking confessor assented without one pitying word of doubt or protest. "Why, you fool!" at last said the exasperated cardinal, "you don't imagine I mean all this to the letter?" "Ho, ho!" said the monk, "so you have been a *liar*, too, have you?"

To return: technicalities cannot altogether be avoided. All sciences have them, and theology is a science. There are certain things that are only described accurately by certain words: no others will do; to abolish them would be treason against Christianity. At the same time, it cannot be questioned that the oftener we can dispense with them the better. They tend to give religion an air of *unreality*. They are liable to create the impression that they who use them are moving in a realm of mere idealism and speculation, having little in common with this prosaic and utilitarian world of ours. More than that. Our phraseology is ever and anon such as to bring the great truths of revelation almost into contempt. No doubt the parental reader has frequently been amused with the following domestic incident. While sitting quietly in the parlour, a gentle tap, suggestive at once of small hands and limited strength, has been heard at the door. Admission being granted, you were somewhat taken aback to see your little man, escaped from the nursery, on an expedition of a jocular nature; or, more correctly speaking, you were taken aback *not* to see him, for the hat he wore covered his face and head, the coat utterly concealed hands and arms, and his legs were enveloped in a confused mass of cloth which hid them from public observation. Now, this was all right: childhood and fun

should go together. Let us laugh heartily at the juvenile masquerader, carrying him in for mamma to have a look at; let us send him upstairs again with the pleasant conviction (not rarely desiderated by bigger and older boys than he) that he has made a most decided "hit." But to "dress up" truth with needless yards of inappropriate verbiage dragging behind and making it a laughing-stock—fie on us, my friends, if we do *that*.

The anecdote about William Pitt and Wilberforce is well known, but we cannot help thinking that a false inference is often drawn therefrom. The anti-slavery reformer persuaded the great statesman to attend a place of worship wherein an evangelical sermon was preached. Interrogated afterwards by his friend, Pitt declared that he could not understand it. Whereupon the good philanthropist remarked that the "natural man receiveth not the things of God." This conclusion we think erroneous (not the quotation, you observe, but the conclusion into which it was converted) because probably only a partial explanation, and, as Tennyson says—

> A lie that is partly a truth
> Is ever the worst of lies.

We do not believe that if the discourse had been preached by one of the apostles the same remark would have been made. Why not? Because they made it their maxim to "use plainness of speech." To extract a passage from John Foster: "Suppose that a heathen foreigner had acquired a full acquaintance with our language in its most classical construction, yet without learning anything about the Gospel (which, it is true enough, he might do), and that he then happened to read or hear an evangelical discourse—he would be exceedingly surprised at the cast of the phraseology. He would probably be arrested and perplexed in such a manner as hardly to know whether he was trying his faculties on the new doctrine, or on the singularity of the diction; whereas the general course of the diction should appear but the same as that to which he had been accustomed. It should be such that he should not even think of *it*, but only of the new subject and peculiar ideas which were coming through it to his apprehension; unless there could be some advantage in the necessity of looking at these ideas through the mist and confusion of the double medium, created by the super-induction of an uncouth special dialect on the general language. Or if he were *not* a stranger to the subject, but had acquired its leading principles from some author or speaker who employed (with the addition of a very small number of peculiar terms) the same kind of language in which any other serious subject would have been discussed, he would still be not less surprised. 'Is it possible,' he would say, so soon as he could apprehend what he was attending to, 'that these are the very same views which lately presented themselves with such lucid simplicity to my understanding; or is there something more, of which I am not aware, conveyed or concealed under these strange shapings of phrase?'" These are weighty words, and none of us will suffer by carefully pondering them.

But we must pass on. The next "dead fly" that we notice is to be found in "ointment" no less precious than the Bible itself. It pollutes the pure alabaster vessel of Scripture. The wretched creature to which we advert is named MISQUOTATION.

When the heroic Madame Roland went to the guillotine, during the red carnage of the French Revolution, she exclaimed, "O Liberty, what crimes have been committed in thy

name!" Altering one word, we may well repeat the lament, and say, "O Bibliolatry, what crimes have been committed in thy name!" If any has reason to ask, "Save me from my friends," revelation certainly has. Somebody has stated that one of the most convincing evidences of the Bible's inspiration is afforded in the fact that it has managed to survive, not the attacks of its foes, but the caresses of its injudicious devotees. The affirmation is a caustic one, but it is not groundless. No book is so much abused as *the* book. The best of all, it has the worst of treatment. Its statements are maltreated ruthlessly in all imaginable ways. Texts are transplanted from one position to another with the greatest deliberation. Paragraphs are submitted to an unparalleled system of dragging, straining, and dividing. Operate upon any human body for a few hours, as many do upon the simplest verse in Holy Writ, and it would become a mass of dislocation, putrescence, and abomination too fearful to behold.

For the sake of brevity we will confine ourselves to a double method of misquotation commonly practised. We mean, to use an arithmetical term, addition and subtraction—increasing and decreasing the declarations of God's Word. As to the former: what a repulsive "dead fly" it is! How it alters the colour and the fragrance of the "ointment." The air becomes stifling. Oh, that a door and window could be opened, causing a vigorous mental draught which should carry away the infamous and "stinking savour"! A keen critic has justly described Martin F. Tupper's "Proverbial Philosophy" as being "Solomon and water." Admirable: nothing could be better. Now, there are good folk whose Scripture quotations amount to what may be called "Bible and water." Theological adulteration is carried on. Would that there was also a theological excise. Divers passages from the Old and the New Testaments are intermixed with human additions, forming the oddest mosaic-work conceivable. The glorious robes of revelation are disfigured by patches of original shape, sewed on by hands, not unkind, but unskilful in the extreme.

Here are some specimens. The reader has heard some of them again and again. "Thou hast said that where two or three are gathered together, there thou wilt be, and *that to bless.*" So some speak, fancying that they are pleading the very promise of Christ. They err. The last four words are a needless addition. They diminish rather than increase the force of the verse. How much more simple and striking are the exact words, "For where two or three are gathered together in my name, there am I in the midst of them." The declaration "There am I" assumes the wonderful truth that the very presence of the Lord is a guarantee for everything else. All that is requisite will be where He is. Again. Paul is improved upon in the following fashion: "Paul may plant, and Apollos may water, but thou, and thou only, canst give the increase." The Apostle did not write thus. Not at all. That God is the sole source of spiritual success is as palpable as the corresponding fact that He is the sole source of natural success. What Paul wished especially to do was to assert God's blessing upon wise and faithful labour. Hence, he records a simple matter of fact—"I planted, Apollos watered, God gave the increase;" meaning us to draw the inference that where planting and watering occur, the result is sure, sooner or later, to be a welcome harvest.

"Let us come with humble bold-

ness to a throne of grace." Another interpolation. There is no "humble" in the text. Nor is it necessary. The context shows this. Why are we to come boldly? "That we may obtain *mercy*." The request for mercy involves a consciousness of sin and demerit—in other language, humility. The proud Pharisee who stood and prayed did not seek mercy, but the lowly publican made it his sole request.

Ever and anon we hear, at the close of a prayer, the words, "Do more and better for us than we can ask or think or at all worthy to receive." Innocently, very likely, but flagrantly is the Apostle's statement mutilated. He merely writes, "Now unto him that is able to do exceeding abundantly above all that we can ask or think." A marvellous phrase, surely, and requiring no weak supplement. We can "ask" much; we can "think" more: almost illimitable are the flights which imagination can take. But God is able to do "above," that. Nor do the riches of His loving power end there; for He is able to do "abundantly above." Nay, He is able to do "exceeding abundantly." To patch anything to a magnificent text like that is a deed of wisdom nearly akin to that of him who should attach paper wings to an eagle or a dove. Many further exemplifications of the blunder under consideration might be adduced, but they would be superfluous. Enough has been said to justify us in protesting against the scandal and sacrilege of making the inspired volume a book "revised and corrected" by our poor additions.

The other method of misquotation is by subtraction. There are those who "take away from the words of the book of this prophecy." An intolerable process of amputation is carried on. Many passages remind us of a tree within sight while we are writing. It is beautiful, as all trees are. In the midst of a busy town it is nothing short of a treasure to have, by its presence, the pleasant rustling of leaves and the singing of birds so near to one's window. But, alas! boys will be boys. Destruction is a passion of their nature too strong to be resisted. Hence the said tree, before it came within the present writer's premises, was relieved of several branches. The young rascals were Vandals enough to wrench them off and leave the trunk more one-sided in its aspect than is consistent with symmetry. (Oh that one could have approached silently behind the ruthless little Goths armed with an elastic but stout switch! Do you mean to say that there would not have been a more rapid dispersion of the invaders than they had calculated upon?) What these lads have done to the much-injured tree is done to divers texts. Pieces are broken off; portions are cut away. Instances of this will readily occur to every observant person. To wit: how frequently are the following words quoted: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." But how different is Paul's assertion when given in full. He immediately adds to the above the very important addition, "But God hath revealed them unto us by His Spirit." What a wide alteration is thus effected in the passage. Instead of being an acknowledgment of ignorance, they are a recognition of divine revelations. Take a second example: "A new commandment I give unto you, that ye love one another." Such, according to some, is the Saviour's declaration; but the thought at once suggests itself that to love one another was not a new commandment. It was old, as old

as Sinai; the Mosaic law contained it. What then? Was our Lord in error? Impossible. His careless followers are in error when they repeat it. Take the whole of His assertion, and the meaning is clear: "A new commandment I give unto you, that ye love one another; *as I have loved you*, that ye also love one another." Love as deep, pure, self-sacrificing as His, was new: hence the injunction to emulate it was new also. Not to multiply specimens of the unjust treatment which inspired writ has thus to endure, we would, as one other illustration, advert to the well-known language, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is what Paul and Silas are made to say to the anxious jailer of Philippi. The conclusion of the admonition is unceremoniously omitted. Three other words form their reply to the question which had been put to them. "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*." It is rarely you hear the latter part of the text quoted. Nevertheless how suggestive it is, and what animating truths it involves.

We may observe here, by way of parenthesis, that the division of Scripture into chapters, though convenient, is often injurious. The separation frequently disconnects verses which have double force and beauty when combined. For example: "And every man went unto his own house; Jesus went unto the mount of Olives." Placing together thus the last verse of John vii. and the first verse of John viii. makes them much more striking. The conduct of our Lord is brought into bold relief by that of others. What a significant contrast! Men go to their homes, where ease and comfort greet them. Not so Christ. His must be the solitary and silent mountain. He isolates Himself from the world, that by fellowship with God He may prepare for the dark future.

> He was there alone, when even
> Had round earth its mantle thrown,
> Holding intercourse with heaven—
> He was there alone:
> There His inmost heart's emotion
> Made He to His Father known,
> In the spirit of devotion
> Musing there alone.

What, again, can be better than to associate the latter part of the first and the beginning of the second chapter of the same gospel? Do this, and then the miracle of Cana is a fulfilment of the promise made at Nathaniel's call. "Thou shalt see greater things than these" is a prediction ratified by the wonderful and morally significant turning of water into wine. To give one other instance. The conclusion of Matthew xix. and the commencement of Matthew xx. ought not to be sundered. The parable of the labourers in the vineyard is an amplification of the declaration, "Many that are first shall be last; and the last shall be first." The one is the text, and the other the sermon on that text.

Anything that alters the sense of the Bible is to be repudiated. If we are to deal fairly with it we must neither augment nor diminish its words. The Greek robber had an iron bed whereon he flung all travellers who were unfortunate enough to fall into his hands. If they were too tall, he made brief work of the difficulty, for he quickly lopped off a few inches of leg. If they were not tall enough, he added to their stature by stretching them. Let none of us be a Procrustes in our dealings with Holy Writ. We can never improve on it; we may be quite sure of that. We had therefore better leave it alone.

There is a third "dead fly" to which we refer our reader ere we

close. What shall we call it? Perhaps, on the whole, the best term for it will be MISAPPROPRIATION. Its diminutive but virulent carcase makes the "ointment" of the church "send forth a stinking savour." You will do well to set fire to a little lavender when you get near this little creature. Rather run the risk of being called effeminate by sprinkling eau-de-Cologne, or some other delectable liquid of that order, on your pocket handkerchief when you get near it than subject yourself to the annoyance which you will otherwise infallibly suffer.

To specify. *Seasons* are misappropriated. There are suitable and unsuitable times for seeking to do good. He who forces religion upon the notice of others, regardless of circumstances, must not marvel at lack of success: farmers who sowed during a severe frost, or in the heat of midsummer, could not expect a harvest. Courage on behalf of Christ is, we know, beyond all price. Boldness and imprudence are preferable to the wretched cowardice characteristic of too many regarding the conversion of sinners. Shame on us that we can talk fluently enough about politics, literature, business, but are tongue-tied when we approach the best of themes! Notwithstanding, it is eminently desirable that our efforts should be well-timed. "Have you given your heart to the Lord yet, William?" asked a ministerial friend of a youth whom he knew. A proper question enough, for aught we know. But when was it made? During supper, and in the hearing of a large circle. Oh what a smell of "dead flies" there was directly. The stench remained, too, in "William's" nostrils beyond *that* night, you may be certain. Why did not the reverend brother take some opportunity of speaking to "William" when he was alone? That would have done the "ointment" no harm at all.

Occasionally, there is misappropriation of *persons*. It is the foible of some executives to make position and rank a substitute for character. Dives is put on the committee or made president at the meeting merely because he is Dives. Now and then monstrous instances of this occur. Read the following, and if it does not incline you to say, "Let integrity and uprightness preserve me," we are at a loss to understand what will. The Earl of Orford, in reply to an application made to him by the Secretary of the Norwich Bible Society to take the chair at their meeting, wrote as follows:—"Sir, I am surprised and annoyed at the contents of your letter: surprised, because my well-known character should have exempted me from such an application; and annoyed, because it obliges me to have this communication with you. I have long been addicted to the gaming-table; I have lately taken to the turf; I fear I frequently blaspheme; have never distributed religious tracts. All this was well known to you and your society; notwithstanding which you think me a fit person for your president. May God forgive your hypocrisy! I would rather live in the land of sinners than with such saints. I am, Sir, &c., Orford. May, 1857."

Once again. *Things* are sometimes misappropriated. Good Richard Weaver does not scruple to start the tune of "The King of the Cannibal Islands" to a hymn. To a refined mind this would be hideous, but not to the class who hear Richard, and help him to sing. It is folly to chop wood with razors. Only a maniac would harness the winner of the Derby to a cart. Classical music might be quite lost on those to whom the earnest ex-pugilist ministers. We must do the best we can with

our material. Whether, however, a questionable love of song-tunes adapted to hymns and song-words shaped into hymns is not growing up in the precincts of the church is a subject worthy of attention. We confess that it jars upon our ears to hear children in Sunday-schools and families taught to sing, in popular airs, "Good news from home," "Beautiful star," and "Home, sweet home," with a few religious (?) alterations in the wording. It ought to be remembered that what is perfectly allowable in dealing with a promiscuous, uneducated audience whose habits are stereotyped, is execrable and inexcusable in the training of those whose habits are unformed and whose taste it is our duty to culture.

The principle of spiritual appropriation is in itself right and advantageous. "David danced before the Lord with all his might;" he would not let that which mere amusement or even idolatry had monopolized be theirs alone. The woman "that was a sinner," as Archbishop Trench shows, when she kissed Christ's feet, and wiped them with the hair of her head, "realized, as it were, in an outward act, the bidding of St. Paul, 'As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.'" The great Apostle of the Gentiles made a heathen shrine into a text from which he preached one of his most memorable sermons.

Where'er thy fields of pleasure lie,
Where'er thy lot of labour fall,
Raise thou an altar in the midst,
And offer there a sheaf of all.
For now, since once the Lamb hath died
Whose blood doth sprinkle every shrine,
Our common things may there be laid,
All hallowed unto use divine.
The humblest fruit our patient toil
Hath tempted from the unwilling sod,
The flowers that deck a passing hour
A thankful heart may bring to God.

Such offerings may we all be enabled to bring, the "ointment" of our lives polluted as little as possible by "dead flies."

Luton.

ORIGINAL LETTERS, HITHERTO UNPUBLISHED, OF THE REV. CHRISTOPHER BLACKWOOD,

AN EMINENT MINISTER OF THE SEVENTEENTH CENTURY.

In the 60th Volume of this Magazine, 5th Series, p. 767, Dec. 1861, there is an interesting article by the Rev. J. H. Wood, of Smarden, Kent, wherein he alludes to the celebrated Visitation Sermon of Mr. Cornwell, at Cranbrook, and its effect upon the mind of Blackwood, then a clergyman of the Church of England, as narrated in Daniel Medhurst's "Account of the Original of the Church of Spillshill, in Staplehurst." This remarkable incident having become a matter of history, is probably sufficiently well known to the readers of this Magazine, yet I am tempted to reproduce it here in Blackwood's own words:—"Least that Proverbe

should be turned upon me—Prov. 26. 17: *He that medleth with strife belonging not to him is like one that taketh a dog by the eare*—the reader may understand that I entred not upon this controversie without a sufficient call, the which was this: There being a sermon preached at Cranbrooke, in Kent, by Mr. Francis Cornewell, against Pædobaptisme, therein was by him asserted that it was an Antichristian innovation, a humane tradition, and that it had neither precept, nor example, nor yet true deduction from the Word; or words to the like effect. Divers of the ministers thereabouts (some whereof were present and heard him, being much offended hereat (myselfe meanwhile being silent on both sides), agreed together that we should in our private studies examine the question, and at our next meeting, which was within a fortnight, bring our collections according as we found it; according to which agreement I, studying the question at large, found that it was a humane tradition, and that it contained more evill in it then ever I could have imagined. According to our agreement, I brought in my arguments against infants baptisme, nothing being brought in defence thereof; the ministers being hindred through forgetfulnesse and interruption of businesse, as they said. The collections being then and there read, a reverend brother stood up in the name of the rest, who spake to this effect:—That they sought for truth rather than for victory, and therefore he desired that the arguments might be left with one of them, that so they might be examined; whereunto all the rest of the ministers then and there present did accord. The arguments having lyen five weeks, and seeing no answer of any kinde given to them, I sent for them home, and, with some additions, transcribed them for the presse." [From the Preface to "*The Storming of Antichrist.*"]

In the article referred to, Mr. Wood infers, from Medhurst's "Account," that Blackwood was at this time, A.D. 1644, the Rector of Staplehurst; but it is clear that his words will not bear this construction:—"Mr. Blackwood, *one of the clergy*," &c. He was probably at this time only resident there, although he may have had some ministerial duty in connection with the parish. John Brown was the Rector from 1626-7 to 1648-9, when the living was sequestrated; and Blackwood's name is not to be found with any of the entries in the Parish Register. But that he was residing at Staplehurst, or somewhere in its neighbourhood, is confirmed by the following particulars, which were communicated by Mr. Tarbutt, of Cranbrook, to my friend, the Rev. Wm. Peterson, Incumbent of Sissinghurst:—"The Vicar of Cranbrook, Mr. Abbott, though greatly respected in these parts, was very early called upon to sequester his vicarage, because he held more than one living. Mr. Abbott's sequestration took place, according to Brooke's 'Puritans,' in March, 1643 (and our parochial documents confirm the same). It was some time at Cranbrook, after Mr. Abbott left, before a Presbyterian minister was appointed, and during that time different ministers were engaged, one of which was Mr. Blackwood; and, as the sum of eighteenpence only was paid for a man to go arter Mr. Blackwood, it would seem he lived as near as Staplehurst. This sum, in those days, was sufficient to fetch Mr. Blackwood, either on horseback or in some sort of carriage—most likely horseback." Ivimey says: "He was a minister somewhere in the Weald of Kent." I have not been able to

find that he held any benefice in the diocese of Canterbury from 1630 to 1660. From Hasted's "History of Kent," however, it seems that one Christopher Blackwood held the living of Stockbury for a very brief period — namely, in the interval between April 2 and June 27, 1631; but there is nothing to identify him with the subject of this Paper. Captain Dean, in a letter to Dr. Barlow, Bishop of Lincoln, reckons Blackwood among those of his acquaintance who voluntarily left their parochial charges and benefices, on account of their disapproving the baptism of infants; and concerning whom he says: "They were worthy guides, well qualified in all respects for the ministry." [*Ivimey and Crosby cited by Neale: "History of Puritans,"* Vol. 3, p. 379.]

It is well known that, after his secession from the Church of England, Blackwood became associated with Mr. Richard Kingsworth in the pastorate of the Spillshill church; but soon separated from him, holding the doctrine of personal election, in which he differed from Kingsworth. "He appears, in 1653, to have gone into Ireland with the army under the command of General Fleetwood and Lieutenant Ludlow. He lived till after the Restoration, and signed the apology of the Baptists in 1660, against Venner's Insurrection." [*Neale's "Puritans,"* Vol. 3, p. 379, Tegg's Edition, 1837.]

In Ireland he soon settled down in the pastorate of the Baptist church at Kilkenny. His signature, with those of other "brethren" at Kilkenny, Waterford, and Dublin, is subjoined to a remarkable document, dated "1st day of 4th month (June), 1653," [Ivimey] being an address from the church at Waterford to the churches in England, exhorting them to closer union, and mutual correspondence and fellowship. But their tenets or practice were not agreeable to the Independent party, as appears by a letter from Mr. Thomas Harrison to Mr. Secretary Thurloe, dated October 17, 1655, who thus writes:—"Being at Kilkenny with my lord on the 18th of last month, Mr. Brewster, Mr. Woods, Mr. Wells, and myself, went solemnly to Mr. Blackwood (*the oracle of the Anabaptists in Ireland*), complaining of their total withdrawings from us in public worship. He alleged the cause thereof to be our not observing the order of the Apostles by baptism. Nevertheless, they could most of them sometimes join with us, provided," &c. . . . Again:—"This man is now fixed with the congregation at Dublin, and Mr. Patient appointed as an Evangelist to preach up and down the country." The whole of this letter is very curiously illustrative of the state of religion at that time in Ireland. Blackwood is now established at Dublin, and we again find his name attached to a letter addressed to certain churches in Wales, dated "12th of 4th month (June), 1656," and offering to them words of warning, admonition, and encouragement. Ivimey is of opinion that Blackwood was the author of both these letters. Whilst at Dublin, he published an Exposition upon the first ten chapters of St. Matthew's Gospel. In the dedication of this work "To the Right Honourable Lord Charles Fleetwood, late Lord Deputy of Ireland, and now Lieutenant-General of the forces in England," he desires "to testifie that due acknowledgement of your Lordship's favours whereto I am obliged;" and in the Epistle to the Reader are the following interesting personal allusions:—"Being desired by some of my friends to print some Annotations upon the New Testament, though

my life was too far spent, and I not like to accomplish it, my body being much worn; yet I thought it advisable to make an essay herein, but the Providence of God so disposed, that I had no sooner finished three or four chapters in Matthew, but I was called from the city of Kilkennie in Ireland, to be overseer of a Church of Christ in Dublin." Again: "I have pressed after truth through multitudes of impediments, temptations, and discouragements." It is probable, says Ivimey, "that the strange and unexpected events which took place in 1660 in consequence of the restoration of the King, were the cause of Mr. Blackwood's returning to England, where we find him signing the declaration against Venner's rebellion, 1660;" and thus concludes what he has to say about him: "It is evident he was a very learned man." Mr. Fisher, in his "*Baby Baptism no Baptism,*" speaking of him, says, "a man better read in the Fathers than either you or I, yea, you or Mr. Marshall also." [Stephen Marshall. *A Defence of Infant Baptism, &c., by Stephen Marshall, B.D., Minister of the Gospell at Finchingfield, in Essex. Printed at London by Ric. Cotes for Steven Bowtell, and are to be sold at his shop at the Bible, in Popeshead Alley,* 1646, 4to.] As an author, Blackwood is probably best remembered by the work which owed its inspiration to the circumstances that followed Mr. Cornwell's visitation sermon at Cranbrook; its scope and character are fully set forth in its quaint title: "*The Storming of Antichrist in his two last and strongest garrisons of Compulsion of Conscience, and Infants Baptism.* Wherein is set down a way and manner for Church constition; together with markes to know right constituted churches from all other societies in the world. Also the cruelty, inequality, and injustice of compulsion of conscience, by twenty-nine arguments is opened; with an answer to twenty-six objections brought for the same. Also, twelve arguments against the baptizing of infants; with an answer to twenty-six objections brought for the same. Wherein is displayed to the view of all, from the testimonies of Scriptures, Fathers, Councils, the mischiefs, uncertainties, novelties, and absurdities that do attend the same. Wherein is answered the most valid arguments brought by St. Martiall, in his sermon preached in the Abbey Church of Westminster, for the defence hereof. With an answer to Mr. Blake, his arguments in his book called 'Birth-Priviledge,' and to the arguments of divers others. As also a Catechisme, wherein is cleerely opened the doctrine of baptisme, together with a resolution of divers questions and cases of conscience about baptisme; written by CH. BLACKWOOD, out of his honest desire he hath to a thorow reformation, having formerly seen the mischiefs of half-reformations. [Quotations and texts.] Printed Anno 1644. Being one of those years wherein Antichrist threatened the storming of churches." 4to.

According to the temper of the times, a work of this controversial character would be sure to stir up strife; we shall not therefore be surprised to find Mr. Blake, whose opinions were impugned, enter the lists in their defence. This he did by replying to Blackwood by a treatise, entitled "*Infants Baptisme freed from Antichristianisme:*" in a full repulse given to Mr. Ch. Blackwood in his assault of that part of Christ's possession, which he holds in his heritage of infants, intituled by him *The Storming of Antichrist:* digested into three parts. In the first, Mr. Blackwood's arguments (from the testimony of Scriptures,

Fathers, Councils) against Baptisme of Infants are answered. In the second, the Birth-priviledge and covenant-holines of beleevers is asserted, and with addition of several arguments further confirmed. In the third, arguments brought by Mr. Stephen Marshall and others, for Baptisme of Infants are vindicated and defended. By Tho. Blake, minister of the Gospel, &c. London: Printed by R. W., for Thomas Underhill, and are to be sold at the Bible in Wood Street, 1645." This was quickly followed by "*Apostolicall Baptisme*, or a sober rejoinder to a treatise written by Mr. Thomas Blake, intituled Infants Baptisme freed from Antichristianisme, in answer to a book written by Ch. Blackwood, called *The Storming of Antichrist*, written by Ch. Blackwood. [Texts.] London: Printed in the year 1645." In the preface to this rejoinder, he deprecates the controversies existing in the Church, and would have refrained from adding another matter of dispute, but for the remembrance of our Saviour's prediction "that He came not to bring peace on earth but a sword;" and the strong opinion he entertained of the mischievous character of the doctrine of infant baptism. In his "postcript to prevent mistakes" he writes: "What I have writ concerning infants baptisme I acknowledge to be so farre true, that I am undoubtedly persuaded that infants baptisme is not of God; in confirmation whereof, I shall (the Lord assisting me, and if I be called thereto) leave the dearest comforts I have in this life. And for liberty of conscience to the different ways of brethren, whether Independent or Antipædobaptist, I am undoubtedly persuaded. But whether there be liberty to be granted to men of no conscience? or, to loose-lived persons? that pretend conscience, when visibly it is only passion, humour, fancy, or cloaked iniquity, I leave it to inquiry. . . This I have added to avoid all retractations, and that I may not be urged by my conscience to print any recantation, in case I should be mistaken in so weighty a matter."

[*Thomas Blake, a Staffordshire man born, was entered at Christ Church, Oxford, in the year* 1616, *that of his age nineteen. He became subsequently pastor of St. Alkenond's, Shrewsbury, where he proved himself a zealous Presbyterian, on that party becoming notorious, and was soon appointed to the living of Tamworth, where he lived and died. He was appointed by Oliver Cromwell, one of the assistants to the Commissioners of Staffordshire for the ejecting of such whom they called ignorant and scandalous ministers and schoolmasters.*—Author of *Birth's Priviledge of Right of Infants Baptisme.* London: 1644; and several other works of a polemical nature.—*Wood's Athenæ*, Oxon, vol. iii. p. 431.]

The next work of Blackwood's to notice is "*A Treatise concerning Deniall of Christ.* [Quotations and Texts.] London: Printed for Edward Blackmore, at the sign of the Angell, in Paul's Churchyard, 1648." 4to., pp. 84. The following "Imprimatur" on the last page: "March 16, 1647. I have perused this Treatise of the Deniall of Christ, and finding it to be pious, powerful, and very profitable, in these backsliding times; I doe allow it to be printed and published. John Downame."

"SOME PIOUS TREATISES, being—

1. A Bridle for the Tongue; or a Treatise directing a Christian how to order his words in a holy maner.

2. The present Sweetness and future Bitterness of a delicious Sin.

3. A Christian's groans under the body of sin.

4. Proving the resurrection of the

same body committed to the dust; also, the not dying of the soul with the body.

5. Tractatus de Clavibus Ecclesiæ. Written by Christopher Blackwood, a servant of Jesus Christ. London: Printed for Giles Calvert, at the Black Spread Eagle, near the west end of Paul's, 1654."

The first of this series of treatises is dedicated "To the Right Honourable Lady, the Lady Fleetwood, daughter to His Highness Oliver Cromwell, Lord Protector, by Her Ladyship's humble servant, C. B."

The rest are not dedicated.

The most important of Blackwood's works I have previously alluded to: "*Expositions and Sermons upon the first Ten Chapters of the Gospel of Jesus Christ according to Matthew.* Written by Christopher Blackwood, preacher to the Church of Christ in the City of Dublin, in Ireland. [Quotations and Texts.] London: Printed by Henry Hills for Francis Tyton and John Field, and are to be sold at the Three Daggers, and at the Seven Stars in Fleet Street, 1659." 4to. pp. 901.

He published also an 8vo. pamphlet, N. D., entitled "*Soule-searching Catechisme,*" of which I am unable to give any further account.

There are references made to several passages in "*The Storming of Antichrist*" in a contemporary work, entitled "*Anabaptism the Fountain of Independency, Brownism, Antinomy, and Fannilisme, &c., revealed.* By ROBERT BAILLIE, Minister at Glasgow. London: Printed by M. F., at the Brazen Serpent in Paul's Churchyard. 1647." 4to. As at p. 56, referring to the liberty of conscience insisted on by the Anabaptists in England, he says, "At the beginning, they had not the courage to require a generall liberty for all erroneous consciences. . . . So Mr. Blackwood, *who first came out to storm the Antichristian baptizers of children,* does stick a little at Papists, and more at blasphemers and Atheists. . . . If any rail against Christ, or deny the Scriptures to be His word, or no rule for us, and so unsettle our Faith, this, as I take it, may be punished by the Magistrate."—"*Storming of Antichrist,*" p. 23.

For notices of Blackwood's ministry in Ireland, as well as in Kent, see "*A Condensed History of the General Baptists of the New Connexion, preceded by Historical Sketches of the early Baptists.* By J. H. WOOD." London: Simpkin and Co. Leicester: J. F. Winks. 1847. 8vo., 1 vol. pp. 376.

Such are the principal circumstances relating to the history of this eminent Nonconformist divine that may be gleaned from works more or less accessible to the general reader. His religious views may, of course, be gathered from his own works, and no one, I think, can fail of being impressed with the conviction of his deep piety and intellectual ability. In fact, his character displays an honesty of purpose, a catholicity of feeling, a devotion to truth, and a sobriety of judgment that place him in the first rank of those noble spirits of the seventeenth century, who, valiant for the truth, suffered grievous penalties for their conscientious confession. His social and domestic relations have hitherto received no illustration, as I am aware of; such, indeed, could only be known from private sources of information; I am glad, therefore, in being able to place on record a series of his letters, which have come to light amongst the papers and MSS. of Samuel Jeake, sen., of Rye, author of "Charters of the Cinque Ports," &c., now in the possession of Thomas Frewen, Esq. They not only give an insight into

his mind and disposition, as exhibited in the ordinary transactions of life, but from them I have been able to gather some new points of information connected with his personal history, inducing me to make further researches that have resulted in the acquisition of a few additional facts that may be useful in any future more extended biographical memoir of him.

Samuel Jeake, of Rye, was Blackwood's brother-in-law, by the marriage of two sisters; a man of decided piety, and, like Blackwood, a seceder from the Established Church, on conscientious scruples; in him, therefore, though by seventeen years his junior, Blackwood, doubtless, found a friend of congenial principles, and more than a friend, one who was in every sense of the word —in sentiment, in trial, in sympathy, in love—a brother.

[See "*A Biographical Sketch of Samuel Jeake*," in Sussex Archæological Collections, Vol. xiii. 1862.]

Blackwood was born in August, 1606 (Letter 16). Ivimey states ("*History of Anabaptists*," Vol. ii. p. 230), "It is not known where he received his education, but it is probable he was trained up at one of the universities." This conjecture proves correct, for he was admitted a sizar of Pembroke College, Cambridge, June 19, 1821, at the age of thirteen, being the youngest son of William Blackwood, and was born in Yorkshire: he graduated B.A. 162½. [It will be observed that this makes him two years younger.] He was curate of Rye, 1632-35, under Bryan Twyne, B.D., vicar, who is said to have spent most of his time at Oxford. Therefore the parochial duty must have devolved chiefly on Blackwood. His doctrine at this time seems to have been approvingly received by the Puritanical section of his flock, as I infer from the following passage in a letter (MS.) from Anne Petter,* of Hever, January 23, 1632, to Anne, Samuel Jeake's mother, who was a person of decided piety:—"The two mayne things you know we desyred, the one you doe enjoy, too wit, Mr. Blackwood's ministerye: the Lord make you and the whole towne thankfull," &c. [op. cit.] From the time of his relinquishing the curacy of Rye to the date of his memorable appearance at Cranbrook, I can give no certain account of him, but am inclined to suppose that he may have followed the example of many other conscientious people who, about this time, left their native country to enjoy that freedom of religious opinion and worship on the shores of America, which was denied them here. I have ascertained that there was one Christopher Blackwood who about the year 1641 purchased land at Scituate, 25 miles from Boston, in New England, but sold it again 1642, preaching there in the meantime, and is supposed to have returned to England [*ex inf. Judge Warren, of Boston, to W. Durrant Cooper, Esq., F.S.A.*, 1857.] Subsequently to the resignation of his charge at Staplehurst, namely, from 1646 to 1652, I trace him residing at Marden (Letters 1, 2, 4). From this place he addressed a letter of remonstrance to the Mayor and Jurats of Rye, who had, by the exercise of their authority, seized and imprisoned a poor man for the heinous offence of praying in the presence of a company assembled at a private house. This letter, the first of the series, is deserving of attentive perusal, as it puts the character of the writer be-

* Anne Petter, of Hever, was probably of the family of George Petter, M.A., who wrote a "Commentary on St. Mark's Gospel," 2 Vols. fol. 1661, and died at Sevenoaks.

fore us, and we know not how to estimate too highly that boldness and Christian charity which led him to interpose between the powers of the law and that poor innocent victim of religious persecution. After his return from Ireland (Letter 8) we find him, in the year 1661, withdrawing into Holland, to avoid the persecutions consequent on the Restoration, and taking up his residence in Amsterdam (Letter 11): but he remained there only ten months, having had, as he writes (Letter 13), "severall crosse providences," and retraced his steps to Ireland, "to which place," he writes, "I had some tye of conscience as I judged obliging of me, which, though it be accompanied with many dangers and trialls, yet being, as I iudge, in God's way, we intend, God assisting, to go towards Dublin:" and there he passed the remainder of his days, in the enjoyment of liberty of conscience. His death occurred in 1670. His will, a copy of which is subjoined, was proved in the Consistory Court of Dublin.

He was twice married. Of his first wife I have obtained no further particulars than her Christian name was Martha, and she was buried at Marden in 1646 (*ex inf. Rev. J. Deedes*). His second wife, who survived him, was Mary, daughter of Thomas and Mary Hartridge, of Pembury, Kent. His issue by these marriages was, so far as I have ascertained, as follows:—1. Christopher, born Jan. 9, 1648-9 (Letter 15); apprenticed by his father in 1663, to Colonel Lawrence, an opulent merchant in Dublin; he died in 1685. 2. Timothy; established as a goldsmith in Dublin in 1664. 3. Phineas; who was sent to seek his fortune in New England, and ultimately settled in Virginia (Letters 14, 15). The two latter were probably sons by the first wife. 4. Mary.

Frances, Mrs. Blackwood's sister, married S. Jeake, sen., of Rye. Her marriage took place in 1651, and previous to its solemnization there were certain stipulations proposed, to which the bridegroom's assent was "readily granted." After stipulating for liberty of conscience to worship in her own manner, and certain conditions concerning temporal matters, the final clause runs thus:—"That you will be pleased, for as much as I see my sister Blackwood overburthened with young children, to let me keepe Mary Blackwood, her daughter, till we have children of our owne. Which things being by you subscribed, I trust I shall shew myselfe a loyall, loving, and dutifull wife." (*Sussex Arch. Coll.* Vol. xiii. p. 61.) Letters 2, 3, 4, 5, 6 in this series have reference to this marriage.

(*To be continued.*)

A SERMON FOR LITTLE FOLKS, ON FLOWERS AND BIRDS.

The flowers appear on the earth; the time of the singing of birds is come.—*The Song of Solomon*, ii. 12.

A FEW days ago, as I was walking in the fields, thinking of you, dear children, and trying to find something to say to you, I met a little boy and girl—brother and sister, I think they were—and what do you

think they were doing? Well, they were gathering flowers. In a little while they had their hands nearly full. I wonder what they were going to do with them. Perhaps they were thinking of taking them home to a sick mother, brother, or sister, and, if so, that was very kind of them, for sick people who are not able to go into the fields like to have flowers to look at. Then, as I walked on further, a little bird flew out of the grass, and began to sing,—a lark, I think it was, for it rose higher and higher, singing as it rose, until at last I lost sight of it in the bright blue sky; but even then I could hear it singing—O, so sweetly. It seemed to me as though it had gone to the door of heaven, and was singing to please the angels. It couldn't have sung in that way down here. No: it had to go up where all was bright, and where there was no fear, and then it could sing such a song as angels, and even the great God, would be pleased to hear: and, however we may sing while on the earth, we shall be able to sing "more sweet more loud" when we get to heaven. Well, but I told you that I was thinking of you, and trying to get something to say to you to-day. Perhaps one of you may ask, "And did you find anything in the fields, sir?" Yes, I did. "Why," says another, "didn't he tell you that he met a boy and a girl? he is, no doubt, going to talk to us about them; may be, he will tell us their names, where they live, and whether they belong to a Sunday-school; or perhaps he saw them break through a hedge and go trespassing into some of the long grass." No: I am not going to talk to you about anything of that sort; for I don't suppose that any of the young people whom I now address need to be told that such conduct is very wrong. What, then, did I find? Flowers on the earth and birds singing in the air. And then I came home, opened my Bible, and read just what God says here in His Word: "The flowers appear on the earth; the time of the singing of birds is come." Now this is what children, and grown people, too, should often do: they should go out and look at the wonderful works of God, and see how in wisdom He has made them all; and then come home and read His blessed Word, and they will find that Nature and Revelation agree, one with the other. Nor need we wonder at this; for God made the earth, and He causes the flowers to appear on it. He, too, is the maker of every bird; without Him, not one of them could fly or sing. Then all our times are in His hand. He makes summer and winter, autumn and spring. Every year has its spring; a pleasant time it is, too. There is beauty to please the eye, and music to charm the ear; and God says in His works, and in His Word: "The flowers appear on the earth; the time of the singing of birds is come." This is a description of that season of the year which we call spring. There is something in it to interest children. I never met boys and girls who didn't like flowers and birds. When "the flowers appear on the earth, and the time of the singing of birds is come," children go forth into the fields. They are fond of the spring of the year, and well they may be, for childhood is the spring of human life. Spring and childhood are, therefore, very much alike in some things. Look at the spring.

It is a beautiful season. The flowers appear on the earth, the grass is so green, everything is so fresh; even the hedges near our large towns, which looked so black a little while ago, are putting on their new clothes, that even the

may add a little to the freshness and beauty which are to be seen wherever we turn. And is not childhood a beautiful season? It is the spring-time of human life. There is nothing more lovely in creation than the clean, fresh, healthy, innocent face of a child. If, too, the opening of a flower is beautiful, how much more so is the opening of a young mind, especially when it is opening-up to the light of Divine truth! It is the sun that paints a flower and gives it so much of its beauty; and it is the Sun of Righteousness—the light of Jesus—that makes the mind of a child beautiful, lovely, fragrant as a flower. Look again at the spring.

It is a hopeful season. The husbandman now casts his seed into the ground, and he does so in hope. The gardener looks to his young and tender plants, and when the flowers appear, they inspire him with hope, for they are often like so many promises of fruit. There is more hope in the spring than in any other season of the year. It is full of hope. And is it not so with childhood? Yes. Why do parents, teachers, and ministers think so much about the young? Because they have hope of them. Besides, I never knew young people who were without hope. Many of you boys and girls hope to be wise, rich, and, perhaps, great, some day. Do you not? Of course you do. Hope is like a beautiful spring flower. Children see it growing and blooming wherever they go, and they will sometimes gather a whole handful, yes, and a whole heartful, too. O that they would turn to the Gospel of Jesus! Here there is the fairest and sweetest hope—a hope of heaven. It is not like a flower that will soon fade and die. No: it is immortal. While we look at the spring we cannot but feel that:

It is a happy season. It is God's will that it should be so. It is the time of the singing of birds. Not only do the flowers which are so beautiful and fragrant appear on the earth, but there is the sweetest music everywhere. The singers are so many that they fill the air with their songs, and they keep on singing from morning till night. Thus, beauty, fragrance, flowers, and sweetest songs, all unite to make the spring of the year a happy time. And God intends childhood to be a happy season too. Cares are few, songs are many, tears are like spring-showers, soon forgotten. Who can laugh like children? Who can sing like boys and girls? God means young people to be happy, and He wishes them to sing, for He says: "Is any merry? let him sing psalms."

There is another thought about the spring: it will soon pass away:—

It is a short season. It is not always spring. A little while ago it was cold, dark, dreary winter. And then, this beautiful season which we now enjoy so much will not last long. No. These flowers will fade. The birds will give over singing. Winter will come again. Now, there is one thing that you must not forget, and it is this: Childhood and youth will not last very long. Then make a good use of the time, for it is short.

"The flowers appear on the earth the time of the singing of birds is come." What use, now, can we make of this beautiful, hopeful, happy, but short season of the year? Will it not teach us something? Yes: it may teach us something about God; something about ourselves; something about death; and something, too, about the life to come.

I. It may teach us something about God. When we look at that

little flower of the field, it says as plainly as it can: "There is a God:" "He made me." For we know that that flower could not make itself. Nor could all the wise men in England have formed it; nor could all the painters in the world have given it that beautiful colour. Millions of opening flowers are now appearing on the earth, and they all proclaim the same great truth:—"We have an all-wise maker, and that maker is God." Then, if we look up and see those birds flying in the air, we feel sure that God must have made them too. How rapidly and easily they fly! And then, how sweetly they sing! As we listen to them, we feel that there is a God. He made them. This God *is your God and my God: "It is He that hath made us, and not we ourselves."* Again: When we look at these flowers or listen to those birds, they not only teach us that there is a God, but *that He takes care of His creatures.* When you go into the fields, think of Jesus, for He comes and stands by the side of every child that trusts in Him, and to one He says: "My dear child, I know that you are often very anxious about having new clothes, and sometimes you are unhappy because you are afraid that you will not have anything to wear; but why are you so anxious? Look at the flowers of the field. Consider the lilies how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." To another child Jesus says: "And why are you in such trouble about food to eat? Is it because your parents are dead, and you have but a few friends left? Behold the birds of the air, for they sow not, neither do they reap, nor gather into barns; yet your *Heavenly Father* feedeth them. Are ye not much better than they?" If God takes care of flowers and birds, He will, depend upon it, take more care of children, and especially of those who love and obey Him.

Then how good God is. He makes these flowers appear; He sends these birds to sing, and all that we may trust in Him, and be cheerful and happy. He is good to you; He is good to all; you may see God's goodness in the beauty, you may breathe it in the fragrance of the flowers, and you may hear it in the singing of the birds. Thus, this beautiful season of the year may teach every child that there is a God, that He takes care of His creatures, and that He is good to all.

II. It may teach us something about ourselves. The flowers appear on the earth; think of their growth, beauty, fragrance, number; these are wonderful works of God. Then look at the birds; how many different kinds there are; how they fly, build their nests, seek their food, attend to their young, and sing in their own sweet way their several songs. A bird is better than a flower, it is a more wonderful piece of work, and displays more of its Maker's wisdom; it has feeling and instinct, too, which a flower has not. God takes more care of birds than He does of flowers; you may gather the flowers, or trample upon them, or pull them to pieces, as you do sometimes, and yet they do not feel any pain. But if you were to tread on a little bird, or hit it with a stone, it would feel a great deal of pain, and perhaps die; and so God has given wings to birds, that they may easily get out of your way and escape from danger. Jesus, when talking to us about birds, asks, "Are ye not much better than they?" Yes; God has made us so. Birds are better than flowers, but men, women, and children are better than birds. God thinks more of you boys and girls

than of the most beautiful flowers that ever bloomed, or the finest birds that ever sang. Why? Because *you are much* better than they. You can think of Him, read His Word, and remember what He says to you; He has given you reason, conscience, will, memory; He has given each of you an immortal soul. A flower cannot feel, but you can; a bird does not think or reason, or know what is right or wrong, but you do. It is true, a little bird can fly a great height, but you can think of something a great deal higher than a bird can fly; heaven, angels, even the great God who made you. And more than that, you can speak to Him in prayer and praise, ask Him to forgive your sins, and thank Him for the gift of His own dear Son, who came down from heaven to seek and to save children—*little children* as well as grown-up people.

III. It may teach us something about death. What, this beautiful season of the year, with all its life and beauty, teach us something about death? Yes: look at these flowers which appear on the earth to-day; in a few days they will all be gone, and you will find others in their place. So it is with boys and girls, and men and women; a little while and we shall all be gone, death will sweep us away and others will take our place. It has always been so; the Patriarch, speaking of man, says, "He cometh forth like a flower, and is cut down" (Job xiv. 2). The Psalmist says: "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psalm ciii. 15, 16). These flowers, then, that appear on the earth may teach us to prepare for death. Many little children die; like beautiful flowers, they soon fade. Loving parents may try to keep them, but no matter; the firmer their grasp, the faster their loved ones seem to wither, and, like spring flowers in a warm hand, they soon die.

IV. It may teach us something about the life to come. A little while ago and it was winter; not a flower appeared in the fields. And the birds, what became of them? The poor robin, tamed by adversity, asked for shelter; a few sparrows came like beggars to our door, but there was no *singing*. All was as cold, if not as silent, as death; but what a change has taken place!—the flowers appear, the birds are singing; whence all this life and beauty? God has called it forth. What, out of the cold ground? Yes. When the flowers died last year, all that was left of them was buried in the earth, and it slept there, until by God's power and goodness, as displayed in the light of the sun, it was called forth, and, rising to newness of life, it appeared in fragrant flowers on the earth, and the birds, delighted with the change, began to sing. Little children, and men and women, wither and die; like flowers, they are laid in the grave, but they will all live again. When the Sun of Righteousness shines forth, as He will some day—that is, when Jesus comes, who is "the resurrection and the life,"—the dead shall arise. God says so in His Word; and when we look at His works they teach us to expect it. That beautiful butterfly which you were chasing from flower to flower the other day, was a little while ago a poor worm, but now it has a new, a better life. There, that little bird, just before it came out of the shell, what a narrow world it had to live in, but now you see it flying, and hear it singing as it flies. What a new world it now has! and how glorious too! Thus, then, the flowers which appear, and the birds which

sing in the spring of the year, may teach us all to think of a future life; a new and more glorious life, of which God speaks in His Word. May we all be prepared for it through trusting in Jesus Christ, His dear Son. Amen. D.

May 10th, 1867.

THE CAPE BRETON EXPEDITION:

BEING THE SECRET HISTORY OF AN EVENT IN ANGLO-AMERICAN ANNALS DURING THE WAR WITH FRANCE IN 1745.

"THOU couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." Can we doubt that this reference to the power from above points directly to the throne of the Eternal? Representatively, however, though with an unhallowed purpose, this power had just been exercised by a human agent in the person of God's high priest. And we are reminded by our Lord, and Pilate is reminded also, that in so doing Caiaphas had violated the most responsible trust which it was possible for mortal man to hold. To the Jewish mind and conscience, and rightly so, the person filling this divinely-appointed office was pre-eminently a higher lawgiver than any civil potentate, domestic or alien, who, for the time being, might happen to sway the sword in Judæa and lay the land under tribute. Until the hour when the veil of the Temple was rent in twain, the Theocracy had never ceased either in name or in fact; and the sacerdotal functionary who, to use the phraseology of a later age, should unrighteously "deliver over to the secular arm" the offender against Divine laws, would, like the zealots of that later age, be stained with a deeper guilt than the merely official executioner. Holding thus a more responsible trust, this representative agency of Heaven, by parity of reasoning, wields also a more potential sway; — infinitely potential, when God so wills it,—and in whatsoever direction, too, His providence may point it. From the day when Israel discomfited Almalek down to our own, is it not still true that the prayer of faith moves the arm which moves the world? The maxim that "Providence will generally be found on the side of the strongest battalions" is a very sound maxim in its proper place. No one ever gave greater emphasis to it than Oliver Cromwell; yet, when all was done which prudence could forecast, no one would more heartily have joined with honest John Newton in saying:—

> We now of fleets and armies vaunt,
> And ships and men prepare;
> But men like Moses most we want,
> To save the State by prayer.

Here it may be remarked, by the way;—and let not that be deemed a digression which is not only a legitimate corollary to the doctrine here affirmed, but an unavoidable consec-

tary:—Such being the franchise bestowed on, and inherited by, the men of prayer; can it be other than the basest infatuation to lay such a prerogative prostrate at the feet of the civil magistrate; and by the anomalous figment of what is called a State-Church, seek to prop up Eternal truth by an appeal to the social instincts of fallen human nature;—even where a still more sordid motive gives no audible utterance to the plaint—"Put me into one of the priest's offices, that I may eat a piece of bread."

We now proceed to give, from George Whitefield's point of view, the narrative of a military transaction which, in the ordinary histories, presents, like most other affairs of the kind, a very matter-of-fact aspect:—not that we have any fault to find with the ordinary histories; only that the march of the warriors from a New-England prayer-meeting to storm the French lines constitutes a not unpleasant digression from the beaten track, at the same time that it exhibits the faithful evangelist ready to enlist in any form of service to which his Master seemed to summon him. First of all, then, let us look at the official version of this famous siege, as given in Lord Mahon's "History of England," under date 1745:—

[The Allies having been defeated by the French at Fontenoy]: From America at least there came joyful tidings. The people of New England had formed a design for reducing Louisburgh, the capital of Cape Breton, a French port of great importance, and sometimes termed the Dunkirk of America. The King's Government afforded its assistance to the enterprise. Early in the spring about 4,000 volunteers assembled at Boston; they were reinforced by a body of marines, and supported by Admiral Warren with a squadron of ten ships of war. For their commander they chose Mr. Pepperell, a private gentleman, in whom courage and sagacity supplied the place of military skill. Landing with a very slight loss at Gabarus, four miles from Louisburgh, they invested the place by land, while the fleet blockaded the harbour. The walls had been newly repaired; the garrison mustered 1,200 men, and a resolute resistance was encountered. Nevertheless, on the 15th of June, after forty-nine days' siege, the town and the whole island were compelled to surrender to the British arms.

Now for George Whitefield's version, contained in a letter to a lady, of whom we would gladly know more than is conveyed by the title of Mrs. ——:—

Boston, 29th July, 1745.

DEAR MADAM,—You will be surprised to hear that a messenger of the Prince of peace, especially such a weak creature as I am, should beat up to arms. No doubt you have judged me, as well you may; but Providence seemed to force me to it. You have now heard of the Cape Breton expedition, which was carried on and finished with the greatest secrecy and expedition here, before it could be scarcely known to you at home. Worthy Colonel Pepperell was fixed upon to command. The day before he accepted the commission, he purposed to dine with me to ask my advice. I told him that I hoped if he did undertake it, he would beg of the Lord God of armies to give him a single eye; that the means proposed to take Louisburgh, in the eye of human reason, were no more adequate to the end than the sounding of rams' horns to blow down Jericho; that the eyes of all would be upon him; and if he should not succeed in the intended enterprise, the widows and orphans of the slain soldiers would be like lions robbed of their whelps; but if it pleased God to give him success, envy would not suffer him to take the glory; and therefore he should take great care that his views were disinterested; and then I doubted not, if Providence really called him, he would find his strength proportioned to the day, and would return more than conqueror.

He thanked me, and his lady having given her free consent, he commenced General. The sound now was, "To arms; to arms!" New recruits were eagerly sought after, and my worthy friend Mr. S—— was appointed one of the commissaries. Being at his house, he told me one evening that he was preparing the flag, and that I must give him a motto, and that the people must know it too. I absolutely refused, urging that it would be acting out of character. He replied that

the expedition he believed was of God; and that if I did not encourage it, many of the serious people would not enlist. I still refused; he desired me to consider, and sleep upon it, and to give him my answer in the morning. I retired, I prayed, I slept; and upon his renewing his request in the morning, I told him that since he was so urgent, and as I did not know but Divine Providence might intend to give us Louisburgh, therefore he might take this motto: *Nil desperandum Christo duce.* Upon this great numbers enlisted; and before their embarkation their officers desired me to give them a sermon. I preached from these words: "As many as were distressed, as many as were discontented, as many as were in debt, came to David, and he became a captain over them." Officers, soldiers, and others attended. I spiritualized the subject, and told them how distressed sinners came to Jesus Christ the Son of David; and in my application exhorted the soldiers to behave like the soldiers of David, and the officers to act like David's worthies; and then I made no manner of doubt but we should receive good news from Cape Breton. After this I preached to the General himself, who asked me if I would not be one of his chaplains. I told him I should think it an honour; but believed, as I generally preached three times a day in various places to large congregations, I could do my king, my country, and my God, more service by stirring up the people to pray, and thereby strengthen his and his soldiers' hands. Through Divine grace I was enabled to persist in this practice for some weeks; but at last news arrived that the case was desperate. Letter upon letter came from one officer and another, to those who planned the expedition, and did not know the strength of the fortress. I smiled, and told my friends that I believed now we should have Louisburgh; that all having confessed their helplessness, God would now reveal His arm, and make our extremity His opportunity. I was not disappointed of my hope; for one day, having taken a weeping leave of dear Boston, and being about to preach a few miles out of the town, news was brought that Louisburgh was taken. Numbers flocked with great joy from all quarters, and I immediately preached to them a thanksgiving sermon from these words: "By this I know that thou favourest me, since thou hast not permitted mine enemies to triumph over me." Here ends, dear Madam, my beating to arms. It is left to you to judge as you please, of, dear Madam, yours &c., GEORGE WHITEFIELD.

P. S.—I forgot to tell you, to the honour of worthy Madam Pepperell, that during the time of the expedition, at her desire I preached in the General's house, and took the liberty before sermon to ask how she came to give up the General? She answered that it was God who enabled her to do it for His glory and her country's good; and that now the General was gone, she had the pleasing reflection that through Divine mercy, home had never been made so disagreeable to him by her conduct, as to make him wish to be gone.

And so ends the secret history of the Cape Breton affair, the success of which as much surprised the Government at home as it did the actual assailants. Here we get a glimpse of that element of power, known as New England puritanism, on which, a few years afterwards, the battalions of the mother country broke again and again, to the astonishment and mortification of home-bred Sadducees. There are some who still affect to despise it, and who gladly vote it a forgotten thing; but whether in England or America, priestly despotism shall yet tremble before it, and the emancipated earth shall cast out her dead.

There is another of Whitefield's letters addressed about two years later, to Madam Pepperell, from which may be gathered three things respecting herself and the General; that they were held in high esteem by their fellow-citizens, that their piety was unmistakeable, and that they were considerably advanced in years. But enough has been already extracted to serve our present purpose. The righteous shall be held in everlasting remembrance.

THE DIVINE ATTRIBUTES ILLUSTRATED FROM NATURE.

BY GEORGE ST. CLAIR, BANBURY.

No. 5.—WISDOM AND GOODNESS.

WHILE we speak of God as being not simply potent, but omnipotent—not simply possessed of knowledge, but omniscient—we have no corresponding single terms indicating the infinitude of His wisdom and goodness. Since the qualities themselves may belong to creatures, while the Creator alone has them without limit, I am tempted to use the words all-wisdom and all-goodness, which, since Carlyle has made us familiar with "unwisdom," it may perhaps be allowed me to do. That the Divine Being is good and wise it is easy to prove; that he is all-good and all-wise would be more difficult to demonstrate, though the difficulty doubtless arises from our ignorance of the data rather than the non-existence of the data themselves. Our illustrations of the attributes are more correctly illustrations of qualities simply—of wisdom, for instance, rather than all-wisdom, for the infinite we cannot grasp—yet, if we get glimpses of a wisdom higher than man's wisdom, our thoughts are carried *towards* the Creator.

"THE ONLY WISE GOD."—If Charnocke is right—that "he is the wisest who accomplishes the noblest ends by the fittest means"—wisdom is impossible without goodness. Yet, as the very same skilfulness in adapting means to ends might be shown, though the ends were bad, it would seem at first that the term wisdom should be restricted to this skilfullness alone, as we do in fact restrict it when we say—"This wisdom . . . is devilish;" "The children of this world are wiser . . . than the children of light." But in philosophical strictness, probably Charnocke is right; for a bad end is only proposed and effected because it is thought to be in some way advantageous, whereas all sin is suicidal and must, in the long run, find the sinner out. The proposer of the sinful end really aims at something beyond the end—really intends that the end shall be in its turn a means to secure his own advantage; which advantage, however, he will certainly come short of at last, since only right action will bring ultimate happiness. He has, therefore, not taken the fittest means to secure his end—that is to say, he has not shown any wisdom. The truth that every wrongdoer is a fool is becoming clearer every day through the advancement of science; the increase of our knowledge is pointing out the path of wisdom; and as we get fuller views of all the bearings of our actions the evident folly of sin may tend to deter us from its commission.

The last-written sentence implies, not that our wisdom will always be in proportion to our knowledge, but that without knowledge wisdom is impossible; and that without omniscience, God could not be all-wise. All knowledge, or, indeed, any knowledge of fitting means for the accomplishment of designed ends, implies an immutable order of nature; for if all were chancework, cause and

effect would have no place, and any means would be as suitable as any other. It has sometimes been held by philosophers that right and wrong depend on the will of the Deity, and urged, on the other side, that the distinction is founded in the nature of things—that God's approval does not make the course right—but that rather He approves it because it is right. Probably most of us assent to this latter view, and think the former mischievous in tendency as well as false in fact. Descartes went so far as to make all self-evident propositions, and all mathematical truths, to depend on God's will, holding that the three angles of a triangle are duly equal to two right angles, because the Deity would have it so, and that they might become equal to five right angles at the Divine volition. But *they* are not to be commended, says Maclaurin, who, under the pretence of magnifying the essential power of the Supreme Cause, make truth and falshood entirely to depend on His will. Such tenets have a direct tendency to introduce the absurd opinion that intellectual faculties may be so made, as clearly and distinctly to perceive that to be true which is really false. They judge much better who, without scruple, measure the Divine omnipotence itself, and the possibility of things, by their own clear ideas concerning them; affirming that God Himself cannot make contradictions to be true at the same time; and represent the certain part of our knowledge, in some degree, as the knowledge and wisdom of the Deity imparted to us in the views of nature which He has laid before us. This is what has been done in the previous papers of this series; and without the views there taken of the immutability of nature, and the sameness of kind of the Divine power and our own, wisdom in the Deity would scarcely be possible.*

Believing in a physical universe, in an order of nature, and in God's intimate knowledge of all things and all possibilities, we see that all wisdom may reside in Him, and cannot reside in His creatures.

The Divine wisdom is illustrated in every instance of skilful contrivance, in every case where a difficulty is surmounted, and an end secured effectually and readily; and with such instances the world abounds. But in the words of Dr. Whewell:† "We cannot expect that this conviction, as resulting from the extremely complex spectacle of the material world, should be capable of being irresistibly conveyed by a few steps of reasoning, like the conclusion of a geometrical proposition, or the result of an arithmetical calculation." Therefore he wrote his book, that after the long array of instances, it might be difficult, if not impossible, to exclude the idea of a harmonizing, preserving, a contriving, an intending mind; of a wisdom, power and goodness far exceeding the limits of our thoughts. Therefore, also, the other seven Bridgewater writers multiplied their illustrations; therefore Paley, in his "Natural Theology," piled instance on instance; therefore have Ray and Derham, and the Actonian Prize Essayists, and all writers on the design argument, given us line

* Man "can discover truths, to which all things existing in space and time must conform. These are conditions of existence to which the creation conforms—that is, to which the Creator conforms; and man, capable of seeing that such conditions are true and necessary, is capable, so far, of understanding some of the conditions of the Creator's workmanship. In this way the mind of man has some community with the mind of God; and, however remote and imperfect this community may be, it must be real."—"*Of the Plurality of Worlds*," *an Essay.*

† Bridgewater Treatise.

upon line of the same character. For the same reason must we, availing ourselves of their help, pass under review as many witnesses to the Divine wisdom as the space at our command will permit of.

He that "by wisdom made the heavens," has given the planets nearly circular orbits, so that extremes of change may be avoided; He has placed their orbits one within the other, that there may be no chance of collisions; and given the luminous body the central position, that all the system may receive supplies of light and heat with constancy and regularity. Jupiter or Saturn might have been the lamp for the rest, giving us irregular days and seasons not altogether incompatible with life on earth; but no one, probably, will doubt that the existing arrangement, with the sun in the centre, is better than any other that could be devised.

And then the million shapes and hues which the heat of the sun is made to take, and the giant power his rays exert when, in taking their journey through space, they make our world a temporary halting-place! The discovery of the correlation of physical forces—of the resolvability of light, heat, electricity, &c., into one ever-active energy—has made it clear that the sun, by his heat, is the instrumental cause of all the life and activity of earth.

"He rears the whole vegetable world, and through it the animal; the lilies of the field are His workmanship, the verdure of the meadows, and the cattle upon a thousand hills. He forms the muscle, He urges the blood, He builds the brain, His fleetness is in the lion's foot; he springs in the panther, He soars in the eagle, He slides in the snake, He builds the forest and hews it down; the power which raised the tree, and which wields the axe, being one and the same. The clover sprouts and blossoms, and the scythe of the mower swings, by the operation of the same force. The sun digs the ore from our mines, he rolls the iron, he rivets the plates, he boils the water, he draws the train. He not only grows the cotton, but he spins the fibre and weaves the web. There is not a hammer raised, a wheel turned, or a shuttle thrown, that is not raised, and turned, and thrown by the sun."*

The atmosphere diffuses and tempers the heat of different climates, is the means of forming clouds and rain, exercises power in the winds, is the most important and universal material of the growth and sustenance of plants and animals; is the medium of communication between intelligent creatures, converts sunbeams into daylight, and withal is never in the way! If the atmosphere be considered as a vast machine, it is difficult to form any just conception of the profound skill and comprehensiveness of design which it displays.

Alphonso, King of Castile, was probably simply expressing his contempt for the prevailing astronomical theories when he said that, had he been of the privy council of the Deity, he could have advised the formation of the universe on a better plan. But it appears to have been seriously thought sometimes that the animal world afforded instances of the Creator's want of skill, and many have been the suggestions of improvement offered by the wise. The sloth has been singled out as being peculiarly hardly dealt with, and on it at one time did the naturalists liberally bestow their pity. Buffon supposed it to be an imperfectly constructed animal,

* Tyndall. "Heat considered as a Mode of Motion."

whose existence must be a burden to itself, and even Cuvier remarks, "Nature seems to have amused herself in producing something imperfect and grotesque." But the sloth is formed to live and to die, not only on the ground, but in trees; and not *on* the branches, like the squirrel or monkey, but under them; and its peculiarities ought no more to excite our pity than the circumstance of fishes being deprived of legs and unable to move upon dry ground. When placed in a tree the sloth is no longer the slow-moving, piteous-looking animal which it is commonly reputed, for it climbs the trunk and passes from branch to branch with considerable rapidity, having been known to ascend in a minute from the bottom to the top of a lofty tree.*

Both plants and animals present varieties of organization adjusted to the course and action of the elements in different climates. Tropical countries are so adapted for the production of a luxuriant vegetation that it might almost be thought the temperate latitudes would present us with neither tree, shrub, nor flower. But with varying climates we have varying forms of life, so exactly suitable to the different conditions as to afford abundant proof of wisdom in adapting means to ends.

From clove and nutmeg trees at the equator, we advance to cinnamon bushes in Ceylon, to frankincense, and myrrh, and the coffee-tree in Arabia the Happy. Coming northwards we leave old forms behind and meet with new: the apricot, citron, peach, and walnut in the thickets to the west of the Caspian; the dwarf palm, the cypress, the chestnut, the cork tree, in Spain, Sicily, and Italy.

Crossing the Alps we find the oak, the beech, and the elm; and farther north forests of various firs; in the Orkney Islands the hazel, north of Stockholm the hoary or cold alder. And when at length sycamore and mountain ash are left behind, together with firs and willows, we still find the mezereum, the yellow and white water-lily, and other wild flowers of great beauty, and when these fail us the reindeer moss still makes the country habitable for animals and man.

The eye of man is an organ of such extreme perfection and complication that Mr. Darwin freely confesses it must seem at first the highest possible degree of absurdity to attempt to account for its production on his theory of natural selection.* There is mechanism for adjusting the focus to different distances, for admitting different amounts of light, for correcting spherical aberration and chromatic aberration, and all the imperfections incident to man-made optical instruments. "Was the eye contrived without skill in optics?" asks Sir Isaac Newton, while Huygens remarks, "There is nothing in which God has more manifestly exerted the art of geometry than in the eye."†

Almost every part of the human frame would afford us illustrations of the wisdom of God—the valves in the veins, the adjustment of bone to bone, the protection of the brain and spinal marrow in bone cases; and then there is the adaptation of the whole man to the world of nature in which he has to live and move—of his eye to the light, his lungs to the air, his tissues to the temperature, his teeth and digestive organs to his food. "If," says Tyndall, "you open a piano and sing into it, a certain string will respond; change the pitch of your voice, the first string

* Carpenter's Zoology.

* Origin of Species, Chap. VI.

† Newton's Optics; Query 28. Huygens' Cosmotheoros.

ceases to vibrate, but another replies, and thus is sentient man sung unto by nature, while the optic, the auditory, and other nerves of the human body, are so many strings differently tuned and responsive to different forms of the universal power."*

Strange that a harp of thousand strings
Should keep in tune so long!

These are marvellous instances of the wisdom of the Creator, but while we have but taken a single case from each of the several sciences, let us bear in mind that all nature is a commentary on the Divine wisdom, and that our conception of this attribute will become more exalted the more instances we pass in review. O Lord, how manifold are thy works! in wisdom hast Thou made them all; the earth is full of Thy riches.

"THERE IS NONE GOOD BUT ONE, THAT IS GOD."—Imagining for a moment that the Divine Being could do wrong, and that the law which brings home wrong to the wrong-doer applied to Him equally with His creatures (as I doubt not it would), His "skill in optics" would be no proof of true wisdom. It remains therefore to show that in contriving, arranging, and adjusting, the Deity has good ends in view—remains, in fact to illustrate the Divine benevolence or goodness.

Unquestionably He might have shown His skill in providing for the misery of His creatures, in making the universe as far as possible an Inquisition of torture. We might have been made to "die of a rose in aromatic pain," or to have had all the senses constantly jarred and grated upon to the utmost verge consistent with our continued life. But nothing of this kind do we find either in man or the lower animals; for though all are born to trouble in a certain sense, no creature is made for suffering as its being's end and aim. There are, indeed, some puzzles in nature, and the man who

Trusts that God is love indeed,
And love creation's final law,

may have it suggested to him that

Nature, red in tooth and claw
With ravin, shrieks against his creed.

Nor is it merely that myriads of animals meet their death in a violent way—which may be the shortest and least painful process for them if they are to die at all—but the world is a great hospital, full of sickness and accident, and where it is half the duty of the healthy portion of mankind to relieve the pain of the suffering. We know that it is discipline for us, that sin brings suffering, and all that; but on most systems of theology there is a large residuum of difficulty, and contradictions are fallen into in the effort to get rid of it. The difficulty, if not removed, is lessened, by the views maintained in previous papers of this series—views held, I venture to think, by most natural philosophers—on the immutability of nature and the qualified definition to be given of the Divine omnipotence. Good purposes may be carried into effect, but some amount of evil will be incidental; as evil may be deliberately planned, and out of the evil good will come, not merely in the end, through being over-ruled, but in earlier stages and incidentally. "Chords that thrill with sweetest pleasure" must be capable, must be liable, by their very perfection, to "vibrate deepest notes of woe." We may do without the music altogether, we may construct the instrument for the primary purpose of giving woful notes (when pleasurable ones may be in-

* Tyndall on Radiation.

cidental) but if our first object is to have sweetest melody, there will be the incidental possibility of unpleasant noise.

We have only, therefore, to seek an answer to the question, Are the *purposes* of God good or evil?—in the creation—which presents us with a mingling of the two—*which* is incident, and which designed? The answer is not far to seek; for, as Paley reminds us, teeth are contrived to eat with, and not for aching; and though they do ache sometimes, the evil is incidental, a tax to be paid, and of too small an amount to make us desirous of dispensing with the luxury of teeth altogether. The whole argument lies here; but, as remarked before, concerning wisdom, it is only the multitude of instances that will give us anything like a due conception of its force.

All the sciences might here again be laid under contribution, and most of the cases showing skill would be found to show goodness also, while cases in which goodness is conspicuous would afford fresh illustrations of wisdom.

Grass evidently grows for the cattle, and herbs for the service of man; flowers are coloured to please man's eye (at least no other reason can be shown), and all the senses are made gateways of pleasure as well as channels of knowledge. The various species of corn (whose wild original is unknown) spring up around most places where man plants his habitation; and while so many animals are wild, a few are found in most lands capable of domestication and useful service.

There were good reasons why flesh and blood, as well as bone, should enter into the composition of man's body; fingers of bone could pick up nothing, hearts of bone could not beat, brains of bone could not think; but the body being so constituted is necessarily liable to accident. Fire may disorganize the flesh, or knives may wound it, beyond the possibility of repair; and such occurrences would be very common but for the benevolent safeguard of pain. Pain is a sentinel posted on the outworks to give early intimation of danger; a touch of the hot bar makes us withdraw the finger, which in another minute would be totally destroyed. Supposing this to be the Creator's object, it is sufficient that the sensitiveness be on the surface; an equal capacity for pain in all the internal parts would be rather an indication that the Creator sought our misery. What is the fact of the case? If a surgeon is about to take off a limb, he is able, as soon as he has cut through the skin, to assure his patient that most of the pain is over. The bones, joints, membranes, and ligaments beneath the skin, nay, even the heart and the lungs, are without this sensibility to pain. They may be cut, pricked, or even burned, and nothing is felt. A young nobleman of the family of Montgomery had an abscess in his chest, and after his cure the heart and lungs were still visible, and could be handled. Harvey, the great physician, took the heart in his hand, and putting the finger of his other hand upon the pulse of the youth, found that the pressure influenced the circulation of the blood; but unless when he touched the outer skin, or when the young nobleman saw the fingers put into the cavity, he knew not that the heart was touched.

Dr. Thomas Burnett imagined an earth without mountains, without seas, without rain, and in which an axis of rotation at right angles to the plane of revolution, occasioned perpetual spring. This was his idea of paradise! But the schoolmaster who admired the providence which made the chief rivers flow past the largest

cities, directs us somewhat nearer to the truth. Water diffused through the air serves the good purpose of keeping the earth warm; water falling as rain and flowing as rivers fertilizes the soil for us; seas and oceans afford the surface for evaporation and subserve the purposes of commerce.

While it is the rule for bodies to contract their dimensions with every increase of cold, it has often been pointed out as a merciful provision that water, after contracting down to 40 degrees of temperature, obeys a contrary law in its further passage to the freezing-point of 32. But for this arrangement ice would be denser than it is, and, sinking as it formed, would leave new surfaces exposed, till at length, from sea-bottom to surface, we should have a thickness of ice which would never again get melted. Perhaps some one will remind me that it may be in the nature of water that it must obey these different tendencies at different temperatures. I need only reply that our seas might have been formed of some other liquid possessed of no such eccentricity.

Hitchcock has a chapter pointing out nine distinct geological proofs of the Divine benevolence. It must suffice here to mention that in the ages gone, great forests grew and died, and were converted into coal for man's service to-day; that marble, rock-salt, gypsum, and other valuable materials were in like manner prepared for future use, metallic ores distributed through the earth's crust, a suitable configuration of land and water brought about, volcanoes provided as safety-valves, and provision made for the perpetual renewal of the face of the earth.

Astronomy would have afforded a malevolent deity a fine field for his devilish work; the ensuring of misery to millions at once might have been the result of a single stroke. A simple lengthening of the earth's orbit would have realized Milton's conception of the torments of hell; for then, other things remaining the same, we should have had a yearly alternation of thrice tropical heat and thrice Arctic cold. The lengthening of the year, or even of the day, would throw the machinery of plants and animals out of gear, and subject man to great and constant inconvenience, even if the earth remained habitable by him. That these things are not so must be accepted as a proof of the Creator's goodness and foresight.

The argument for the Divine goodness is cumulative, and none should be content without reading a few treatises on the subject. "But, as Charnock truly says, "the whole world is a map to represent and a herald to proclaim this perfection. It is as difficult not to see something of it in every creature with the eyes of our minds, as it is not to see the beams of the shining sun with those of our bodies."

"The LORD is good to all, and His tender mercies are over all His works."

SHORT NOTES.

SIR PHILIP SYDNEY'S "ANABAPTIST" DOCTOR.—"As concerning this sect, we know that everywhere it is spoken against." Even the accomplished and liberal-minded Sir Philip Sydney shared the common prejudice; though few in his day would have bestowed on the heretic even the measure of magnanimity exhibited in the following testimony to character. While serving abroad during the close of his life, he thus writes to his father-in-law, Sir Francis Walsingham:—

RIGHT HONOURABLE,—I send this bearer unto you; I assure you, sir, one of excellent skill, proved by most notable cures he hath done. Yet would I not have him deal with you till he have made proof of others there. Only, I beseech you, let him say his judgment thereof. He healed Roger Williams in three days; when, for my part, I thought he would be dead in three days. He is an Anabaptist in religion, which is pity; for in every thing he is honest: yet still I wish his hand and skill be tried with some other. I will now say no more; but pray heartily for your long and happy life. At Middelburg, this 10th of May, 1586. Your humble son, PH. SIDNEY.

"I am going to the camp; when if it please you, to direct your letters to Arnau.—But now I remember me, in some respects I had rather they came the Flushing way; for thence they will come maidenly to me."—*Bourne's Life.*

["Maidenly" means unopened.]

THE BISHOP OF LONDON'S FUND.—A year or two ago the Bishop of London created a great sensation by announcing his determination to raise a million sterling, to meet the spiritual destitution of London. The momentum appears to be spent, and we now learn that £200,000 have been paid, and £100,000 promised. The donations have all the character of British munificence, such as might have been expected from the members of the "quality" church, which is in possession of nine-tenths of the fortunes of the country. We now learn from the Bishop that one-half the whole amount of contributions has been given by one hundred persons, and if this term includes the promises, the oblation of each of these individuals has been £1,500. The Bishop, however, observed with regret that while "they had very liberal contributions from very wealthy persons, they had not had those innumerable contributions from the great middle class they ought to have had." One of the ablest of the daily journals, and one by no means favourable to Nonconformity, remarks on this passage:—"If the Bishop would look at the facts of the case with non-clerical eyes, he would be no longer surprised. He should put an end, so far as his influence goes, to that absurd method of treating the spiritual destitution question, as if there were no other religious bodies in the country but his own. All these calculations about the number of clergy and churches wanted are based on the theory that the Dissenting ministers and the Roman Catholic priesthood are non-existent, whereas in every part of London their churches and chapels are found in larger numbers than those of the Establishment.

The Church of England clergy may not choose to recognize the existence and the influence of any creeds except their own—but here they are." This question of spiritual destitution has been a fruitful source of controversy. Does it mean that a neighbourhood is altogether destitute of the means of grace, or only of the ministrations of the Church of England? And it seems strange that in this age of statistics the most obvious means of settling it should have been so long neglected. Let us have an ecclesiastical map of London, indicating the number of places of worship in each parish of each denomination, and the number of sittings in each. We should then have an opportunity of ascertaining the extent of accommodation which actually exists for the spiritual instruction of the people both within and beyond the pale of the Establishment. We prefer the enumeration of sittings, because it appears to be a fairer mode of reaching the truth than the counting of heads on any particular Sunday, as in 1851, when it was affirmed equally by "separatists" and the members of the Establishment that the pews were exceptionally crammed.

SALE OF SERMONS.—There is every reason to believe that the reading of sermons, like many other evils, came in with the Restoration. At all events, the letter which Charles the Second directed to be sent to one of the Universities, denouncing the practice, shows that it had been only recently introduced. It was a fit emblem of the age of ecclesiastical somnolence which succeeded the Puritan age of zeal and fervour. The practice of reading sermons has naturally created the profession of composing them for sale, which appears still to be in a very flourishing condition, as the following advertisements, taken from a clerical journal, will show:—

SERMONS (plain, striking, and original), by a beneficed Clergyman (M.A. Cantab). A new sermon weekly, 13s. 6d. per quarter. For specimen and full particulars enclose eighteen stamps, Rev. ——, Post-office, Bristol.

PAROCHIAL SERMONS, edited by an M.A. of Oxford.—This periodical is strictly confined to the Clergy. Sermons for S.P.G. and the season, now ready. See *Ecclesiastical Gazette* for a review in the *John Bull*. Address M. S. S.,——.

ORIGINAL MS. SERMONS, in the author's own handwriting, supplied to Clergymen only. Single sermons, 2s. 6d.; or quarterly, 30s.—Address Rev. L. L. D., ——, Birkenhead.

ORIGINAL SERMONS, solely for clerical use. In clear MS. lithography. Edited by a beneficed clergyman, late Travelling Fellow and Chancellor's Medallist of his University. For private circular and sermon enclose eighteen stamps to Rev. A. M. Z., Post Office, ——. Sermons for Ascension, Whit-Sunday, &c.

This habit of buying sermons is, of course, an abuse; but even when the sermons come from the pen of the incumbent the practice is unquestionably the weak point of the Church, and would empty her pews if they had not the attraction of that respectability which belongs to an established church,—and in England "respectability" is the chief of our *dii majores*. The power of the pulpit consists in preaching, not in reading sermons, and this power the Church of England has allowed the Dissenters to appropriate to themselves. It is the faculty of extempore addresses which enables Dissent to maintain its ground, and enlarge its sphere, and the necessity of cultivating it cannot be too earnestly inculcated.

RITUALISM.—Lord Shaftesbury has brought forward a Bill with the view of checking the progress of Ritualism in the Church of England. He proposes to give statutory effect to the

spirit, and, in a great measure, to the words of the 58th Canon, which regulates the vestments of the clergy, and limits them to the form established at the Reformation, viz., a comely white surplice with sleeves, and the academical hood. Lord Shaftesbury, in his speech, clearly unfolded to the House the ancient law of the church, and the character and intention of the modern innovations he is anxious to put down. The object of those who have introduced them is no longer veiled from observation, but openly paraded before the people of England. "Anglicans," they say, "are reproached with their resemblance to Romans; they say a stranger entering into a church where ritual is carefully attended to, might easily mistake it for a Roman service. Of course he might; the whole purpose of the great revival has been to eliminate the dreary Protestantism of the Hanoverian period, and restore the glory of Catholic worship." "Ritual is the expression of doctrine, and a witness to the sacramental system of the Catholic religion." "Churches like St. Albans, Holborn, and St. Laurence, Norwich, and books like the 'Altar Manual' and the 'Church and the World,' fairly represent the most advanced post yet reached by the Catholic revival in England. They are not the ultimate goal. The final aim which will alone satisfy the Ritualists is the reunion of Christendom, and the absorption of Dissent"—and in this term is evidently included the Protestant Church of England—"within the Church." Ritualism is Puseyism full grown, and the advice of Dr. Pusey at the present stage of the movement he commenced is that "no further advance should be made at present, but that the attention of the Ritualists should be concentrated on fortifying the position they have already attained." The extent to which the "revival" has been carried is shown by the fact stated in the Ritualistic organ, that there are already 2,000 churches in which they have lights on the altar, and that in a year or two more their position will be impregnable. "In the meantime," say they, "our counsel to our friends is, in homely phrase, to make hay while the sun shines. Every church that adopts the vestments renders their abolition more than proportionately difficult."

Whether Lord Shaftesbury's Bill for uniformity of ecclesiastical vestments will be more efficacious than the Act passed two centuries ago for uniformity of ecclesiastical doctrine, may be considered doubtful. But his Bill, though supported by many of the bishops, has been set aside. A motion to postpone it for two months, to await the report of a Royal Commission, was carried by a small majority. This Commission is to inquire into the condition of the rubric question, and the time for the publication of banns; but to avoid all reference to doctrine, though the Ritualists affirm that their aim is to change the doctrine of the church. The Bishop of Oxford opposed the Bill, because it would give a triumph to the Evangelical party, of which he is not one. He said the Church of England was a church of comprehension, including in it those who were looking to Rome, and those who leant towards Geneva; and the best bulwark of the Church's strength was in retaining both extremes and repelling neither. When the ablest man on the episcopal bench considers it essential to the strength of the Church to retain and cherish those who are straining every nerve to hurry us back to Rome, what hope can be entertained of the labours of this Commission, which is composed chiefly of bishops? We

apprehend that it will end in strengthening the position of the Ritualists, and depriving the Established Church of the esteem and respect of the people. When the Church of England ceases to be the bulwark of Protestantism, she ceases to have any *raison d'être*, in plain English, any excuse for existence. We shall now have the battle of the Reformation to fight over again. The conflict has already commenced; and we say,—Dissenters to the van.

THE VELVET STEP TO HIGH CHURCH PREFERMENT.—The opponents of the Established Church are in the habit of considering the sale of livings one of the most objectionable parts of the system, and the following advertisement, which recently appeared in the *Times*, is by no means calculated to diminish their objections: "Valuable Advowson in the county of Berks, forming a velvet step to High Church Preferment.—By Mr. Donkin, at the Auction Mart, near the Bank of England, London, on Tuesday, May 21, at 12.—The next presentation to the Vicarage of Chievely, subject to the life of the present incumbent, now in his sixty-first year, with elegant parsonage, gardens, pleasure grounds, and offices, in a neighbourhood distinguished by the amenities of polished society, and constituting a rich vineyard of the Christian virtues, with ample means for works of benevolence towards less fortunate folds, as derived from 218 acres of glebe, with the tithes of adjoining parishes, extending over 9,000 acres, making the gross income and value to fluctuate, according to the averages, between £1,600 and £1,800 per annum, with extremely moderate outgoings. Chievely is situate four miles from Newbury railway station. Can be viewed only by permission of the incumbent; and for particulars apply to Mr. Donkin, Byewell, Felton, Northumberland."

CASTE IN INDIA.—The progress of civilization in India has been found to produce a powerful effect in weakening the prejudices of caste. The railways refused to establish a Brahmin carriage and a Sooder carriage; the Brahmin was obliged to acquiesce in the decision, and he is now seen to take his place complacently alongside of a man of low caste, whose touch is impurity, in order to save his money. By the latest intelligence from India, we learn that the attractions of the Paris Exhibition have been too strong for the restrictions of caste, and that no fewer than eight native gentlemen of high standing, including one Brahmin, have embarked for Europe to visit this Universal Exposition of the fine arts.

ANGLICAN RITUALISM — ITS CHARITY.—"Dissent is now some centuries old, and has increased by the tendency of its nature. Its mission is to attract the wicked sons of men, and wonderfully it agrees with their evil nature. Internal divisions, instead of weakening and destroying a sect of Dissenters, give rise to other sects, who, agreeing to differ, flourish in harmonious discord."—*Tracts for Dissenters*, No. I. p. 13. Did it never occur to the writer of this tract that there is, not a thousand miles off, a church containing many sects which "flourish in discord" *not "harmonious"* ?

Correspondence.

RINGING BELLS IN CHAPELS.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—In the BAPTIST MAGAZINE for March, a short paragraph appears on towers, bells, and clocks, in which the following passage occurs:—"As to bells, we wish some friend learned in the law would tell us whether they may be legally used in conventicles." This passing appeal is left without response in this month's Magazine, I find; and it may be that the passage has altogether escaped the notice of such readers of the BAPTIST MAGAZINE as are learned in the law.

The law is not my *forte*. But as a reader *unlearned* in the law, I may call attention to the dictum of one who was a few years ago a learned administrator of it. The late Lord Chief Justice Jervis, during a trial at the Croydon Assizes in 1841, laid down the law as follows: "With regard to the right of using bells at all,—by the common law, churches of every denomination have a full right to use bells, and it is a vulgar error to suppose that there is any distinction at the present time in this respect."

This statement I met with a few weeks ago in one of our daily papers. Now, if the common law in 1841 sanctioned the use of bells in conventicles, surely the common law in 1867 can do no less.

With a very warm admiration for a peal of bells and their Sabbath morning melody, believe me,

Dear Sir,

Yours faithfully,

W. H. TETLEY.

Coleford, Gloucestershire,
April 24th, 1867.

Reviews.

Faithful Endurance and High Aim; A Sermon preached on the death of the late Rev. J. W. Etheridge, M.A., P.L.D., in Wesley Chapel, Camborne, with a brief Memoir by THOMAS HUGHES. London: Hamilton, Adams and Co.

Dr. Etheridge was a Methodist Minister, and from the description given by his biographer a scholar rather than a preacher. We are told at p. 82—"His "sermons were not numerous, and he so "devoted his time to the pursuit of his "loved study and writing, that he preached the same sermons from circuit to "circuit; so that except on extra occasions [*sic.*] he did not make many new "sermons."

Then to our mind it had been far better that Dr. Etheridge had retired from the ministry and devoted himself entirely to the pursuit of "his loved study and writing." We feel quite convinced that one of the causes of the spiritual declension of the Methodist Churches

in England is to be found in the fact that preaching has degenerated amongst them and that too many of their ministers preach the same sermons "from circuit to circuit." We look in vain for any qualifications of personal character, for any endowments of mental treasure, for any adroitness of business management, for any dexterity of systematic rule that can be allowed to substitute in the person of the Christian Minister—the faithful and sure dispensation of "the truth as it is in Jesus." We are glad to entertain the belief that in our own denomination it is more and more being recognized that collegiate distinctions must succumb to preaching capacity.

There is a curious passage in this little book which to us who are not initiated in the secrets of the Methodist connexion savours of mystery.

"He had but few invitations from "circuits to be one of their ministers, "and never from what is artificially "called the best circuits [*sic*]. He had "no idea of using any means to make "his way. He was so engaged in "other matters, that he never thought "of himself. He had no policy; he "never trod softly to reach a door; "he never spoke softly or kept quietly "with the purpose to advance himself. "He never put himself in the hands of "the great brokers of men and circuits, "who travel so much over the country, "and make it one of their chief businesses "to make the stations for the forth-"coming Conference, and canvass other "official positions, and, of course, re-"commending their dependent small "favourites, and passing other indepen-"dent superior men to themselves with "a significant something, that they will "not do. He never made an engagement, "as is so generally the case,—'If you "will recommend me, I will recommend "you.' * * * * He was too good "for the system; and as things go now, "the system of invitation is a perfect "partiality and a mockery; it is men "of cant and policy are invited to first "circuits as a whole, and men of in-"dependency and worth are left behind "and neglected."

There is very much more matter to the same purpose in this book, and we produce it in our pages because either it is untrue and should be refuted, or it is true and reveals the causes of that decline of vital godliness in the Methodist connexion which we know some of its foremost men grievously deplore. Mr. Hughes's sermon has marks of considerable ability, but it is sadly burdened by obscurity and inaccurate phraseology, and would have better pleased us had it more distinctly recognised God in Christ.

The Tripartite Nature of Man, Spirit, Soul, and Body. Applied to illustrate and explain the Doctrines of Original Sin, the New Birth, the Disembodied State, and the Spiritual Body. By Rev. J. B. Heard, M.A., Perpetual Curate of Bilton, Harrowgate. Edinburgh: T. and T. Clark, George Street; London: Hamilton, Adams, and Co. 1866. Pp. 338.

This is rather a sensible book, with a hard title, upon an interesting if not an important subject. We object to the word "*Tripartite*" in the title, because in using it the author sins against the well-known rule, "Call a spade a spade, and not an agricultural implement." He meant of course *threefold*, when he employed the outlandish term tripartite. Then why not say so? The subject of the volume is an exposition of Hebrews iv. 12 verse. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This striking passage of Scripture has exercised the critical acumen of commentators in all ages of the church, and in many cases, the result has been "to darken counsel by words without knowledge." We will not say that our author's book is one of those cases, but we much fear that the following statement of his subject will not impress students of metaphysics with any intense idea of the clearness of his thoughts.

"The passages to which we turn for a decisive testimony, as well as of the distinction between body, soul, and spirit, as of their relation to each other, is Hebrews iv. 12.

"It is said of the word of God, that it pierces sharper than a two-edged sword: the proof of the power of piercing is this, that it divides and discerns between soul and spirit, and, or, as if, (for the latter is not a fresh instance of its penetrating power, but a comparison by which we may judge of it) of joint and marrow. This two-edged sword, unlike other swords which cleave the flesh only to the bone, divides the bone as well, and enters into the marrow. That which the marrow is to the joints that the Spirit is to the soul. As marrow is flesh within flesh, so the spirit is a soul within the soul. The comparison of Justin Martyr that the body is the house of the soul, and the soul the house of the spirit, is another illustration to the same effect. It points to the same thought that the spirit lies encased within the soul, as the soul within the body, but the comparison of the apostle is more striking and just. There is a wall of bone between the marrow and the flesh, and thus it is far easier to reach the soul through the body than it is the spirit through the soul. Any sword will pierce the soul, but it is only the sword of the spirit that can pierce and divide between the soul and the spirit. To make Justin Martyr's comparison at all as forcible as that of the apostle, we should say that the soul dwells in a house pierced with windows, but the spirit is a walled dungeon with only a skylight in the roof. It is easy to reach the soul through the senses, but to reach the spirit through the soul, requires a power far above a sword, which is of the nature of the spirit itself."

Every student of the Greek Testament knows that ψυχή (soul) and πνεῦμα (spirit) are often used interchangeably, and with the greatest width of meaning. The former signifies *man, animal life, soul;* and the latter means *breath, human spirit,* and the Holy Ghost. What a commentator has to do is to ascertain *what* meaning of either word is most in accordance with the general scope of the passage in which it may occur. Adopting this obvious rule in the text before us, the solution of it does not seem very difficult, and would be of this sort:—Just as a very sharp sword wielded by a strong arm not only pierces the flesh, but separates bone from bone, and marrow from marrow, so the double-edged sword of the Mighty Spirit can separate the lower parts of man's nature (ψυχή) from the higher parts (πνεῦμα), and prove its complete control over them. We believe that this is the correct interpretation of a highly rhetorical yet powerful passage, and that the two words are not the names for two distinct existences, but express two ways of looking at the one same human soul. Nevertheless, though we are constrained to look upon the theory of our author as very much

"Like the baseless fabric of a vision,"

he has gathered around it so many important isolated facts and so much interesting speculation, that we can honestly say he has produced a very readable work.

How to Study the New Testament: The Gospels and the Acts of the Apostles. By Henry Alford, D.D., Dean of Canterbury. Strahan.

This is a book well deserving the notice of the student, and invaluable to the ordinary reader of the Word of God. Its first appearance in the *Sunday Magazine* will have secured it an extensive reading, and, without doubt, led many to obtain it in this separate form. Its simplicity, clearness, catholicity, boldness, and intense reverence for God's truth, present claims to a wide circulation. The stand-points of the several Evangelists are, we think, correctly indicated, and the circumstances calling forth, and influencing throughout, John's Gospel, well deserve consideration. The purport of the *Acts of the Apostles,* a more unfitting name than which could scarcely have been conceived, is also forcibly stated. As Luke's Gospel is said by the writer to be "concerning all things that Jesus *began* to do and to teach," the second treatise of Luke, or what is called the Acts of the Apostles, relates to what Jesus *continued* to do and to teach;

and throughout it records the acts and teachings of the risen Lord, by the power of whose Spirit every act recorded in the book was done and every word spoken.

Corrected readings and also corrected translations of the parts referred to, valuable and for the most part correct, are appended to each chapter. The propriety of making such corrections is thus defended by the Dean:—

Considerable fault has been found with me for venturing to hint at the fact that our Authorized Version needs correction at all. To shake the people's confidence in it was deemed ill-judged or mischievous. It will be seen that I have not been deterred from my course by such criticisms. The matter is too serious a one to be thus dealt with. It is a matter between the conscience of him who is treating of the Bible, and Him who gave us the Bible. If we really do believe that God has revealed to us His holy will and His blessed Son in the Bible, then, just in proportion as that belief is living and efficient, will be our anxiety to have that, His revelation transmitted to us as pure and as free from corruption and misrepresentation as may be. We derive the text of the Bible from testimony; from the testimony of various ancient manuscripts and versions and quotations in the writings of ancient authors. Every man cannot weigh that evidence for himself. . . . Those persons, in a land and in a church, who can contribute to this work of purifying the sacred text by bringing it into accordance with the most ancient authorities, are bound in conscience before God not to cast away their knowledge in unprofitable critical disquisitions, but to familiarize it for the benefit of their fellow-Christians. When our Authorized Version was made, very few, comparatively, of the ancient authorities were in the hands of those who were to decide on the text to be adopted. The most important of them have never been examined thoroughly, some not discovered at all, till our own time; and we are consequently now in a position to decide many doubtful matters as to various readings which could not have been decided even in the times of our own fathers. . . . With regard to its *renderings* from the Greek into the English, . . . our Authorized Version is, on the whole, an admirable one. It is the greatest treasure in our literature, rich as we are in treasures; and in that place it is my earnest hope and firm conviction that it will ever be maintained. But let us take heed what we are doing with regard to it. If it can be shown to contain renderings which have obscured or misrepresented the Word of God, if it can be shown to have fallen short of the sense of the sacred text, then this morbid conservation of His Word is nothing less than setting up the word of man against the Word of God, and constitutes as between God and our unlettered brethren one of the most flagrant instances, among the many instances in our time, of *handling the Word of God deceitfully*. . . . If the charge (*of want of regard for the sacred text*) is justified anywhere, it is surely as brought against men who are contented day after day, and year after year, to read as the Word of God to others, who have no means of judging for themselves, sentences which they must be aware form no part of the Word of God.

The following quotations we commend for their spirit and good sense to any to whom the apparent discrepancies in the Word of God are a stumbling-block:—

It seems to me that it is assuming far too much respecting our knowledge of the mode and process of that inspiration, to tie it down to conditions such as we are compelled to lay down for human narration. How it wrought in the sacred writers we are unable to say, except that it was the especial influence of the Spirit of Truth. We are certain that each of the Gospel narratives is, in the highest sense, true. But we are not certain that we can, by sight, assure ourselves, in each apparent case of discrepancy that it is so. I have elsewhere maintained, and I maintain again here, that if we could know exactly how any given event related in the Gospels happened, we should at once be able to account for the variations in the narratives, and the separate truth of each would be shown. But, not knowing the exact details of any event thus narrated, nor the position of the narrator with respect to it, we often cannot undertake to reconcile apparent discrepancies between the evangelists. Our plain duty, in making a right use of the Gospels, is firmly and fearlessly to recognize them, and to leave them as fearlessly unsolved, if no honest solution can be found. A way may be opened, by-and-by, in the process of human discovery, and the toil of human thought: or the time for a solution may not come, till the day when all things shall be known.

In the second treatise of St. Luke we

have another account (of the conduct of Judas) evidently independent of that in St. Matthew, and, with our scanty knowledge of the circumstances as they were, hardly by us reconcilable with it. It is just one of those cases in which the Christian, sound and healthy in the faith, must be content to believe for the present that both accounts are true, and that he will one day be permitted to see that they are; meantime, being willing to walk by faith, not by sight, and firm in resisting all attempts, which well-meaning men will be sure to make, to induce him to give up the plain sense of words, and commit little dishonesties, to bring both into accord.

In commenting on the Holy Scriptures, we must be TRUE MEN, *dealing faithfully and boldly with existing facts.* The more we do this, the clearer will become the evidence for our holy faith, and the more God Himself will be glorified.

The following quotation, in reference to the very common mistake that the gift of tongues was intended to enable the Apostles to preach the Gospel in foreign lands, must conclude our notice of this interesting and suggestive volume:—

There is for this no foundation whatever in the sacred text. It is inconsistent both with all we read afterwards respecting the gift of tongues, and with every indication we subsequently find of their course of proceeding in preaching in strange lands; not to mention that it would remove altogether the region of the Spirit's great work of Apostolic missions from the firm ground of aided human endeavour, into the vague unsatisfactory realm of standing miracle, and superseding all the normal conditions of speech and thought. That the idea was unknown to the ancient church is plain, from the testimony that St. Mark accompanied St. Peter *as his interpreter;* that it found no countenance from the greatest expositor of the fourth century, we see from Chrysostom, who, in explaining Acts xiv. 14, accounts for the Apostles' not interfering before, by the notice inserted by St. Luke, that the words, "the gods are come down to us in the likeness of men," were uttered "in the speech of Lycaonia," and were *therefore unintelligible to them.* If the gifts were confined to the Apostles, then they might naturally be supposed to have some connection with the future Apostolic work of preaching the Gospel; but seeing that they were shared by many, women included, to whom fell no such duty of preaching, that supposition is entirely out of place. When we come, in the proper place, to speak of the gift of tongues, it will be seen how totally different it was from the lasting endowment of ability to speak in a tongue which had never been learned. That it took the form, in the ecstatic rapture, of various languages, understood by the pious strangers then present in Jerusalem, is nothing to the point. It is enough answer to those who would make this into an argument that no distinction can be sharper and plainer than that drawn by St. Paul between the gift of tongues, as a temporary ecstatic, supernatural sign, and preaching as a permanent, spiritual, convincing ordinance.

The House of Herod: or Judah's Sceptre Departing. Edinburgh: Inglis and Jack, 20, Cockburn Street. 1866. Pp. 214.

This little volume does not contain very much that is new in subject or eloquent in style; but it tells the history of the Herods in a sensible way, and, as an epitome of important passages in sacred history, is well worthy of perusal and serious thought.

The Preacher's Counsellor. By ATHANASE COQUEREL, translated by Rev. R. A. BERTRAM. London: Elliot Stock.

"*Nascitur, non fit,*" is our belief of the preacher, as truly as of the poet; there are, nevertheless, practical cautions and counsels to which we do well to take heed; and M. Coquerel, from his eminent success and his wide popularity, has a claim to be heard. The work is entirely occupied with the mechanism of preaching, and in this direction it contains hints from which the most accomplished could learn and the inexperienced cannot fail to profit. The illustrations and anecdotes are so numerous that from these alone the book would be interesting to all who find any pleasure in the wide field of Homiletics.

Our Father's Business. By THOMAS GUTHRIE, D.D., Editor of the "Sunday Magazine." London: Alexander Strahan.

THIS is a re-issue of some excellent papers which have appeared in the "Sunday Magazine," from the pen of its able editor. In his well-known and ornate style, Dr.

Guthrie discusses the motives and methods of Christian usefulness, and points out its glorious rewards. The perusal of this book cannot fail to stimulate Christian readers to be "steadfast, unmovable, always abounding in the work of the Lord."

The Scripture Hymn-Book. Being passages of Holy Writ selected and arranged for Chanting, with the Te Deum and other Ancient Hymns. By N. Haycroft, M.A. London: Snow and Co., Ivy Lane.

Our own opinion thoroughly coincides with that of the compiler of this book, that "the employment of inspired words in psalmody needs no apology. It commends itself alike to piety and taste." We thank Mr. Haycroft for this useful auxiliary to Divine worship, and commend it to the leaders of our congregations.

The Great Pilot and His Lessons. By the Rev. R. Newton, D.D. London: S. W. Partridge, Paternoster Row.

Dr. Newton is, in our esteem, the foremost of preachers to the young; and this is a work quite worthy of his reputation.

The Baptist Tract Society's Report, 1866. London: Elliot Stock, 62, Paternoster Row.

The Baptist Tract Society was formed in 1841. Its object is to make known "the glorious Gospel of the blessed God," by the publication of small treatises and tracts; and especially to disseminate the views of Particular Baptists relative to the doctrines and ordinances of the New Testament, with their scriptural order and connection. It is no rival institution. The Religious Tract Society has effected incalculable good, and in its wide diffusion of Evangelical truth the friends of this Society exceedingly rejoice. But its constitution prevents it from publishing the views of any denomination on points wherein they differ from each other. To supply this deficiency, the Congregationalists and other Christian bodies have their several Tract Societies, and it was considered necessary that the Baptists also should have theirs. The spread of Popery and Puseyism formed a powerful motive with the founders of the Baptist Tract Society, as in their opinion no other denomination can so effectually cope with these pernicious errors. Three hundred and fourteen tracts, seventy-nine handbills, and thirty-two children's books have been published, of which above four million copies have been printed. They have been circulated in almost every part of the world; several have been translated into German, French, Flemish, Swedish, and the languages of the East. Other translations are required.

We are quite sure that much good has been effected by this Society's publications, but cannot refrain from expressing the opinion that its usefulness would be greatly promoted by the abrogation of the rule which binds it to the advocacy of strict communion views.

Christian Baptism. By Charles White, Merthyr Tydvil. London: Elliot Stock, 62, Paternoster Row. Price Sixpence.

This is a very energetic treatise, and in a brief space contains a vast amount of argument and of evidence in support of scriptural baptism.

Nichol's Puritan Commentaries; Gouge on the Hebrews. Vol. III. Edinburgh: James Nichol. London; James Nisbet & Co.

Having in a previous number noticed this valuable work, it is enough to announce its completion with the present volume, which is every way equal to its predecessors.

Eight Acrostics on the Bible. By George Thomas Congreve. Price Sixpence. Elliot Stock, 62, Paternoster Row.

A very praiseworthy effort to ingratiate the affections of little children towards the Word of God, by means of allegory and pictures.

Weekly Communion; a Privilege and Duty. By Charles Morgan, Jarrow-on-Tyne. London: Elliot Stock. Price One Penny.

We think that the argument from Scripture is in favour of weekly communion, but the liberty which the churches have in Christ is so large that we can hardly pronounce it to be their duty. Mr. Morgan is doing a good work we believe in Jarrow, and we wish him God-speed.

The Christian Year-Book: a Summary of Christian work, and the results of Missionary Effort throughout the World. London: Jackson, Walford, & Hodder, Paternoster Row.

An account of the statistics of all the principal societies of every denomination throughout the world, directly engaged in the work of evangelization; including also the statistics of the Roman Catholics. There

are some omissions, but the work will be a useful one, and future editions the editor will doubtless be able to enlarge and correct.

Thirty-two Questions for the consideration of Ministers and Leaders of Evangelical Christian Worship. By CAREY TYSO. Wallingford: W. D. Jenkins.

THERE are two modes of dealing with disputed points to which we gravely object; the former, that by means of dialogue, in which the writer can make his opponent as foolish as he pleases, and the latter, that which Mr. Tyso adopts; viz., the putting forth of questions without answers. We gather that Mr. Tyso objects to the singing of hymns that are the utterances of Christian experience in public assemblies; and would eliminate from public worship everything but what might be suitable in the mouths of *all classes* of character. We respectfully submit that this is based upon a very imperfect apprehension of the character of public worship, and would apply with equal force to the Psalms of David as to those of Dr. Watts. If we understand Mr. Tyso's questions on his second subject, *public* prayer, we agree with him on many of the points adverted to, but we wish that he had adopted a more convenient and practical form for giving expression to his views.

Intelligence.

MINISTERIAL CHANGES.

The Rev. William Orton, of Louth, has accepted a cordial invitation to the church at Bourne.

The Rev. Alexander Tessier has resigned the pastorate of the Baptist church, Coleraine, Ireland, and accepted the unanimous invitation of the church meeting at the Baptist Chapel, Bromley.

The Rev. J. E. Cracknell, late of Cambray Chapel, Cheltenham, has accepted the unanimous invitation of the Baptist Church, Newbury, Berks.

The Rev. W. Durban, B.A., late tutor at the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist Church, Newport, Isle of Wight.

The Rev. S. H. Akehurst having resigned the pastorate of the Baptist Church at Oundle, has accepted a unanimous invitation from the Baptist Church at Aylsham, Norfolk.

The Rev. W. H. Payne, of the United Church, Presteign and Stansbech, has accepted the unanimous invitation of the Baptist Church, Worstead, Norfolk.

The Rev. Benjamin May has resigned the pastorate of the Baptist Church, Buxton, Norfolk, and has accepted the pastorate of the church at Chesterfield.

The members of the church at Cambray Chapel, Cheltenham, have united in giving Mr. Jackson, brother-in-law to Mr. Spurgeon, an invitation to become their pastor. Mr. Jackson will commence his ministry at Cambray Chapel on the first Lord's-day in June.

MISCELLANEOUS.

BROMLEY, KENT.—A meeting of a most interesting nature was held in the Baptist Chapel, Bromley, on Tuesday, May the 7th, to welcome the new pastor, the Rev. A. Tessier, late of Coleraine, Ireland. After tea, a public meeting was held, presided over by the Rev. G. Rogers, of the Metropolitan Tabernacle College. The following ministers took part in the meeting: the Revs. F. White, of Chelsea; J. W. Genders, of Wandsworth; A. G. Brown, late pastor of Bromley Church, and now of Stepney Green Tabernacle; and W. J. Orsman, of Golden Lane. Congratulatory addresses were also delivered by the Rev. J. Gregory, of the Wesleyan Chapel, and the Rev. W. Verrall, late of the Independents. Mr. Plumbridge, deacon of the church, gave a hearty welcome, in the name of the church, to the new minister. The closing address was delivered by the pastor, A. Tessier, who referred, in a pleasing manner, to his connection with the church at Colersine, stating that he would never have left Coleraine if he had not felt that he

could be just as useful at Bromley. His earnest desire and prayer was that he might be made wise to win souls to Christ.

LUTON.—The generosity of the friends connected with Union Chapel, Luton, was again displayed in a very agreeable manner on May 7th. Two testimonials were presented: the first, which was private, consisted of a beautiful sewing-machine, the gift of the ladies composing the Dorcas Society, to the wife of their pastor, Rev. T. R. Stevenson; the second was a writing-desk, presented to Mr. Alfred Batson, leader of the Tonic-sol-fa class, by his grateful pupils. A spirited meeting was held in the school-room. After tea, pieces were performed by the class in a creditable manner, addresses were delivered by the deacons of the church, and readings were given by various members of the class. It was felt by many that the entertainment was a valuable contribution toward supplying a felt need, namely, harmless recreation for the young.

NEW CHAPEL AT GOLCAR.—On Good-Friday afternoon the memorial stone of a Baptist Chapel at Golcar, near Huddersfield, was laid in the presence of a numerous assembly, by Wm. Shaw, Esq., of Dale House, Longwood. The chapel, which is being erected on a plot of land near the old chapel, will accommodate 1,000 persons, in addition to 300 scholars. It will have a round gallery, and will be well lighted. The cost is estimated at £4,000, and towards this the sum of £2,350 has been subscribed.

DARLINGTON.—April 25th, the foundation stone of a new chapel, for the use of the Baptist Church, under the care of the Rev. J. H. Gordon, was laid at Darlington, by Lord Teynham. The Rev. W. Leng, the senior minister of the Northern Baptist Association, having offered the dedicatory prayer, the Rev. W. Walters, of Newcastle, addressed the meeting on the history, the opinions and practices, the number, and prospects of the Baptists. In the course of his address Mr. Walters gave the following figures as the statistics of our denomination:—In Great Britain and Ireland they had 2,381 churches, 2,004 ministers, 211,800 members. In the United States, 13,954 churches, 8,943 ministers, 1,094,379 members. In Canada, 309 churches, 233 ministers, 16,830 members. In Nova Scotia and New Brunswick, 276 churches, 166 ministers, 25,362 members. In the West Indies, 100 churches, 40 ministers, 21,500 members. In the East Indies, 68 churches, 50 ministers, 3,000 members. In Australia, 100 churches, 86 ministers, 10,000 members. In Continental Europe, 170 churches, 130 ministers, 20,000 members. Thus they had an aggregate of 17,358 Baptist churches, 11,652 ministers, and 1,402,871 members. Never were their prospects more encouraging than now. The afternoon service was closed with the benediction. In the evening Lord Teynham preached to a large congregation in the Central Hall.

RECENT DEATH.

MR. JAMES ALEXANDER HALDANE BROWN.

MY dear son, James Alexander Haldane, was born in Coleraine, in the North of Ireland, on the 14th day of August, 1850. It was the earnest prayer of the venerable man whose name he bore, expressed in a letter addressed to myself, some months before that worthy gentleman's death, that "his name might be written in the Lamb's book of life, and proclaimed in the great day, before an assembled world." I have every confidence that that prayer has been answered in part, and that it shall be answered in full, on the morning of the resurrection.

James was always a very amiable child,—so much so, that, I doubt not, the theologians of a certain school would have adduced him as a proof of the perfect innocence of children, until corrupted by the immoral influences with which they are surrounded. He had, however, a very different view of his own character. One morning, when he was about *seven* years old, he said to his mother, "Mamma, I could not sleep any last night, for thinking about my sins." His mother expressed the hope that the Spirit of God was dealing with him, and spoke to him of the love of Jesus. His elder brother was impressed about the same time, but neither of them professed to love the Saviour. Often have I asked them, "Do you love Jesus?" "I do not know," was the invariable reply. I would ask again, "Do you love *me?*" They would answer without hesitation, "Yes." I would then endeavour to show them that if they knew they loved me, but did not know whether they loved Jesus, the reason must be that they *felt* love in the one case, but not in the other.

About the beginning of the "Irish Revival," I felt much impressed about their condition; and one Sabbath afternoon, at the prayer-meeting, I solicited the prayers of the church at Conlig, where I was then labouring in word and doctrine on their behalf. Prayers were fervently offered. There was much emotion in the meeting.

Many tears were shed, and the children wept aloud.

Some days after this, having had occasion to see Mr. Killen, one of the Presbyterian ministers of Comber, I asked him to request the prayers of the people of God on their behalf. He approved of the proposal, and I afterwards learned that prayers had been offered for them in his congregation, every evening, until they experienced peace in believing.

On the following Monday evening, Mr. Workman, of Belfast, delivered an address in the Presbyterian meeting-house of Conlig. The address was characterized by great fervour, and was well adapted to children. Both the boys were very attentive; but James's eye, which was moistened with tears, remained fixed on the speaker from beginning to end. At the close of the service, I asked in a whisper, "Do you feel willing to come to Jesus, James?" He answered with faltering voice and tremulous lip, "Yes." When opportunity of conversing was obtained, I asked, "Do you think, James, you love Jesus now?" He replied in a subdued tone, "Yes—a little—not very much—I would like to love Him more." Next day he told me, without hesitation, that he loved the Saviour—that he was sure his sins were washed away in the blood of Christ—and that he could not be deceived, for his conscience told him so. In the course of ten days after, his brother found peace.

About six months after this, having expressed a desire for baptism and church fellowship, I proposed them as candidates. It is not customary in Ireland to require candidates to relate their experience before the church. The testimony of the minister, and two messengers appointed to converse with the parties, is deemed sufficient. In their case, however, I thought the best impression would be made by themselves, as no deputation could represent children so well as their own artless tale. They accordingly appeared before the church, and, in answer to questions put to them, gave an account of their faith and experience. They were unanimously approved of, and on that day fortnight (Nov. 13, 1859) baptized in the presence of a large congregation. Before the administration of the ordinance, each stated the views which he entertained of his natural character—what his condition must have been had he died unconverted—what foundation he built his hopes upon, and how he meant to conduct his future life. *James was only nine years old when he thus publicly devoted himself to Christ.*

His natural talents now began to develop themselves, and from that period forward he would engage in prayer with much propriety in the family; and occasionally at fellowship meetings. His progress in knowledge at the National school, which was under my care, in the village, was very considerable; but his capacity for learning was made very apparent at the model school of Newtownards. There he enjoyed every facility for receiving information, and his thirst for knowledge was insatiable. His teachers treated him with great kindness, and he loved them dearly. Every day was a feast day, and the progress which he made in the various branches of literature and science, especially *Natural Philosophy*, was very remarkable. The manner in which he acquitted himself at the public examinations attracted general attention. While pursuing his literary studies, the sacred science of theology was by no means neglected. His favourite authors were Booth and Haldane. Haldane's "Evidences" yielded him much pleasure, and I believe there was not a sentiment expressed by either of these writers which he did not fully comprehend and remember. He very fully embraced the views of Carson and Haldane on the verbal and plenary inspiration of the Holy Scriptures, and, only a fortnight before his death, made some rather severe critical remarks on an author whom he was then reading on the other side of the question.

But, alas!—when he was only about thirteen years old—when he had given indications of superior talent—when he had become decided for God—when he had become a universal favourite with the people—the Lord, in His all-wise but mysterious providence, laid His hand on him, and we were obliged to remove him from school. In common with several other members of the family, he was visited with influenza, accompanied with some kind of fever. The other children recovered; but he never regained his strength. Our esteemed brother, Mr. Henry, of Belfast, expressed his fears, and, in accordance with his desire, we consulted an eminent physician whom he recommended. The medical gentleman informed us there was disease in the left lung. Under his treatment he seemed to recover considerably, though the doctor did not give us much encouragement. Change of climate, however, and other circumstances, told unfavourably on him, and, perhaps, hastened his death. The family were generally unwell at the time of leaving Ireland, and continued so for

some time after their removal. The other members gradually recovered, however, but James as gradually declined, and on the 16th of April, 1867, he was released from sufferings which he bore with exemplary patience, and entered on the rest that remaineth for the people of God, in the 17th year of his age.

Having said thus much in reference to the intellectual and Christian character of this dear boy, I shall now subjoin the testimony of his much-esteemed teacher, the head-master of Newtownards model school. In a letter of condolence addressed to myself, that gentleman says:—"Dear Sir, I deeply sympathize with you on your bereavement. The separation is a loss to you which cannot be repaired until the Lord comes with all His saints; but to him it is great gain. He has gone to be with the Lord who loved him and gave Himself for him. My recollection of your son is altogether sweet and fragrant. In our relations as teacher and pupil, not an unpleasant word or even look ever passed between us. What an attentive listener he was! how eager to obtain knowledge of all kinds, but, above all, of eternal truth! I have seldom met a boy of his years that had such a thorough knowledge of the Word of God. His mind seemed to be specially adapted for penetrating the deeper mysteries of Divine truth. While he was with me, I was always sure that there was at least one listening to, and appreciating all I said. I was deeply grieved when ill health prevented his attendance; but I hope to renew with him the glorious theme where there shall be no death, no sorrow, no pain, no separation. Please to convey my heartfelt sympathy to Mrs. Brown. I am, dear sir, yours very truly, M. HARBISON."

My own heart fully responds to the sentiments expressed by Mr. Harbison. My loss is irreparable—indeed, I have lost a darling son—one who was in every sense a child after my own heart—one who had become an intelligent companion—one who tenderly sympathized with me in all my trials—one who would have been the comfort and support of his parents in declining years. It is saying much, but no more than the truth, when I say he never said or did the thing that grieved me; and to the day of his death my personal comfort was as much considered by him as if he had been the father and I the child. But "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

He hated sin in all its forms, and never would suffer it to pass unreproved. Only a few days before his death, he encouraged me faithfully to expose sin, both from the pulpit and the press, whoever might be pleased or whoever might be offended, and leave all consequences with God. O how manfully, how consistently, how constantly did he lift up his testimony for God and truth! But now his testimony is finished, and his dear lips are silent in the grave. He could not endure that which was *wrong*, and his ransomed spirit has fled to that happy world where all is *right*.

The case of this dear child furnishes us with a striking example of the power of prayer (Matt. xix. 19, 20), and a practical illustration of our Lord's words (Matt. xix. 14). It lets us see how early children are capable of becoming acquainted with the Redeemer, and should encourage parents to imbue the minds of their children with religious truth *as soon as reason begins to dawn*.

It encourages children to seek the Lord, even in childhood. Jesus says, "Suffer the little children and forbid them not to come unto me." Dear children, comply with the Saviour's kind invitation. That dear Redeemer who, in the days of His flesh, took little children in His arms and blessed them, still stands with open arms to receive *you*. Oh! fall into His kind, kind arms. His service will make you truly happy in time and eternity. James was by no means a melancholy child. He was as happy as it was possible for a child to be. He experienced the truth of the maxim of the wise king of Israel, "Her ways are ways of pleasantness, and all her paths are peace." But, O how happy he is now! Accept of the same Saviour whom he served and loved, and follow him to that happy, happy home where he is gone, where the inhabitants do not say, "I am sick," for the people that dwell there are forgiven their iniquities.

JOHN BROWN.

Oswaldtwistle, Accrington, 3rd May, 1867.

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

The postponement of the Annual Meetings to the month of May, in consequence of the coming of Easter at the usual period in April, has not, we are thankful to say, proved in any way detrimental to the interests of the Society. On the contrary, never was the attendance better, or the tone and spirit of the meetings more devout.

The usual Introductory Service was held at John Street Chapel on Monday, May 18, at which the Rev. Jas. Webb, of Ipswich, presided. In his brief address he urged that prayer should specially be made for the Officers and Committee of the Society, for the Missionaries, for the Native Agents and Churches, and pointed out how much the blessing of God depended on the prayerful spirit of the friends of missionary work. The prayers that followed carried out these wise suggestions; and we trust that throughout the year the prayerful spirit thus evoked will manifest its presence in all our gatherings.

The General Meeting of Members and Subscribers was held in the same place on the following day. W. H. Watson, Esq., occupied the chair. In addition to the ordinary business, two or three special subjects were brought before the meeting. The first related to the resignation of the office of Treasurer by Sir Morton Peto. The proceedings of the Committee were read at length. After speeches by the Revs. Dr. Steane, W. Brock, and Dr. Gotch, expressing their deep regret at the events which, in the judgment of Sir Morton Peto, had rendered this step expedient, the following resolution was unanimously passed by the whole assembly standing:—

That the members and subscribers of the Baptist Missionary Society in Annual General Meeting assembled, have heard with deep regret that their Treasurer, Sir S. Morton Peto, has deemed it proper to resign his office, while in deference to the honourable feelings by which he has been actuated in taking this step, his resignation has been accepted, this meeting would respectfully and with Christian love, offer to him their sincere sympathy under the trying circumstances which led to it, and, in his judgment, rendered it necessary. They regard it at the same time as being not more than due to him than to their own grateful sense of the eminent services he has rendered to the Society, that they should place on record their high appreciation of the wisdom, the courtesy, the diligence, and the unrivalled munificence with which he ever fulfilled the duties of his office during the

twenty-one years he held it; and requesting him now to accept a place in the list of honorary members of the Committee, they express their earnest hope that he may still find it compatible with his feelings and his engagements to afford the Society the benefit of his counsels and support. They assure him, in conclusion, of their fervent prayers that it may please our Heavenly Father to sustain him under all the trials of life by His abundant grace, long to preserve him to his family, and so to enrich both him and them with His continual benediction, that they may be constrained to observe, and with assuring thankfulness to acknowledge, that all things work together for good to them that love God, to them who are the called according to His purpose.

Another subject that occupied the time of the meeting was the change proposed in the manner of electing the Committee. After considerable discussion the motion, of which notice was given last year, was adopted. For the future the forty-eight members of the Committee will be chosen as follows: Forty by the Annual Meeting, and the remaining eight by the forty then elected. As at the time of our going to press this second election has not taken place, we are unable to give in the present number of the HERALD the names of the Committee for the present year. They will, however, be immediately published in "The Freeman," as soon as the list is filled up.

The only other subject it is necessary to notice was the adoption of some resolutions proposed by the Committee for the permanent assistance of our senior Missionaries in Jamaica. As these resolutions will appear in the report of the proceedings we need not insert them here. The aid proposed is due to the long and devoted labours of brethren who, in some cases, have served the cause of Christ in that island for a period rapidly approaching half a century.

It is with feelings of great pleasure we add that Joseph Tritton, Esq., was unanimously elected to be the Treasurer of the Society for the ensuing year.

The sermons on the following day, Wednesday, May 15, by the Revs. Newman Hall, of London, and R. Glover, of Glasgow, were eminently calculated to stimulate and encourage the servants of Christ in the prosecution of the great missionary enterprise. Mr. Newman Hall's text was the last verse of the Gospel of Matthew. Passing in review the events which intervened between the resurrection of Christ and His ascension to glory, he showed how, step by step, the Saviour prepared His disciples for the full comprehension of His promise to be with them "always," and how the Lord perfectly impressed on their minds the reality of His abiding personal presence with His church in every age. Thus personal service is required of Christ's followers, and the Church is made strong to labour in every department of Christian duty by the conscious personal presence of the Lord to aid, protect, and bless every faithful worker in His cause.

Mr. Glover's discourse was a most impressive and beautiful one, upon the subject of "Human Mediation," his text being, "And He gave to the

disciples, and the disciples to the multitude." It was forcibly pointed out that it was in the order of God's providence and grace to bestow gifts on men by the hands of men, His gifts being thus both better understood and more readily received. On the other hand, in the process, man himself was brought nearer to God, made to sympathize with Divine purposes, and became transformed into the Divine image. Man was thus blessing and blessed in becoming the channel of mercy and of the expression of God's love, to his fallen fellow-men. The attendance at both services was unusually large.

The Annual Public Meeting was held in Exeter Hall on the evening of Thursday. The change of time from the morning to the evening doubtless led to the great increase in the numbers of persons attending. The spacious hall was filled, and the proceedings, till near the close, were most exciting and enthusiastic. John Candlish, Esq., M.P. for Sunderland (his native town), most ably filled the chair. After the reading of portions of the Report, the resolution respecting the resignation of Sir Morton Peto, given above, was read, and, amid the warmest expressions of regard, was approved by the entire audience rising.

From the admirable addresses delivered we now proceed to cull a few interesting passages. In his opening remarks, the Chairman expressed his regret at the absence of the late honoured Treasurer. He said :—

My Christian friends, the feeling which you have already manifested at the mention of a time-honoured name in connection with the Baptist denomination, impresses me with the conviction that it is with feelings of extreme regret that you miss him from the chair which I occupy this evening. It is to me a matter of deep regret that he finds it incompatible with his sense of duty to be present this evening. I trust, however, that in a very few months he will come forth from the fiery trial through which he is passing, and that you will again find him in his place by the time we meet here next year.

Mr. Candlish then passed on to remark on the motives with which the missionary enterprize should be prosecuted :—

It may not be unworthy to remind you that the mission work in which you are engaged is, perhaps, the most god-like enterprise that can engage the hearts and the intellects of humanity. The motives which influence our actions are sometimes obscure and complex. We cannot always detect the motives by which even our minor, much less our major and more important actions, are prompted. When we do, we find that they are usually very compound, and that impurity and adulteration will mix with the higher motives by which we may be influenced. In the missionary enterprise, the great work of proclaiming redemption in Christ Jesus to a dying world, I believe it is impossible that we can detect a single trace of an unworthy motive. It is, therefore, a work to which we may give ourselves with heart and soul most unreservedly, and I congratulate you, my Christian friends, as a stranger among you in this Christian city, on this vast gathering for the promotion of this great and glorious work—a work which at once dignifies you, glorifies God, and blesses men. It is like in kind, although of course infinitely different in degree, to that which brought down the Saviour himself, the great Missionary, into this far-distant world.

ENCOURAGEMENT TO LABOUR.

Two generations of men have passed to their account since the establishment of the Baptist Missionary Society, and a third generation is now occupying the field from which they have departed; and it is very true, and painfully true, that comparatively few have been gathered into the fold of Christ, and made heirs of the redemption in Him. Little has been done relatively compared with the vast masses to whom Christ has never been preached, and who have not submitted to His influence and to His rule; but yet not little in itself. If we recollect that there are at this moment hundreds and thousands hymning the praises of God on high in heaven, who, but for the agency of this Society, would have been in the darkness, and degradation, and misery in which they were before the Gospel found them, I think we have good cause to thank God and take courage.

Mr. TRITTON then signified his acceptance of the office of Treasurer, and we are sure that our readers will be pleased to have his remarks entire. He said:—

Allow me to assure you how highly I appreciate the kindness and the confidence which the subscribers of this Society have shown me in electing me to the honourable office of your Treasurer. I have but one desire, and that is, to serve the Master to the best of my ability in a season of somewhat peculiar difficulty, and to unite with you rather more in public, as I have united with you in private, to help on the progress of our Divine Redeemer's truth in the world. I am not unmindful of the responsibilities attaching to this position; for, in my view, it is not simply a financial office, but it is one which affords a wide sphere for the exercise of Christian sympathy, and for the service of Christian love, especially to those who occupy high places in the field. Nor is my sense of the responsibility of this position lessened by the recollection of those who have preceded me, amongst whom I may name Mr. Broadley Wilson, Mr. William B. Gurney, and Sir Morton Peto; and here I may unite with our Chairman in expressing with the deepest regret my sense of the loss which we have sustained through his resignation. I shall be most pleased to find that his retirement from that office is but temporary. Whether, however, it be short or long, temporary or final, he will carry with him into that retirement the affection and the gratitude of us all; and he will prove, I trust, to his own and to Lady Peto's much comfort, that if their trial be deep, the sympathy of their brethren is deeper still. And, now, one word on the general subject. I am not over-much troubled about the financial position of the Society. I have great faith in the generosity of our brethren throughout the land, based upon the strength of their religious conviction. Nor do I believe that God will permit this noble vessel of ours, freighted with the sympathies and the prayers of His people, and carrying the message of salvation to thousands, to millions of immortal souls, to be stranded in the miserable straits of an insufficient finance. There is one thing about which I am more concerned; and in accepting this office, you will allow me to speak freely upon the point. I want that we should get, if possible, more thoroughly at the hidden springs; for I believe that if we can secure a more solemn personal consecration to the cause we shall obtain a more devout, and active, and influential Union, and that then, while the streams of supply flow out at home the streams of life will flow out abroad, girdling all lands with their healing waters, and gladdening all hearts with their joyful sound.

From the remaining speeches our space will allow us to extract the following interesting portions. The Rev. H. Dowson, of Bury, was the first speaker:—

HIS ATTACHMENT TO THE SOCIETY.

I have been, sir, a member of this Society for thirty-seven years, and during that time, or a considerable portion of that time, I have had the honour of sustaining office, either in connection with the Auxiliary Societies, or with the Parent Society. Notwithstanding the imperfections of the Society on the one hand and my own imperfections on the other, my attachment continues still to this day, and I trust will continue "till death us do part."

THE DECEASED MISSIONARIES.

There has been the removal of some of our most distinguished missionaries. I mention particularly, because I knew him best, Mr. Allen, of Ceylon. I knew him before he went to Ceylon; I have travelled with him and lodged with him since he became a missionary there; and I take this opportunity of testifying to his high devotional character, his singleness of aim in the work of the Lord, his industry and zeal, his thorough consecration to his Master's work. He died at his post; he died honourably, he died in the service of his Master, and "the memory of the just is blessed." In connection with the departure of that excellent man, I must mention the name of Mrs. Knibb; and when I mention that name it recalls to my mind the manly form of that noble and lion-hearted man, who again and again stood upon this platform advocating the cause of the oppressed, and made these walls ring with his generous eloquence, and moved the whole country. He is gone; his relict is departed also: but the name of Knibb can never be forgotten. It will be fragrant through all the ages of time as long as the eternal principles of righteousness, and mercy, and the vindication of the oppressed are recognised as forming a constituent part of our Divine religion. The Lord help us in the view of those that are thus removed, to realize more entirely our responsibility, and to remember each for ourselves that "the day is far spent and the night is at hand.—*Rev. H. Dowson.*

SIR MORTON PETO.

I next refer to the resignation of our esteemed, our generous, our disinterested, and our upright Treasurer, Sir Morton Peto. I rejoice not only that that resolution which you have heard read by my friend, Mr. Trestrail, was passed at the meeting—the General Meeting of the Subscribers—but that you have this night in this large assembly given your emphatic testimony to the correctness of the sentiments it contained. I doubt not, notwithstanding all that has been whispered, all that has been said to-night, that in a little time our late honoured President will occupy a position as high as, and, I trust, by the providence of God, higher than ever he occupied.—*Rev. H. Dowson.*

ON ORGANIZATION AND SOCIETIES.

There are some that object to organization. Why, sir, I do not know what we should do in this world without organizations. I apprehend we should go back very soon to the primeval chaos if we had no organization. But this I say to brethren who object to organizations. If you can show us any better organization than that which we have, we will willingly join you. If you can show us a way in which we can more effectually carry out our Lord's commission, send more labourers into the great harvest-field, and sustain them there, come forth brethren, and we will join you in the work. But we will not leave the substance for the sake of the shadow, and until some new path is opened for us, we must be content to walk in the old paths. I believe there is a mine of wealth in the Baptist denomination still unexplored. I wish we could get to it. I know there

is a vast outlying Baptist population. I wish they could be brought in to help us in this great work. Brethren, let us be faithful to our principles, faithful to our Master, considerate of one another's feelings; let us unite as far as we can without the sacrifice of principle; and we shall stand strong and firm in this noble Society, and the gates of hell shall never prevail against us.—*Rev. H. Dowson.*

RESULTS OF EMANCIPATION.

Much, I am here to testify to-night as a living witness, has been accomplished. Traces of African superstition and those social evils which are the sad inheritance of slavery, still remain; but, thank God! Jamaica is no longer a heathen country. Her people have not been wholly christianized, but the great masses of her people are directly under Christian teaching and influence.—*Rev. D. J. East.*

THE DISCIPLINE OF THE CHURCHES.

I rejoice to be able to feel and to testify that the authority of the Bible as a Word of God is enthroned in the conscience of our churches; and hence I am bold to say that I do not believe that throughout Christendom a purer discipline or a more prompt exercise of it is to be met with than in our Jamaica churches. I have presided over hundreds of church meetings; I have had delicate and difficult questions to submit at those meetings; but when our people have been shown that the Word of God taught them to do this or that, I never found them for a single moment hesitate from the doing of it. I may also be permitted to state my conviction that the grand distinctive doctrines of the Gospel of our Lord Jesus Christ permeate the hearts of our church-members. If we want to know a man's creed, we should listen to his prayers. Sir, I have listened to the prayers of hundreds of black men, poured forth at the throne of heavenly grace in broken English, but from fervent spirits, and I never heard a single word out of harmony with the grand truths of the glorious Gospel of the blessed God.—*Rev. D. J. East.*

NATIVE AGENCY IN JAMAICA.

I may refer also to the native agency which has been raised up in connection with our Jamaica churches, and with one branch of which I am so completely identified. Sir, we have in Jamaica, a band of 800 or 900 Sabbath-school teachers in connection with our Baptist Mission churches alone. We have a band of 600 elders and deacons, faithful, self-sacrificing, prayerful, devoted men, who do honour not only to our churches, but to the African race of which they constitute a part. And then, sir, our day-school teachers are, without exception, sons and daughters of Jamaica. We have some sixty or seventy of these in connection with our congregation, a large proportion of the number having been trained in our institution at Calabar. And I may make grateful mention, too, of our native ministers. We have about forty pastors and missionaries in the island of Jamaica. Nearly one-half of that number are black and coloured men, who vindicate their manhood by their self-consecration to the world's Redeemer. I do not say they are men of learning; I do not say they are eloquent men; but I do say they are as much in advance of the people over whom they preside as the majority of ministers in my native land. And, consecrated in heart and life to the service of the Saviour, they are faithfully fulfilling the work of the Christian ministry and the pastoral oversight of upwards of 5,000 of the members of our churches; and these, almost without exception, are the fruit of the labours of your Society in connection with the Calabar Institution.—*Rev. D. J. East.*

THE LATE GEORGE WILLIAM GORDON.

There is another mission that will be thought and heard of by this meeting with feelings of deepest, tenderest interest. I refer to our mission at Morant

Bay, that field of blood from which the blood of the martyred Gordon still cries for vengeance. (Loud and prolonged cheers.) Sir, that magnificent charge of the Lord Chief Justice of England has nobly vindicated Gordon's name; it has proved that his arrest was illegal, his trial illegal, the evidence on which he was convicted utterly worthless—"a bag of moonshine!" That is the affirmation of the highest judicial authority of the land. I say, sir, that in the reading of that charge the only conclusion to which any sensible and reflecting man can come is, that George William Gordon, the patriot of Jamaica, was murdered by the Governor. Well, sir, it is for British Christians to complete the vindication, and help us in sustaining the mission which has been begun among the population amid which Gordon laboured, and in whose interest his life was given in martyrdom. —*Rev. D. J. East.*

THE MISSIONARIES OF JAMAICA VINDICATED.

The resolution speaks of your Christian sympathy with the brethren and the churches in the island of Jamaica. Sir, in the presence of this vast assembly I desire to express the grateful acknowledgments of our brethren and of our churches there. You helped us, sir, when our people were starving and naked. You helped to feed and to clothe them; and you have sustained our pastors in the hour of trial and difficulty, and when from oppressive taxation and reduced wages, and the effects of drought to which I have referred, the incomes of our pastors have collapsed by one-half, you have sustained them generously and nobly, and I feel sure that till the hour of need has passed away you will sustain them still. And then, sir, you have sustained them in ways dearer to them than any pecuniary grants you could make to themselves or their people—you have stood by their name and fame. Sir, we were accused as the authors of what our enemies called "rebellion"—falsely called it a rebellion. We never had one in the island of Jamaica—(loud applause)—and yet we were accused as though we had originated the outbreak which injustice and oppression had provoked. But we felt, sir, that we could leave our righteousness with God, and we did; and God has nobly vindicated the right. We have only to stand by, and God Himself, in His providence, has spoken on our behalf. Sir, we stood face to face, before the Royal Commissioners, and nothing was laid to our charge. Since then the judges of the land have confirmed in their charges many of the statements that we made, and before the Royal Commission vindicated all we had said as to the maladministration of justice throughout the land. And then, sir, last of all, by the mail which came in the other day, we have the climax of the vindication in the testimony of the present Governor of the island, Sir John Peter Grant. I may be permitted, in closing, to read the statement which his Excellency makes. The Baptist Missionaries, loyal-hearted and lovers of peace and order as they always have been, never allow a governor to commence his administration without their congratulations and pledges of support. And so they tendered them in a loyal address to Sir John Peter Grant. I have here before me a copy of the address, and of the answer which his Excellency returned. One brief sentence will be sufficient for my purpose to-night. He says:—"In thanking the ministers and delegates comprising the Jamaica Baptist Union, as I do most sincerely, on the part of England as well as on the part of Jamaica, for the assurance they give me, that it will be their endeavour to continue to promote, by their teaching and influence, the loyal and peaceful conduct of the 50,000 people under their care, permit me to say that they only assure me of that which I have never seen reason to doubt for a moment." And now, sir, with the judgment of the Royal Commissioners and the testimony of the present Governor, we feel that our characters are vindicated in the presence of the world; and I have only to ask you, in the name of our people, and in the name of our pastors, to continue to uphold us by your sympathies, by your prayers, and, as far as you can, by your pecuniary help.—*Rev. D. J. East.*

PERSONAL RECOLLECTIONS.

It is a long time since I became acquainted with the Christianity of the Baptist churches. I remember when I was quite a boy, my father being a Wesleyan, Providence called him into a distant part of Scotland, up into the hills where there was no Wesleyan church. But my father, an earnest Christian, sought for an earnest Christian church in which he might worship, and it was a Baptist church, where the officiating minister was a blacksmith, well known in the neighbourhood. I used to go and see that godly man—a man of high intelligence, whose countenance and general demeanour bespoke the highest intelligence of which his order could be supposed capable. I used to go and see him shoe horses and weld pieces of iron together, with rather more interest than is common to boys under such circumstances. I felt a profound veneration for his character as a Baptist minister. Well, sir, ever since that time I have had a very warm affection towards the people connected with the Baptist churches here and throughout the world, and therefore I have the very highest opinion of the work which these churches are doing in foreign countries.—*J. Holden, Esq., M.P.*

PROGRESS IN INDIA.

I have heard the old Hindoos bewail the backsliding of the young ones. I have heard them mourn over the progressive freethinking of the present generation. They can no more put that down than they can prevent the sunrise. I take that to be the natural result of an English education, I do not mean an education in the English language, but I mean an education founded upon the principles of knowledge, and built up with the materials of English thought. Not only in Government schools, but also in private establishments, in Missionary schools, almost every school-book is a translation from some English author, and the Christianity of that author somehow or other gets into the translation; and in the higher institutions of the country the classic authors of this country are studied with an enthusiasm unknown in the academies of England. And I rejoice also in one fact in connection with education, and that is, that science takes precedence of literature. In order to inure a Hindoo boy to exact reasoning, you take him from the shadowy region of fiction, and you translate him to the unchanging and unsparing light of demonstration. And when I tell you that there are tens of thousands of young men that submit under a master's hand to this mental regeneration, that the field of this work is constantly extending, and that its operations are constantly improving, I think you will see that no conclusion can be fairer than this one—that the idolatries of the people are fast disappearing from their confidence, and will very soon lose their toleration.—*Rev. E. E. Jenkins.*

RITUALISM AND MISSIONS.

The Church of Rome is a great authority on churches, and of course we missionaries in India have to study a model because we are builders of churches there. But I am happy to tell you that your missionaries and ours have gone higher for their model than the Church of Rome. They have gone to the Apostolic Church, and it would be difficult for me to tell even intelligent men here what a mercy it is that we have so simple a model. We take the New Testament, sir, and we say to a man when God has called him to preach—it may be a Brahmin or another, a native man—and we say, "There, go away with you, and adopt the motto of the Apostle of the Gentiles, 'I determine to know nothing among men save Christ, and Him crucified.'" But probably, sir, this person that I am inducting into the order of Christian priesthood or Christian ministry may turn round to me from the force of association, and he may say to

me, "What is the dress, sir?" Sir, we have a rubric book, and we open it and point him to the rubric. "Let your priests be clothed with righteousness." And then he asks me from the force of association, "How should he conduct a service?" and I say to him, "There is the rubric. Hold fast the form of sound words, and be not carried away by endless genealogies that only lead to questions." And he says to me from the force of association, "But is not the imagination a handmaid to faith? Has the ceremonial no place at all in Christian service?" I point him to the rubric, that great essay on ritualism, the Epistle to the Hebrews, and I say, "There, read that;" and then he reads: "There were priests that ministered unto the shadow of heavenly things, but now we have received a more excellent ministry, for it shall come to pass in those days, saith the Lord, that I will write my laws upon their hearts"—not upon their morals. Only imagine, sir, if we had to fit out these native missionaries with ritualistic millinery, the stole and the scapulary, and rosaries, and relics, and the crosses, the crucifixes, the breviaries, and beads, for low mass, and high mass, and dry mass, and matins, and vespers! and the expense of it would not be the least evil, because if he was a Brahmin he was a priest before, and if he is converted he hates the garments spotted with the flesh. Supposing I were to induct him into a laborious ceremonial or ritual, and were to tell him that he must turn his back to the congregation. He says he did that before. If I tell him that he must burn incense, he says he did that before. I tell him he must make a flexion or a genuflexion to an image; but he did that before, he says. I tell him that he must divide his service into the esoteric and the exoteric, preaching in one language and discoursing in another. He says, "I did this before." I tell him he has the power to bind and the power to loose. He says, "I have this power already." Don't you see, you may smile at all this, but these are subjects worthy of consideration. Oh the blessed New Testament! the simple model of a primitive church for ever! And so, having satisfied his doubts and fears we send him off.—*Rev. E. E. Jenkins.*

THE CONSECRATION OF YOUNG MEN TO THE SERVICE OF CHRIST.

Shall the church at home lack the consecration of talents and acquirements because we cannot offer to our young men large incomes and brilliant connections? Why have these civilians such large salaries? I do not begrudge them; they are governing a great people for the Queen; they are opening new stores of industry; they are legislating for hearth and for home for 175 millions, and therefore all honour to them. But I may say to the young men present, it is an honourable thing to turn men from their idols. Can you point to a nobler, looking at it simply as a contribution to civilization? Can you do the Church a higher service? When you take a man from his idols you make him accessible to motives of loyalty, motives of faith, motives of honesty. It is a work pregnant with beneficence and with infinite good to let in the water of life upon the arid desert of a native heart till it stands dressed in living green. Mr. Chairman, if our Queen wanted hearts and hands to defend her person, how should we evoke the valour of young England? Why, we should pronounce the names of Clyde and Havelock—names with potent spell. But I say that the names of Carey, and Marshman, and Duff, and Winslow are names charged with an electricity that ought to find responsive hearts at home, and bring forth the best sons of the Church for the glorious fight of Christ in India.—*Rev. E. E. Jenkins.*

THE DEBT.

We have been in debt before, but it ought to be observed that it is a long time since we had such a debt as this. Last year it was £2,400, and now it is rather more than double that; and the proportion is rather serious, because it amounts to about the sixth part of one year's income. That is what the debt has grown to in two years. It is a very satisfactory matter that the debt has not

arisen from any diminution in the subscriptions of the churches throughout the country; for I believe that only three times during the last fourteen years have those contributions been larger than they were last year, and every one who knows what last year was in the commercial world will see that, if the contributions did not go down something like 25 or 30 per cent., it shows an increase then of 25 or 30 per cent. in the people's attachment, and zeal, and confidence in this great cause. There is the review of the case—an undiminished income and a debt which in two years has grown to £5,000. These facts are very likely to impress many of us with the idea that surely there must have been in the management or mismanagement of the expenditure a want of that rigid determination to keep within compass, a want of the wisdom and the prudence that are so very much to be desired; and yet, I think, I could ask any sensible man to look over these accounts, and I do not think that he could find out anything there that he could pronounce a matter of profuse or prodigal expenditure. It may be that we have taken in hand unwisely more than we can well manage; but in what we have taken in hand I am sure we have not been extravagant. For one thing I would challenge anyone to point out the salaried person or officer connected with this institution whom, when the duties are considered and the qualifications necessary for the performance of them, he could pronounce in the slightest degree overpaid. But that is a very superfluous remark, because as Nonconformists and as voluntaries, you know perfectly well, you have far too much faith in your principles, and too strong an attachment to your traditions, to suppose it for one moment possible in the nature of things that any voluntary institution could pay any of its servants a farthing a-year more than they deserve.—*Rev. H. Stowell Brown.*

MISSIONARY INFORMATION TO BE GIVEN.

I do not see why we should not post our friends up thoroughly well in the affairs of this Society and all kindred institutions, and I do not see why this should not be a very frequent and earnest topic upon the Lord's day, instead of being shunted off to a Monday evening prayer-meeting. (Applause). I do not know of any topic more worthy of being frequently introduced when we meet to celebrate the ascension of our Lord than the triumphs and struggles of our risen Lord. This Missionary Society of ours has far too long been regarded as a poor old beggar that is allowed to go round once a year, cap in hand, and then be sent off in a somewhat grudging way. It ought to be amongst us all an honoured and much loved guest, from whose conversation, from the information imparted by whom, we should derive a stimulus that would make us do a very great deal more than we have yet done. I believe more missionary information is what our people very greatly need, and I hope it will be given, for I have very great expectations in the event of its being done.—*Rev. H. Stowell Brown.*

The week of Missionary Services closed on the Friday evening with a Public Meeting of the Young Men's Missionary Association in the Metropolitan Tabernacle. A Sermon in Welch was also preached the same evening, in Eldon Street Chapel, by the Rev. R. A. Jones, of Swansea.

On the following Sunday, the usual Annual Sermons were preached in the various chapels of the Metropolis.

It is our prayer and hope that during the year on which we have entered the spirit of grace and supplication may be poured out on all the churches, and that, in answer to fervent and frequent prayers, the missionary field may give an abundant harvest to the toilers therein.

CONTRIBUTIONS

From March 19th, 1867, to March 31st, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

	£	s.	d.
NORFOLK.			
Attleborough—			
Contributions	3	4	0
Aylsham—			
Contributions	4	5	1
Bacton—			
Collection	2	15	0
Buxton—			
Contributions	13	17	3
Costessey—			
Collection	2	0	0
Diss—			
Contributions	11	7	4
Downham—			
Contributions	5	17	9
East Dereham—			
Contributions	9	13	10
Fakenham—			
Contributions	14	14	6
Foulsham—			
Contributions	8	15	4
Ingham—			
Contributions	39	9	0
Kenninghall—			
Contributions	4	14	0
Lynn, Stepney Chapel—			
Collection for *W & O*...	2	0	0
Contributions	19	4	0
Ditto, Union Chapel—			
Contributions	8	12	0
Lowestoft—			
Contributions	10	12	10
Mundesley—			
Collection	1	13	6
Neatishead—			
Collection	0	13	9
Norwich, St. Mary's—			
Contributions	114	14	3
Ditto, St. Clement's—			
Contributions	11	6	0
Salhouse—			
Collection	1	10	6
Swaffham—			
Contributions	30	0	0
Do. for *N P*	1	14	6
Thetford—			
Contributions	2	0	0
Worstead—			
Contributions	10	0	0
Yarmouth, Church Plain—			
Contributions	6	16	2
Ditto for *N P*	0	13	0
Ditto, St. George's Denes—			
Contributions	10	11	4
Ditto for *N P*	0	14	2
	353	9	1
Less expenses and amount acknowledged before	307	18	8
	45	10	5
NORTHAMPTONSHIRE.			
Brayfield-on-the-Green—			
Contributions	1	9	0
NORTHUMBERLAND.			
Berwick—			
Collection for *W & O*...	1	6	0
Contributions	15	8	8
Broomley and Bromhaugh—			
Contributions	4	16	8
Newcastle, Bewick Street—			
Collection for *W & O*...	7	0	0
Contributions	48	4	4
Ditto, Rye Hill—			
Collection for *W & O*...	1	18	6
Contributions	29	6	4
Do. for *T*	1	0	0
North Shields—			
Contributions	17	0	0
Do. for *S*	3	0	0
	129	0	3
Less expenses and amount acknowledged before	45	1	5
	83	18	10
NOTTINGHAMSHIRE.			
Southwell—			
Contributions	2	14	3
Sutton-on-Trent—			
Contributions	4	10	0
OXFORDSHIRE.			
Coate—			
Contribution	0	10	0
Hook Norton—			
Collection for *W & O*...	1	0	6
Contributions	5	13	10
Do. for *N P*	0	7	2
Oxford, New Road—			
Contributions	9	0	0
Thame—			
Contributions	2	13	6
Woodstock—			
Contributions	3	0	5
RUTLANDSHIRE.			
Oakham—			
Contributions	1	7	0
Do., Ladies' Soc., for *India*	4	10	0
SHROPSHIRE.			
Dawley—			
Contributions	7	9	0
Market Drayton—			
Contributions	1	17	4
Oswestry—			
Collection for *W & O*...	0	17	8
Contributions	9	2	4
Pontesbury—			
Contributions	3	8	11
Snailbeach—			
Collection	1	10	6
SOMERSETSHIRE.			
Bath—			
Contributions	3	3	0
Ditto, Kensington Chapel—			
Collection for *W & O*...	3	0	0
Contributions	25	16	0
Ditto, Somerset Street—			
Contributions	9	11	11
Ditto, Ebenezer Chapel—			
Collection	3	8	6
Ditto, Twerton—			
Contributions	2	0	0
Bristol—			
Contributions, by G. H. Leonard, Esq., Treasurer	105	0	0
Shepton Mallett—			
Contributions	0	5	0
Do. for *N P*	0	14	3
Wincanton—			
Collection for *W & O*...	0	12	0
Yeovil—			
Contributions	23	3	6
STAFFORDSHIRE.			
Bilston—			
Contributions	4	4	6
Do. for *N P*	2	7	6
Brierley Hill—			
Contributions	8	10	0
Coseley, Ebenezer Chapel—			
Contributions	5	0	0
Ditto, Darkhouse—			
Contributions	15	9	9
Ditto, Providence Chapel—			
Contributions	8	8	3
Netherton, Sweet Turf Chapel—			
Collection for *W & O*...	0	18	6
Contributions	13	14	0
Tipton, Zion Ch., Prince's End—			
Contributions	15	4	5
Wednesbury—			
Contributions	9	12	3
West Bromwich—			
Contributions	6	7	6
Willenhall—			
Collection	2	3	0
Wolverhampton—			
Collection for *W & O*...	0	13	3
Contributions	10	5	3
	102	18	2
Less expenses and amount acknowledged before	39	17	2
	63	1	0
SUFFOLK.			
Aldeburgh—			
Collection for *W & O*...	0	16	9
Contributions	4	2	9
Blideston—			
Contributions	1	0	0
Bury St. Edmunds—			
Contributions	28	17	10
Clare—			
Contributions	2	10	6
Eye—			
Contributions	12	14	0
Framsden—			
Contributions	1	11	0
Horham—			
Contributions	6	2	4
Ipswich, Stoke Green—			
Collection for *W & O*...	2	0	0
Contributions	33	13	5
Do. for *N P*	0	10	0
Do. Sun.-school and Juv. Auxiliary, for *additional N P for Rev. W. A. Hobbs, Jessore*	13	10	0
Ditto, Turret Green—			
Collection for *W & O*...	2	10	0
Contributions	57	7	5

	£	s.	d.
Rattlesden—			
Contribs. (moiety).....	3	0	0
Walton—			
Contributions.....	1	14	8
Otley—			
Contributions.....	3	5	1
	175	5	9
Less expenses and amount acknowledged before	77	0	3
	98	5	6

Surrey.

Guildford—			
Contributions	0	17	0
Kingston—			
Collection for *W & O*...	3	0	0
Contributions	25	1	4
Streatham—			
Contributions	2	2	0
Upper Norwood—			
Contributions	38	11	4

Sussex.

Battle, Zion Chapel—			
Collection for *W & O*...	1	16	10
Contributions	7	13	2
Do. for *N P*.....	1	0	8
Brighton, Queen Square—			
Collection for *W & O*...	1	10	0
Contributions	21	5	1
Do. for *N P*.....	1	4	5
Ditto, Grand Parade—			
Collection for *W & O*...	1	0	0
Contributions	14	5	11
Do. for *N P*.....	0	8	6
Chichester—			
Contributions	2	17	6
Forest Row—			
Contributions for *N P*.	0	10	0
Lewes—			
Collection for *W & O*...	1	3	6
Contributions	15	9	7
Hastings—			
Contributions.....	2	18	4
Do. for *N P*.....	2	10	3
Midhurst—			
Contributions for *N P*	1	3	5

Warwickshire.

Alcester—			
Contribution	1	0	0
Birmingham—			
Contribution	10	0	0
Coventry, St. Michael's Chapel—			
Contributions	9	0	0
Leamington—			
Collec. Public Meeting	5	1	6
Ditto, Clarendon Chapel—			
Collection for *W & O*...	3	13	6
Contributions	23	19	6
Ditto, Warwick Street—			
Contributions	20	5	1
	52	19	7
Less expenses.....	1	19	0
	51	0	7
Warwick—			
Collection for *W & O*...	2	4	0
Contributions	6	16	0

Westmoreland.

Kendal—			
Contributions	4	3	9

Wiltshire.

Bradford-on-Avon—			
Collection for *W & O*...	1	1	6
Contributions	9	9	0
Corsham—			
Contributions	8	4	6
Freshford—			
Contributions	1	2	9
Hungerford Farleigh—			
Contributions	1	14	7
	21	12	4
Less expenses.....	0	11	0
	21	1	4
Trowbridge—			
Contributions	5	3	0
Warminster—			
Contributions	15	8	8
Do. for *N P*.....	0	10	8
Do., Upton	0	19	1
Westbury Leigh—			
Contribs. for *N P*	1	16	11
Winterslow—			
Contributions	3	5	6

Worcestershire.

Evesham—			
Contributions, balance	0	11	9
Stourbridge—			
Contribs., Sun.-school	2	14	0

Yorkshire.

Barnsley—			
Collection for *W & O*...	1	1	3
Contributions	19	13	8
Bedale—			
Contributions	1	0	8
Beverley—			
Collection for *W & O*...	3	5	0
Contributions.....	23	1	6
Do. for *N P*.....	1	13	6
Bingley—			
Collection for *W & O*...	0	18	0
Contributions	1	10	0
Bishop's Burton—			
Collection for *W & O*...	0	12	9
Contributions	8	10	9
Bradford, Westgate—			
Collection for *W & O*...	7	10	0
Contributions.....	49	19	6
Do., New Leeds Sun.-school	5	0	0
Do., Juv. Soc., for *N P* "*Luke*" *at Delhi*.....	12	0	0
Do. do., for *N P* "*Titus*" *under Rev. W. Etherington, Agra*.....	18	0	0
Ditto, Sion Chapel—			
Contributions	96	13	8
Do. for *Serampore College*	1	1	0
Do. for *N P* "*Thaker Dass*," *Agra*	12	0	0
Ditto, Trinity Chapel—			
Contributions.....	16	6	9
Ditto, Halifield—			
Contributions	40	0	2
Do. for *Serampore*...	1	0	0
Do. for *W & O*, addl.	0	5	0
Do. Juv. Society, for *Rev. Q. W. Thomson, West Africa*...	10	0	0
Do. do., for *N P, India*.....	10	0	0
Bradford, Hallfield—			
Contribs., Juv. Society, for *Mrs. Robinson's School*	5	0	0
Cowling Hill—			
Collection	2	0	0
Gildersome—			
Collection for *W & O*...	1	0	0
Contributions.....	2	4	4
Halifax, Trinity Road—			
Contributions.....	31	12	5
Huddersfield—			
Contributions.....	21	13	11
Hull, George Street—			
Collection for *W & O*...	3	0	0
Contributions.....	43	13	5
Ditto, South Street—			
Collection for *W & O*.	0	15	0
Contributions	8	10	0
Keighley—			
Collection for *W & O*...	0	15	6
Contributions	13	16	6
Leeds, South Parade—			
Collection for *W & O*.	6	0	0
Contributions.....	36	17	9
Ditto, Blenheim Chapel—			
Collection for *W & O*...	1	18	0
Contributions	10	3	0
Lockwood—			
Contributions.....	58	14	0
Do. for *N P*.....	3	1	10
Quarmby—			
Collection for *W & O*...	0	10	3
Contributions	7	9	6
Rawdon—			
Contributions	6	16	5
Scarborough—			
Collection for *W & O*...	2	0	0
Contributions.....	26	8	3
Do. for *N P*.....	1	16	1
Ditto, 2nd Church—			
Contributions	4	9	3
Sheffield, Townhead Street—			
Collection for *W & O*...	4	17	6
Contributions	40	15	6
Do. for *N P*.....	0	18	3
Do., Dronfield..... ..	3	0	0
Wakefield—			
Collection for *W & O*...	0	15	3
Contributions.....	1	12	6
Do. for *Rev. J. H. Anderson's N P, Jessore*	12	0	0
	705	1	7
Less expenses.....	5	10	0
	699	11	7

NORTH WALES.

Anglesea.

Ainon—			
Collection	0	5	0
Amlwch, Salem—			
Contributions.....	10	0	6
Ditto, Bethania—			
Contributions.....	0	12	1
Beaumaris—			
Contributions	6	0	0
Belan—			
Contributions.....	0	10	5
Bodedeyrn—			
Contributions.....	0	13	1
Brysiencyn—			
Contributions.....	2	5	0
Caergeiliog—			
Contributions.....	1	13	2
Capel Gwyn—			
Contributions.....	1	8	9

	£	s.	d.
Capel Newdd—			
Contributions	1	0	0
Four Mill Bridge—			
Contributions	4	7	0
Gaerwen—			
Contributions	0	16	9
Garreglawr—			
Contributions	1	11	6
Holyhead, Bethel—			
Contributions	24	8	0
Ditto, Hebron—			
Contributions	1	4	0
Ditto, Siloh—			
Contributions	3	4	0
Ditto, New Park Street—			
Contributions	2	17	1
Llandegfan—			
Collection	3	0	0
Llandeusant—			
Contributions	1	2	9
Llanerchymed—			
Contributions	2	2	11
Llanfachraeth—			
Contributions	7	9	7
Llanfair—			
Contributions	0	18	9
Llangefin—			
Contributions	5	12	9
Llangoed—			
Contributions	6	17	7
Menai Bridge—			
Contributions	4	10	6
Newburgh—			
Contributions	2	4	6
Pencarneddau—			
Contributions	1	2	8
Rhosybol—			
Contributions	2	0	0
Rhydwyn—			
Contributions	6	11	1
Sardis—			
Contributions	0	12	6
Soar—			
Contributions	4	13	9
Traethcoch—			
Contributions	1	11	7
	113	7	3
Less Home Mission and expenses	43	17	1
	69	10	2

Carnarvonshire.

Caersalem, Morfa Nevin—			
Collection	2	8	2
Llanberris, Sardis—			
Contributions	4	2	6
Llanhaiarn—			
Collection	1	18	9
Llanllyfni—			
Contributions	4	9	2
Pontllyfni—			
Collection	3	2	3
Pwllheli—			
Contributions	27	13	10
Talysarn Llanllyfni—			
Collection	4	16	0
Tyddynlon—			
Contributions	3	2	5

Denbighshire.

Abergele—			
Contributions	4	2	5
Bodgymoch—			
Contributions	0	10	1
Bontnewydd—			
Contributions	0	12	1
Brymbo, English Chapel—			
Collection	0	7	0
Ditto, Welsh Chapel—			
Collection for *W & O*...	0	3	0
Contributions	1	16	6
Do. for *N P*	0	2	0
Colwyn—			
Contributions	1	12	3
Cefnmawr—			
Contributions	4	12	2
Codau—			
Contributions	0	15	0
Denbigh—			
Contributions	8	18	9
Ffordlas—			
Contributions	2	12	10
Glycairiog—			
Contributions	9	15	11
Llanefydd—			
Contributions	1	3	6
Llanelian—			
Contributions	0	16	0
Llanrhaidr and Gefailhyd—			
Contributions	3	8	10
Llanfair Talhairn—			
Contributions	2	13	8
Llangerniew—			
Contributions	1	9	9
Llangollen—			
Contribution	5	0	0
Ditto, English Chapel—			
Contributions	4	16	6
Ditto, Castle Street—			
Contributions	5	15	9
Ditto Glyndyfrdwy—			
Contributions	5	0	0
	10	15	9
Less Home Mission	4	6	3
	6	9	6
Moss—			
Collection for *W & O*...	0	2	0
Contributions	0	14	0
Do. for *N P*	0	15	4
Moelfre, Llansilin—			
Contributions	5	10	0
Noddfa Garth—			
Contributions	1	15	9
Carmel Fron—			
Contributions	1	1	3
Llanelidan—			
Contributions	3	1	7
Llanfair Dyffrym Clwydd—			
Collection	0	6	8
Rhos—			
Contributions	1	8	8
Ruthin—			
Contributions	4	0	3
St. Asaph—			
Contributions	0	19	8

Flintshire.

Baggilit—			
Contributions	2	16	8
Holywell—			
Contributions	6	7	0
Milwr—			
Collection	0	1	8
Penyfron—			
Contributions	0	8	2
Rhyl—			
Contributions	5	10	11
Tryddyn and Lerswood—			
Contributions	0	9	11

Merionethshire.

Bala—			
Contributions	2	0	0
Corwen—			
Contributions	2	12	0
Cynwyd—			
Contributions	0	12	0
Dolgelley and Glanyrafon—			
Contributions	5	3	0
Llanrwst—			
Contributions	4	6	6
Llanwchllyn—			
Contributions	2	2	9
Pandyr Capel—			
Contributions	3	11	0
Tre-r-ddol—			
Contributions	1	5	4

Montgomeryshire.

Cwmberian—			
Contributions	0	4	0
Llanfair Caereinion—			
Contributions	7	0	0
Llanidloes—			
Contributions	3	0	0
Llanfyllin—			
Contributions	6	10	2
Do. for *N P*	0	4	3
Bethel—			
Contributions	2	16	0
Pontllegel—			
Contributions	0	16	7
	10	7	0
Less Home Mission and expenses	4	11	9
	5	15	3
Beulah—			
Collection for *W & O*...	0	5	4
Contributions	3	18	8
New Chapel—			
Contribs., 1865 & 1866	4	18	2
Rhydwen, Sion—			
Contributions	2	17	0
Staylittle—			
Contributions	3	16	0
	15	15	2
Less expenses	1	10	0
	14	5	2
Newtown—			
Contributions	16	7	9
Do. for *N P*	3	13	7
Ditto for *China*	2	0	0

SOUTH WALES.

Brecknockshire.

Brecon, Kensington Chapel—			
Contribs., Sun.-sch.	1	12	4
Ditto, Watergate—			
Collection	2	14	6
Brynmawr Tabor—			
Contributions	9	14	0
Ditto, Zion—			
Collections	0	10	0
Llanelly, Bethlehem—			
Contributions	5	14	4
Llanfihangel Nant Bran, Zoar—			
Collection	0	10	0

	£	s.	d.
Llangammarch, Salem—			
Contributions	1	0	0
Llangynidr—			
Contributions	2	16	6
Llanwrtyd, Zion—			
Contributions	1	0	0
Maesyberllan—			
Contributions	1	13	6
Do. for *N P*	1	4	0
Nantyffin—			
Contributions	1	9	8
Pantecelyn—			
Contributions	1	4	0
Penyrhoel—			
Contributions	2	0	0

CARDIGANSHIRE.

Aberystwyth—			
Contributions	24	0	3
Moriah—			
Contributions	1	1	7
Cardigan, Bethania—			
Contributions	30	3	7
Penrhyncoch, Horeb—			
Contributions	2	10	0
Penyparc—			
Contributions	3	7	6
Verwick—			
Contributions	2	6	0

CARMARTHENSHIRE.

Aberduar—			
Contributions	2	4	0
Ainon—			
Contributions	1	7	6
Caio, Bethel—			
Contributions	1	2	0
Ditto, Salem—			
Contributions	1	17	4
Cilfowyr and Ramoth—			
Contributions	5	15	8
Cwmdu—			
Contributions	2	3	9
Cwmfelin—			
Contributions	3	16	0
Cwmifor—			
Contributions	3	14	6
Cwmsarnddu—			
Contributions	2	5	4
Do. for *N P*	0	8	3
Elim Park—			
Collection	0	10	0
Felinfoel Adulam—			
Contributions	9	19	9
Fellingwm, Sittim—			
Contributions	5	2	0
Ferryside—			
Collection	1	15	9
Fynnonhenry—			
Contributions	1	17	2
Kidwelly—			
Collection	1	0	0
Llandyssul, Ebenezer—			
Collection	0	6	1
Ditto, Hebron—			
Contributions	1	0	8
Ditto, Rehoboth—			
Contributions	0	17	4
Llandilo—			
Contributions	2	18	6
Llandovery—			
Contributions	1	0	0
Llanfynyd—			
Collection	0	10	0
Llandyfan, Soar—			
Contributions	1	0	6
Llanelly, Bethel—			
Contributions	13	18	6
Llanelly, Greenfield—			
Collection for *W & O*	2	3	4
Contributions	30	14	10
Do. for *N P*	1	15	11
Ditto, Horeb—			
Contributions	1	5	0
Llangoedeyrn—			
Contributions	7	1	10
Ditto Meincian—			
Contributions	5	16	4
Llangynog—			
Contributions	2	5	6
Llwynhendy, Soar—			
Contributions	6	8	4
Mydrim, Salem—			
Contributions	14	9	6
Penrhywgoch—			
Contributions	0	9	3
Penybont, Llandyssil—			
Collection	0	6	1
Pool, Pembrey, Bethlehem—			
Contributions	0	13	6
Rhydargaian—			
Contributions	1	12	3
Rhydwilym—			
Contributions	8	13	4
St. Clears, Zion—			
Contributions	7	2	10
Whitland, Nazareth—			
Contributions	4	12	3

GLAMORGANSHIRE.

Aberavon—			
Contributions	4	15	10
Do. for *N P*	0	14	6
Abercanaid—			
Contributions	3	5	0
Blackmill, Paran—			
Contributions	1	0	0
Caersalem Newydd—			
Contributions	6	13	11
Do. for *N P*	3	0	1
Cardiff, Tredegarville—			
Collection for *W & O*	2	2	0
Contributions, balance	9	14	8
Do. for *N P*	0	9	2
Ditto, Tabernacle—			
Contributions	27	6	4
Do. for *T*	5	15	7
Ditto, Salem Spotland—			
Contributions	6	16	4
Cwmavon—			
Contributions	6	7	3
Cwmtwrch, Beulah—			
Contributions	0	10	0
Dinas Landore—			
Contributions	7	14	0
Dowlais, Hebron—			
Contributions	3	18	3
Ditto, Moriah—			
Contributions	15	7	7
Hengoed—			
Collection for *W & O*	1	5	10
Contributions	6	17	8
Landough—			
Contributions	0	14	0
Llysfaen—			
Contributions	2	15	9
Pentyrch, Penuel—			
Collection	1	2	0
Lantwit Vardre—			
Contributions	1	9	11
Maesteg Spelters—			
Contribs. for *N P*	1	9	11
Merthyr, Bethel (Eng. Chapel)—			
Collection	1	12	6
Ditto, Tabernacle—			
Contributions	5	8	8
Ditto Ainon—			
Contributions	1	0	0
Merthyr, Ebenezer—			
Contributions	10	14	7
Ditto, Sion—			
Contributions	15	0	8
Morriston, Zion—			
Contributions	3	7	0
Neath, Bethany—			
Contributions	9	6	0
Penydarren, Elim—			
Contributions	1	17	5
Pontypridd, Tabernacle—			
Contributions	8	15	9
Rhydfelin—			
Collection	0	16	2
Rhondda—			
Contributions	0	17	9
Rhondda, Ystrad Nebo—			
Contributions	2	0	0
Do. for *N P*	2	5	4
Do., Treoaky	2	8	8
Rhymney, Zoar—			
Contributions	1	10	0
Resolven, Sardis—			
Collection	0	15	0
Swansea, Bethesda—			
Contributions	50	0	0
Swansea, Mount Pleasant—			
Contributions	49	19	9
Tongwynlas—			
Contributions	5	11	6
Do. for *N P*	0	16	6
Troedyrhiw, Carmel—			
Contributions	1	18	1
Ystalyfera Caersalem—			
Collection	1	0	0
Ystalyfera, Soar—			
Contributions	2	0	0
Ystradgynlais—			
Collection	0	10	0

ABERDARE DISTRICT.

Aberdare, Calvary—			
Contributions	32	15	9
Ditto, English Chapel—			
Contribs. on account	2	11	1
Ditto, Cwmbach, Bethania—			
Contributions	8	4	0
Ditto, Cwmdare—			
Contributions	5	0	5
Ditto, Galys—			
Contributions	5	6	3
Ditto, Ynslwyd—			
Collection	10	12	11
Ditto, Mill Street—			
Contributions	10	12	9
Do. for *N P*	2	5	8
Ditto, Llwydcoed	1	11	10
Glyn Neath, Bethel—			
Contributions	6	8	2
Hirwaen, Ramoth—			
Contributions	4	0	6
Mountain Ash, English Chapel—			
Contributions	7	0	8
Ditto, Welsh Chapel—			
Contributions	23	14	4
Penyderin—			
Contributions	3	0	3
	122	4	7
Less expenses	0	12	6
	121	13	1

MONMOUTHSHIRE.

Abercarn—			
Contributions	5	17	9

	£	s.	d.
Basaleg—			
Contributions	6	12	1
Bedwas—			
Contributions	1	16	9
Blaina—			
Contributions	3	3	4
Blaenau Gwent—			
Contributions	7	7	9
Blaenavon, Ebenezer—			
Contributions	5	14	0
Ditto, Horeb—			
Contributions	7	0	0
Brynbyfrydd—			
Contributions	7	7	8
Caerleon—			
Contributions	1	18	6
Caersalem Pontaberbargoed—			
Contributions	2	8	3
Castletown—			
Contributions	14	12	6
Cwmbran—			
Contributions	2	0	8
Ebbw Vale, Nebo—			
Contributions	5	13	3
Ditto, Zion—			
Contributions	0	13	6
Ditto, Providence—			
Contributions	1	1	0
Llanwenarth—			
Contributions	13	5	7
Michaelstonevedw, Tirzah—			
Contributions	6	13	10
Do. for *N P*	0	2	3
Maesycwmwr—			
Collection for *W & O*	0	13	3
Contributions	0	10	6
Monmouth—			
Contributions	2	4	2
Nantyglo, Hermon—			
Contributions	10	2	4
Newbridge—			
Contributions	4	2	2
Do. for *N P*	2	7	10
Newport, Charles Street—			
Contributions	7	2	0
Newport, Commercial Street—			
Collection for *W & O*	5	0	0
Ditto, Stow Hill—			
Contributions	5	14	3
Ditto, Temple—			
Contributions	20	0	0
Noddfa—			
Contributions	0	10	6
Pontypool, Upper Trosnant—			
Contributions	2	13	6
Risca, Moriah—			
Contributions	6	14	0
Penallt—			
Contributions	0	9	0
Rhymney, Jerusalem—			
Contributions	5	1	6
Ditto, Penuel—			
Contributions	12	12	5
Ditto, Zoar—			
Contributions	1	10	0
St. Bride's—			
Contributions	2	15	8
Do. for *N P*	2	17	6
Saron—			
Contributions	1	10	0
Spelters, Salem—			
Contributions	2	7	8
Soar—			
Contributions	5	12	6
Sirhowy—			
Contributions	4	4	5
Talywaen, Pisgah—			
Contributions	5	3	7
Do. for *N P*	0	10	3
Tredegar, English Chapel—			
Contributions	5	19	2
Tredegar, Siloh—			
Contributions	17	7	9
Do. for *N P*	1	7	2
Twyngwyn—			
Contributions	5	9	7
Tydee, Bethesda—			
Contributions	5	17	0
	241	17	4
Less expenses and amount acknowledged before	14	11	8
	227	5	8

PEMBROKESHIRE.

	£	s.	d.
Beulah—			
Contributions	1	15	0
Blaencomin—			
Contributions	0	2	6
Blaenffos—			
Contributions	11	16	1
Blaenywaun—			
Contributions	6	11	9
Caersalem—			
Collection for *W & O*	0	10	0
Contributions	5	13	7
Jabez—			
Collection for *W & O*	0	10	0
Contributions	8	12	1
Croesgoch and Trevine—			
Contributions	13	6	1
Eglwrysywrw, Ebenezer—			
Collection	1	0	0
Fishguard—			
Contributions	11	12	10
Gerizim—			
Contributions	3	2	4
Harmony—			
Contributions	4	9	5
Haverfordwest, Bethesda—			
Contributions	177	0	3
Middlemill and Solva—			
Contributions	12	8	6
Do. Tretio	1	14	8
Bethlehem—			
Contributions	3	3	7
Pope Hill, Horeb—			
Contributions	0	5	7
Haverfordwest, Hill Park—			
Contributions	13	16	9
Letterston—			
Contributions	4	12	0
Llangloffan—			
Contributions	14	12	7
Llanfrynach, Hermon—			
Contributions	2	0	8
Maenclochog, Horeb—			
Contributions	1	8	6
Monachlogddu, Bethel—			
Contributions	3	3	7
Do. for *N P*	1	1	0
Newport—			
Contributions	7	10	9
Penybryn—			
Collection	0	6	4
Puncheston—			
Contributions	1	4	1
Roach Penuel—			
Contributions	1	19	0
St. David's, Sion—			
Contributions	3	17	8
Tenby—			
Contributions	6	4	0
Tabor, Dinas Cross—			
Contributions	4	2	1
Tabor, Dinas Cross—			
Contribs. for *India*	0	19	3
Do. for *China*	0	19	3

RADNORSHIRE.

	£	s.	d.
Bethany—			
Contributions	1	17	6
Cefn Paul—			
Collection	0	10	0
Dolau and Rhayader—			
Contributions, Dolau	3	11	3
Do., Rhayader	0	16	11
	4	10	2
Less Local Home Mission	0	7	8
	4	2	6
Evenjobb—			
Collection for *W & O*	0	4	6
Contributions	6	2	4
Gladestry—			
Collection for *W & O*	0	2	6
Contributions	1	17	4
	8	6	8
Less expenses	0	5	9
	8	0	11
Gravel—			
Contributions	2	7	9
Knighton and Coxhall—			
Collection, Knighton	1	13	1
Contributions, Coxhall	1	14	3
	3	7	4
Less expenses	0	4	0
	3	3	4
Nantgwyn—			
Contributions	6	0	0
Nantywellan—			
Collection	0	9	1
Rock—			
Collection	1	10	0
Velindre—			
Collection	1	3	6

SCOTLAND.

	£	s.	d.
Aberdeen, 208, George Street—			
Contributions	11	10	6
Airdrie—			
Collection	1	0	0
Dunfermline—			
Contributions	18	4	5
Edinburgh—			
Contribution	2	2	0
Ditto, Free Street, Luke's—			
Collection	2	5	2
Ditto, Duncan Street, Newington—			
Contributions	20	9	9
Do. for *N P*	4	6	3
Galashiels—			
Contributions	14	0	0
Glasgow—			
Collec. Public Mtng., John Street Chapel	8	12	2
Contributions	26	0	4
Do., Ladies' Auxiliary, for *China*	10	0	0
Ditto, Bath Street—			
Contributions	3	0	0

	£	s.	d.
Glasgow, Baronial Hall—			
Contributions	3	0	0
Ditto, John Street—			
Contributions	10	0	0
Ditto, North Frederick Street—			
Contributions	21	8	2
Do. for *N P*	4	5	10
Ditto, Blackfriars Street—			
Contributions	40	0	0
Ditto, Hope Street—			
Contributions	123	6	5
Ditto, Merchants' Hall—			
Contribs., Sun.-school	0	15	0
Greenock—			
Collection for *W & O*	1	10	0
Contributions	24	4	10
Do. for *N P*	3	11	3
Irvine—			
Contributions	8	7	0
Kirriemuir—			
Collec. South Free Ch.	4	0	0
Kilmarnock—			
Collec. Public Meeting	4	13	9
Largo—			
Contributions	5	0	0
Lerwick—			
Contributions	1	0	0
Paisley, Storie Street—			
Contributions	109	16	0
Do. for *China*	10	0	0
Ditto, Victoria Place—			
Contributions	15	6	6
Ditto, George Street—			
Contributions	3	10	0
Perth—			
Collection for *W & O*	1	0	0
Contributions	49	8	7

IRELAND.

Ballymena—			
Contributions	2	12	3
Banbridge—			
Contributions	3	5	0
Belfast—			
Contributions	13	5	3
Coleraine—			
Contributions	10	10	9
Dublin—			
Contributions	41	19	2
Collec., Abbey Street	2	0	0
Grange Corner—			
Collection	1	9	1
Portadown—			
Collec. (less expenses)	0	12	6
Portglenone—			
Collection	2	9	4
Tandragee—			
Collection	0	12	5
Waterford—			
Contributions	6	18	0
Do. for *N P*	1	4	0
	86	17	9
Less expenses and amount acknowledged before	30	0	0
	56	17	9

JAMAICA SPECIAL FUND.

Mr. Brewin, by Mr. T. D. Paul, Leicester	0	10	0
Mr. W. Hirst, by Rev. W. Barker, Lockwood	5	0	0
A Friend, Biggleswade	0	10	0
Mrs. Dent, Milton	5	0	0
Cambridge, by G. E. Foster, Esq.	28	1	8
Bilbrough, Mr. W. H.	1	0	0
Brighton, Queen Square	0	10	0
Miss Dent, Milton	1	1	0
Mr. C. Jupe	1	1	0
FOR MORANT BAY CHAPELS.			
Miss Desormeaux, Reading, by Mr. H. Clayton	1	1	0
Mrs. Snowdon, Devonport, by Rev. T. Horton	1	0	0

BAHAMAS DISTRESS FUND.

Miss Tate and others, by Rev. J. Barker, Lockwood	0	11	4
Miss E. Fenn, Reading, by Mr. H. Clayton	1	0	0
Mr. E. Morgan, Newtown	1	0	0
Canterbury, by Rev. A. W. Heritage	1	9	6

CONTRIBUTIONS TOWARDS EXPENSES OF MISSIONARY DEPARTMENT, PARIS EXHIBITION.

Mr. H. Illingworth	2	0	0
Mr. H. Start	1	1	0
Mr. P. Cadby, by Rev. T. M. Soule	2	0	0

CALCUTTA ZENANA MISSION FUND.

Dublin, Abbey Street, Sun.-school, 3 Girls' Classes, by Rev. T. Martin	1	11	0
Mrs. Burchell, Blackpool	0	10	0
Mrs. W. G. Gillson, Saffron Walden	1	0	0

Mrs. Lewis acknowledges with thanks "Phœbe" 5 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JUNE, 1867.

REPORT FOR 1867.

THE Committee of the British and Irish Baptist Home Mission, in presenting their Annual Report to the Members, gratefully acknowledge the manifold expressions of Divine goodness which have been vouchsafed to the Society during another year. Except under extraordinary conditions, there can be very little in the history of a Mission from year to year that presents any special features of interest. The fields occupied, the doctrines taught, and the methods of instruction pursued, are very much the same; so that nothing very novel can be expected in its periodical records. But notwithstanding this want of variety in the general aspects of Missionary labour, there must always be much in the efforts of any Society that is attempting the greatest work that God has committed to His people to interest all who are anxious for the coming of Christ's kingdom. The agents have been diligent in sowing the good seed of the kingdom. And if there have not been great awakenings, and unusually numerous additions to the Churches, the average increase will bear comparison with most of our self-supporting Churches.

Since the last Annual Meeting five new stations have been adopted in England and Wales, *i.e.*, Brackley, Holyhead, Pembroke, Shirley, and Ventnor.

During the year, the Secretary has held conferences with several Associations, including the Glamorganshire (English and Welsh), the Monmouthshire, and the Northern, with a view of extending Missionary effort in the districts which they represent; and it is hoped that the results will be such as to justify the expectations which were raised by the interest that was expressed in the object, and the promise of hearty co-operation which was given.

From the numerous reports which have been forwarded from different parts of the United Kingdom, the Committee can only make a few selections, or give, in a condensed form, the substance of the most interesting parts of these communications, beginning with London.

In 1864, an iron chapel was erected in PARK ROAD, OLD FORD. A few Christian people, who had been worshipping in a Public Hall, removed to this chapel, and soon afterwards the Committee agreed to help the movement for a time. Mr. FINCH states that "the Church has now ninety members. There is a Sunday-school, with an average of nearly two hundred children in attendance, and a staff of twenty teachers, most of whom belong to the Church. There is also, in connection with the place, a Tract Society, and educational classes during the week. The Sabbath congregations are good." "Our poor people," writes Mr. Finch, "have raised among themselves £150 during the year, but only £40 of this goes towards the support of the ministry, the rest being absorbed by the chapel debt and incidental charges. But for the grant of your valuable Society I could not have remained at Park Road."

The new cause in ESMOND ROAD, VICTORIA PARK, to which allusion was made in the last Report, is not, at present, receiving aid from the Mission.

Large congregations have heard the Gospel in the capacious chapel, and there is no doubt that, under a suitable ministry, a flourishing interest will be formed. As the building is about to pass into the hands of the London Association, the Committee earnestly desire that the enterprise may be crowned with success.

Mr. HEISIG, whose attempt to gather a Congregation and Church from among the Germans in the EAST OF LONDON was mentioned in the last Report, has found it necessary to remove from Spitalfields, and to take a larger building in Commercial Road. Our brother speaks hopefully of the work in which he is engaged. "The Sunday Evening Services are generally well attended. The Monday Prayer-meeting is very encouraging, both in numbers and in the spirit by which it is animated. The members continue to help me in visiting, and in the distribution of tracts. A few weeks ago we received two men into fellowship. One is a case of peculiar interest. He was a Romanist in profession, but in reality an infidel, during the last twenty years. He is a man of great intellect, and we rejoice that he has been converted to God through our preaching of the Word."

In the Gloucestershire Auxiliary the Churches present the usual lights and shadows of Missionary work. Clerical zeal and intolerance, supported by wealth and social influence, have shown greater anxiety to weaken Dissent, than to destroy sin. Mr. HODGES, the Pastor of the Church at STOW-ON-THE-WOLD, expresses the feelings of multitudes of his brethren in rural districts when he says: "We have hard work to maintain our hold upon the poor, because the Clergy have it in their power to feed the people with the bread of this life more than we have." At ULEY, for some time past, the Church has been diligently seeking a larger measure of the Divine blessing than it has hitherto been favoured with, but "times of refreshing from the presence of the Lord" have not yet come to that extent in which they are confidently expected. PARKEND is about to lose the services of its pastor, Mr. NICHOLSON. In a letter to the Secretary he states that "Parkend and Yorkley have a very large though scattered population, where Baptists may, I think, be well recompensed for any labour they may expend on the station. All the other Baptist causes are from four to five miles distant from us. The present Church was formed in 1862, with eleven members; our number is now fifty-eight, exclusive of eleven who have been removed by death or change of residence. I entertain the deepest conviction that the Home Mission would do well to send an agent there." The spiritual dearth which prevailed for some time at LYDBROOK led the pastor and Church to take counsel together, and to humble themselves before the Lord. "A week of prayer," writes Mr. Jones, "was held, and the result is a great awakening in our midst. The Church is revived, and many are crying, 'What must I do to be saved?' In almost every meeting there are fresh persons who become anxious about their souls, and remain for religious conversation. The number of inquirers is at present twenty-four, and the Lord is still working among the unconverted."

In MONMOUTHSHIRE, some of the stations report increased activity and numerical growth. Mr. WILLIAMS, the Missionary at EBBW VALE, sends an encouraging statement:—"When I came here, about ten months ago, the cause was rather dead; no one had been baptized for a long time; but it now wears quite a new aspect. We have received into the Church fourteen, eight of whom are among the most industrious men in the place. A new spirit pervades the Church, and all things seem to flourish beneath the blessed influence of the Holy Spirit." Mr. MORGAN, of USK, mentions

two grounds of encouragement:—First, we have collected more money among *ourselves* during the last year towards paying off the Chapel debt, than the Church has done in any previous year. Second, the largest number ever baptized in this place during the same period was baptized last year, being seventeen in all. Both Church and Congregation increase steadily; and the members are delighted at these tokens of the Lord's presence."

Some of the Mission Churches belonging to the NORTHERN AUXILIARY have passed through heavy trials arising out of a twenty weeks' strike, and the general dull state of trade during the year. Such things, besides impoverishing their resources, and obliging many members to go elsewhere in search of employment, have occupied such a large space in the public mind, and pressed with such severity on young and feeble churches, that little progress has been made, compared with what they would have had to report under more favourable circumstances. Few things are more disheartening to a Missionary than to see those whom he has succeeded in gathering around him, driven away by the stern hand of adversity, just as their influence is beginning to tell upon society. Mr. EDWARDS, of HARTLEPOOL, informs the Committee, that emigration is diminishing the numbers in the Church. At WEST HARTLEPOOL, Mr. CHARTER rejoices that the additions have been considerable, but the losses have left only a small net increase. "It is not," say Mr. BONTEMS, the pastor at MIDDLESBRO', "in the nature of things, that a time of idleness and discontent should be favourable to spiritual improvement and progress." It seems unfortunate, that at such a season, our friends here should have been engaged in chapel building; but as if to show how adverse circumstances sometimes help to develop latent energies, they have raised, with the help of friends at a distance, £900, towards the eighteen hundred required; while at Hartlepool the debt on the Chapel has been reduced £300 during the year.

In the Northern Counties there is a large field which demands greater attention from the Denomination than it has hitherto received. Cumberland, Durham, Northumberland, and Westmoreland, contain a population of more than a million, with 35 Baptist Churches, and 2,240 members. We have here abundant scope for energetic action, but the Churches in the Northern Association, though not inferior in public spirit and liberality to others, are not able to undertake evangelistic work on a scale that is commensurate with the requirements of this vast region.

Two of the new stations are connected with the SOUTHERN ASSOCIATION —SHIRLEY and VENTNOR. The Secretary visited the former place in February, and was much gratified at the progress which has been made since the commencement of the undertaking. "The Church," observes the pastor, Mr. HEATON, "has increased considerably during the last twelve months. Upwards of twenty members have been added, and the congregation also has grown. So great has been the increase of the congregation, that an enlargement of the chapel has been absolutely necessary. This has been effected at a cost of from £300 to £400, which (with the exception of a loan from the Baptist Building Fund of £100) has been fully met. Everything promises well for this congregation, which is in the midst of an important and growing suburb of Southampton."

At VENTNOR the services are carried on, for the present, in a large room. Mr. CORDON JONES says, "Our people are instant in prayer for a blessing upon sinners. Several have spontaneously opened their houses during the week for prayer, and small companies of believers are waiting upon the Lord." Mr. Jones gives an instance of rare catholicity of feeling in a

clergyman in the island, which is worthy of a place in this report:—"A young woman was aroused to some concern under a sermon she heard in a neighbouring Church, but for some time she continued in great spiritual darkness. Having to leave the neighbourhood where she attended the Established Church, she came to Ventnor, and visited each Church, but to her regret she heard nothing like the glorious Gospel of Jesus Christ. After trying several Dissenting chapels she went in despair to her former minister for advice. The Rector, being a man of God, understood her need, and recommended her to attend the Baptist meeting-room, as a place where she would be likely to hear the truth. She came, and in a very short time I found her among my inquirers, rejoicing in Christ Jesus. She, with another disciple, is about to be baptized."

From NITON Mr. HOCKIN reports an addition of thirteen to the Church, and states that its "spiritual condition is united, active, and prosperous."

EAST PARLEY, near RINGWOOD, is an important station, being situated in the centre of a large district, which, if it were not for what the pastor calls "our little cause," would be quite neglected. But there are the usual difficulties to battle with—*poverty* in the Church, and power on the outside. Mr. TANSWELL speaks feelingly of "a strong opposing *power* in those who, close by our side, 'preach another gospel;'" but adds, "Hitherto the Lord hath helped us."

Some years since, a joint effort was made by the HOME MISSION and the YORKSHIRE ITINERANT SOCIETY to gather a Congregation and Church at YORK. In this, as in the majority of similar undertakings, there was much in the early stages of the work to try the faith and patience of its promoters. Notwithstanding the lessons so frequently and so emphatically taught in the history of Christian Churches, to the effect that the difficulties, the discouragements, and the partial failures which often meet us on the threshold of a new effort, seem to be almost essential conditions of ultimate success, we are prone, when a young cause not only makes no progress, but suffers reverses, to regard it with disfavour, and to conclude that our energies and resources have been misdirected. YORK has not been an exception to the general rule; but since the commencement of Mr. SMYTHE'S ministry, "a great and gladdening change," to use his own words, "has come over the infant cause. I am happy to say that, within the Church, hearts are uniting, and sympathies are blending; and the congregation shows a visible increase every Lord's day. We have six candidates accepted for baptism, and several stray Baptists have found their way to us, and joined our fellowship." Mr. Smythe, however, is not expectant of any very marked progress so long as the congregation is obliged to worship in a hall which is used during the week for frivolous amusements. "Until we go to our beautiful sanctuary," adds the pastor, "we cannot do much; but when we do enter it, we expect great things from God, and we will attempt great things for God. I have no doubt, in my own mind, that a flourishing Church is to be raised here—a Church that will one day help you, as you are now good enough to help it." Mr. GOULD, of Norwich, who took part in Mr. Smythe's recognition services, is "rejoiced that steps are being taken to organize a congregation there," and expresses his conviction that the new pastor "is well fitted for the great work which now lies upon him."

The Committee now invite a few moments' attention to the other great field of labour which the Mission occupies. The condition of IRELAND during the last year and a half has not been favourable for Missionary effort. The country seems to have entered on another of those dark phases in its

history which have impeded its progress, and proved fatal to its prosperity. Social and political questions have engrossed the public mind, and yet at no time since the great awakening in 1859, has there been a more healthy tone in our Mission Churches, or a greater desire among those on the outside to hear the Gospel. Within the last few months, the Commitee have accepted four new Missionaries, and they are prepared to welcome as many more whenever suitable men shall offer themselves.*

ATHLONE and MOATE are still centres from which Mr. BERRY preaches and teaches Christ through wide regions, embracing Rahue, Ferbane, Tullamore, and Tyrrells Pass. Some idea may be formed of the amount of labour accomplished by our brother, from the fact that during the year he has preached 300 times, being an average of nearly six services a week; paid 1,500 visits, and travelled about 4,000 miles. A wide and effectual field is opened to this Missionary. In some parishes he is the only visitor and preacher of the Gospel; and if congregations have been smaller, and conversions fewer than he has desired, the good seed has been sown over wide fields, and the fruit will appear in due time.

Very recently two of the Stations have become vacant—BALLYMENA and COLERAINE. Mr. R. K. ECCLES, who took charge of the station at the former place in the early part of 1866, has left it to resume his studies. During Mr. Eccles's brief connection with the station, the congregation increased, and nine were added to the Church. Mr. ALLEN, one of the deacons, states that "the congregations increased very much since Mr. Eccles's coming amongst us, and so also has the Church. His labours throughout the country have been showing considerable fruit; indeed, all things were going on smooth and comfortably." Mr. PATRICK GALLAHER, one of the new Evangelists, has gone to Ballymena for the present, and reports favourably of his prospects. He is a converted Roman Catholic, and was engaged about the beginning of the year to evangelize, under the direction of the Committee, without taking, for the present, the oversight of a Church. During the time he has been at work a wide and effectual door has been opened to him, and he has preached to large congregations in different parts of the country, with much acceptance, and some success.

Mr. BANKS, of BAINBRIDGE, mourns the loss of some of the best members of the Church by death, and of others who have withdrawn from worldly motives; but he is thankful to report that these losses have "been filled up by strangers, so far as the congregation is concerned. Our sub-stations have been well sustained, even through the late inclement winter. The nights have been most trying, yet only in one instance has the attendance suffered." As an illustration of the desire which is manifested to hear the Gospel in the country districts, the Missionary states that a gentleman in the townland of Donaghcloney invited him to hold a week-evening service in a large loft which he fitted up for the purpose on his own premises. "The night," says Mr. Banks, "was dark and wet, and the house a considerable distance from the roadside, yet about 300 working people and others assembled, and the service, which lasted two hours, appeared too short."

Mr. HENRY, of BELFAST, is happy to state that "since our last annual report, our Church has been in a more encouraging state than it has been for several years. Since the opening of our new place of worship, the attendance on public worship has considerably increased. Our Sabbath-school has been nearly doubled, and eighteen have been added to the

* The new stations are Donoughmore, Kilkeel, Larne, and a large and necessitous district in Derry.

Church. We rejoice to believe that the Spirit of God has been thus working by His saving grace in our midst."

Under the ministry of Mr. HAMILTON, the Church and Congregation at CARRICKFERGUS still wear an encouraging aspect. The new chapel is well attended, and souls are converted. When it is remembered that this cause was commenced only four and a-half years since, with seven persons, and that there is now a congregation of nearly 200, and a Church of forty believers, with six sub-stations at which the Gospel is regularly preached, it will be evident that the Lord has not withheld His blessing from our venerable brother's labours.

Mr. Hamilton is trying to establish a station at WHITE ABBEY, where, he says, "drunkenness and pleasure-taking abound, and especially on the Lord's day. We have gathered a congregation of fifty, and twelve persons have decided for God."

Mr. TESSIER leaves COLERAINE to take a pastorate in the neighbourhood of London. Both the Church and the Committee bear testimony to the diligence and usefulness of their brother in that important town. In his last letter to the Secretary he says:—"Our meetings during the past year have been very excellent until the winter months: but now the spring time has arrived the congregations are looking up again. I have never had any complaint to make of the non-attendance of the members, the country members being as regular as those in the town. We have still to deplore the thinning of our ranks by emigration and removal; but on the other hand, we have additions which go far to make up the loss. The attendance at the country stations during the year has been as good as ever, and I have held on an average seven services every week. On the whole, I have no ground to complain of any want of kindness on the part of the people, most of whom have assisted me in my work."

The station at CONLIG has passed through some reverses, but Mr. LIVINGSTONE reports an improved state of things. "I am truly thankful to God for the present tone and temper of the Church. Some that had withdrawn from it have returned; and the Lord has given me some success in the work of reconstruction." A diminishing population and the depressed state of the weaving trade have been very trying to the cause in this place, and for some time past it has been a question with the Committee whether a more populous town in the neighbourhood should not be adopted as the central station for the district.

DERYNEIL continues to prosper. Since 1863 a chapel has been erected, which—with the exception of £80 or £90—has been paid for, and a Church of 93 members collected. The congregations are good, and the members united and peaceful. In this valley, and in six or seven other places that lie under the shadow of the lofty Mourne range, Mr. MACRORY finds a wide sphere, which has hitherto well rewarded the labour he has bestowed on it.

DONOUGHMORE and KILKEEL are two new fields of labour, but they have been entered upon so recently that it would be premature to anticipate results. Mr. DICKSON says: "The brethren who meet from week to week at Donoughmore are united, prayerful, and happy in the Lord, and energetic in their zeal for his cause. The preaching stations are, on the whole, well attended, and by attentive congregations. Openings for preaching the Gospel are increasing. The field is very wide, and the desire to hear the Gospel is becoming stronger; indeed, the attention to the Word is frequently marked and solemn."

Mr. ECCLES reports favourably of Grange Corner. The congregation has

outgrown the capabilities of the old and dilapidated chapel; and if the objects of the Mission are to be attained, a building twice the size of the present place of worship will be required. This will make the fifth new chapel within the last three or four years. "The Gospel," says the Missionary, "continues steadily winning its way. Several have been baptized, and others, previously baptized, but not united with any Church, have been received into fellowship. The sub-stations are becoming numerous, and are all well attended, from 100 to 120 being present at these cottage meetings."

At KILKEEL—a remote place on the eastern coast, a few miles north of Carlingford Bay—and the district around, Mr. RAMSEY is engaged in evangelistic work. Ignorance and ungodliness abound, and the Missionary, though prudent and conciliatory in spirit, is met by the most determined opposition. Efforts are made—even by ministers of religion—to induce the people to keep him out of their houses. "I had got an open door," writes Mr. Ramsey, "about four miles from Kilkeel, near the mountains, where the Gospel is never preached; but a minister went to the place and told them I was a devil, and would lead them to hell if they gave ear to me. He used his influence to get three other places shut against me, where great good might have been done. These men were well described by our Lord, when He said, 'Ye neither go in yourselves, neither suffer ye them that are entering to go in.' I am not able to describe the condition of this place. Personal responsibility is denied; and I have been told more than once, 'Whether right or wrong, I want to know no more; and if I am going astray, it is my minister's fault, not mine.'"

LARNE is another new station which shows signs of promise. In the midst of great spiritual darkness, Mr. ROCK is holding forth the word of life at five stations, where he has often crowded places. Though he cannot, as yet, rejoice over numerous conversions, he expresses himself willing to work, and to "wait for the sunshine and the shower from above."

PORTADOWN, together with eight sub-stations, is still under the care of Mr. DOUGLAS, who expresses his thankfulness that, notwithstanding the severe winter and the Fenian excitement, his meetings have been well attended. "The order, peacefulness, and spirituality of the Church are encouraging; and very pleasing instances of conversion have taken place during the year."

TANDRAGEE, and seven sub-stations, are well looked after by Mr. TAYLOR, who, while lamenting the existence of a good deal of coldness in the Church during a part of the year, says, "We are now experiencing a little reviving from the presence of the Lord, who graciously continues to uphold us, and is giving us tokens of His favour in the conversion of sinners." A larger place of worship is much needed, and steps are being taken to provide a chapel in an eligible and public situation.

Few things in our Churches are liable to greater fluctuations than the yearly rate of increase. A spring-time of great promise is not always followed by an abundant harvest. The report forwarded last year from TUBBERMORE, by Mr. R. H. CARSON, raised hopes with regard to the future, which, he regrets, have not been realized during the last twelve months. The congregations remain good, and the Church is united and peaceful, but the additions have not been equal to our brother's expectations. The Sunday-school is larger, and in a state of greater efficiency than it has been for sometime past. "The husbandman waiteth for the precious fruit of the earth, and hath long patience, until he receive the early and the latter rain."

The financial condition of the Mission, though not what the Committee

desire, presents great cause for thankfulness. Last year the Committee were able to show a real balance of £300. The receipts for the year which has just closed, including the balance just alluded to, and a deposit of £360 belonging to Belfast Chapel, are £4,511 11s. 4d., being an increase of £423 on the previous year. The total expenditure is £3,769, leaving a balance in the Treasurer's hands of £741 18s. 8d.

In conclusion, the Committee venture to intimate that there is much in the aspect of the times, and in the attitude of religious parties towards each other, and to revealed truth, that calls the Church to earnest prayer and self-denying work for God. In almost every part of our own country, the most persistent efforts are being made to divert men's minds from the simplicity of the Gospel, and to hide the glory of the Cross beneath the tinsel of ritualistic display. Ireland, after ages of submission to a machinery of religious instruction, which is said to be the most perfect on earth, has scarcely advanced a single step, either in spiritual or material progress. In that country there are nearly five millions of souls without the clear light of the Gospel, and yet we have but *one Missionary to every three hundred thousand of the population.* "There are more than *seven hundred thousand persons* who speak the Irish language exclusively, and an equally large number of persons speaking both English and Irish, but who are more accessible to missionary effort by means of the Irish language;* and we have not a man in the country who proclaims to the people in their own tongue "the wonderful works of God." This state of things cannot, must not, continue. What with superstition on the one hand, and on the other a cold, philosophical infidelity, which retains the conventional forms and phraseology of the Christian faith, Christians have abundant work before them. The conflict between great principles, so long foreseen, and so often foretold, has already commenced. The object aimed at by the adversaries of truth, is the destruction of Evangelical religion. If the Church is to overtake this frightful amount of irreligion there must be united action. As a denomination, the Baptists have their part to bear in the regeneration of their country. If the British and Irish Baptist Home Mission is an organization that is adapted for this work, the Committee claim the co-operation of their brethren in every part of the land. The fact that 500 churches, which are supposed to be in sympathy with Missionary effort, stand aloof from this Institution, is not encouraging. But the Committee utter no complaint, they indulge in no censure. They are fully persuaded that when the Churches shall rise above the notion that local claims are sufficient to tax local resources, and take a large and Christian view of the spiritual condition and claims of the British Islands, they will draw closer to the Mission, and give it a fixed place both in their Missionary prayer-meetings and their Missionary collections.

* Report of Irish Society for the Education of Roman Catholics.

THE

BAPTIST MAGAZINE.

JULY, 1867.

MELCHIZEDEK.

THE ancient worthy who bore the above name, has attracted unusual attention from Biblical students. It is not difficult, however, to account for the extraordinary interest which encircles his name. The *mysteriousness* of Melchizedek's personal history is doubtless one element of the intense interest we feel in him. We know nothing of his parentage, and he is strangely said to have been "without father, without mother;" we are told nothing concerning the nation to which he belonged, nothing concerning the time of his death; and it is even doubtful what was his real personal name;—for Melchizedek was probably only his official designation, or rather a term of high commendation, like "Albert the Good," or "Louis the well beloved." A larger element of the interest we feel in this mysterious man is derived from the *typical* nature of his condition and character. Having for a moment crossed the path of the Patriarch Abraham, he disappears for a thousand years; "and then a few emphatic words bring him into sight for another moment, as a type of the coming Lord of David;" another thousand years glide by, and the Epistle to the Hebrews for ever embalms his name as a type of the person and priesthood of the Divine Son of God. Let us then spend a few moments in trying to learn what we can concerning this antique, strange, and highly honoured man.

I. As to his personal history. All our authentic information upon this point is derived from Genesis xiv. 18, 20; and Hebrews vii. 3. "And Melchizedek, King of Salem, brought forth bread and wine, and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abraham of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thine hand, and he gave him tithes of all."—"Without father, without mother, without descent, having neither beginning of days, nor end of years." There are several points in this brief but re-

markable narrative of his personal history, upon which we may offer a few explanatory remarks.

1. What is meant by his being "without father and mother"? Some of the early Christian commentators took these words literally, holding the strange opinion that Melchizedek was not a human being, but either a great angel or the Divine Spirit. But we can satisfactorily interpret the words without having recourse to such strange theories. The Apostle means that the parentage, birth, and death, of Melchizedek, were not *enrolled* among the genealogies of the Jewish priests; and the phrase he uses, though sounding strange to us, was familiar to the ancient Greeks; they using it of persons, whose parents were *dead, unknown,* or *unkind.*

2. The *name Melchizedek* is worth a remark or two. It is composed of two Hebrew words, and means King of righteousness; or, as we should say in English, *a good King.* As the man who bore this name could only have received it after he had begun to reign, and for some time had reigned well, we conclude that Melchizedek is an appellation, like Pharaoh, which means *the King,* or like Israel, which means *wrestler with God;* and that the real family name of Melchizedek is entirely unknown to us.

3. *Concerning the place of his abode.* There has been considerable discussion amongst commentators upon this point. In the Book of Genesis, and in the Epistle to the Hebrews, he is called "King of *Salem*;" but where this Salem was, geographers cannot certainly say. In Psalm 76, 2nd verse, we read: "In *Salem* also is his tabernacle, and his dwelling place in Zion." This verse seems to show that Salem was an ancient name of Jerusalem, and hence it seems reasonable to conclude that Melchizedek exercised kingly authority on or near that spot, which afterwards became so famous as the metropolis of the Jews.

4. To what *nation* did Melchizedek belong? The following sentences, from Mr. Stanford's "Symbols of Christ," contain the best answer to the question with which we are acquainted.

"There is an old tradition of the Jews to the effect that this primæval saint was no other than Shem, the son of Noah. Shem being his personal name, Melchizedek his acquired or official designation. This view has often been adopted in modern times, and many things may be said in its favour. It is not at variance with the dates of Hebrew chronology. Though afterwards displaced by the Hamites, the children of Shem had been the first occupants of the soil, and, if we may believe that the patriarch himself was spared to the time now in question, spared to be the last independent representative of the original population, the last of 'the young world's grey fathers,' the last witness left for God in the midst of an apostate land, this would accord with our highest thoughts of the Divine mercy, and would help to account for the reverence in which, under the name of Melchizedek, he was held by his neighbours, as well as for the peculiar honour shown to him by Abraham. The fancy is an alluring one. Shall we accept it? Had the person, before whom Abraham knelt, heard, when a child, snatches and fragments of story, and song, that had floated down from the days of Paradise? Had he startling tales to tell of a vanished world; of its beauties and wonders, its awful criminalities and tragic doom? Had he seen the windows of heaven opened, and the fountains of the great deep broken up? Had he watched the hovering of the dove with the olive-leaf? Had he stepped

from his floating sanctuary on the Peat of Ararat, and could he, in his great old age, remember, as though he had seen them but yesterday, the minutest sights of that glad morning, the glistening sedge striping the ark, the bright arch crossing the sky, 'the clear shining after the rain,' the mysteries revealed at the retiring of the waters? We fear, however, that this theory, beautiful as it is, must be parted with; for we are compelled to own the final force of certain objections that may be made to it. It seems unlikely that Moses, who has hitherto spoken of Shem under his proper name, should here veil his identity under a different one. It seems unlikely that Abraham and his venerable ancestor could have been co-residents in the same land without intercourse. It seems unlikely that a man whose pedigree was most distinctly known should have been selected as a typical instance of a man whose pedigree was altogether unknown. Even admitting that much of the inspired argument in the Epistle to the Hebrews turns on the mere incompleteness of the biographical fragment given in the book of Genesis, and in the absence in that account of any allusion to his family, it seems unlikely that Shem, above all other men, should have been made to live on the page of history as a personage mysteriously unrelated and alone. Upon the whole, therefore, we feel limited to the conclusion that he was, as Josephus affirms, '*A Canaanitish prince*,' who, amidst the nearly universal defection of his contemporaries, retained the uncorrupted faith of his fathers."

5. A few words concerning his *priestly* character. In the book of Genesis, and in the Epistle to the Hebrews, he is called "Priest of the Most High God;" but concerning the exact meaning of the word there has been a difference of opinion. It was not uncommon, in patriarchal times, for the office of priest and king to be combined in one person; but there seem to have been some peculiarity, and some circumstances of unusual sacredness, connected with the priesthood of Melchizedek. "Nothing is said to distinguish his kingship from that of the contemporary kings of Canaan; but the emphatic words in which he is described by a title never given even to Abraham, as a 'priest of the Most High God;' as blessing Abraham, and receiving tithes from him, seem to imply that his priesthood was something more than an ordinary patriarchal priesthood, such as Abraham, Job, and other heads of families exercised. And although it has been observed that we read of no other sacerdotal act performed by Melchizedek, but only that of blessing and receiving tithes, yet it may be assumed he was accustomed to discharge all the ordinary duties of those who are 'ordained to offer gifts and sacrifices,' Heb. viii. 3; and we might concede (with Philo, Grotius, and others) that his regal hospitality to Abraham was possibly preceded by an unrecorded sacerdotal act of oblation to God, without implying that his hospitality was in itself, as recorded in Genesis, 'a sacrifice.'" We may conclude our reference to the *personal* character of this ancient priest-king, by a mention of some of the strange and contradictory opinions which have been put forth concerning him. "It is a subject on which speculation seems to have gone wild. Hulsius took him for Enoch; Jurieu for Ham; Owen for a descendant of Japhet; Origen and Didymus for an angel; the sect of the Melchizedekites, in the fourth and fifth centuries, for a power, virtue, or influence of God; Hierarchus for the Holy Ghost;

Kloppenburg for a man purposely and immediately created by God for a special service; Ambrose, Eunæus, and others, for the Son of God himself; Kurtrz says, 'he was probably of Shemitic origin;' others have supposed that he was Mizraim; the old opinion of the Jews, also of the Samaritans, afterwards adopted by Luther, by Melancthon, and by such Englishmen as Seldon, Broughton, Lightfoot, and Jackson, was that he was Shem."

II. We offer now a few observations upon the *typical* character of Melchizedek. That he *was* an eminent type of the Saviour is evident from Psalm cx. 4, "Thou art a priest for ever after the order of Melchizedek;" and from the extended reference to him in the seventh chapter of the Hebrews. The imagination of some commentators, especially Roman Catholic ones, has run riot in this matter. Just as Papists see the sign of the cross everywhere in nature—in the stars of the sky, in the expanded wings of birds, in the sails of ships, and the shape of a man swimming in water; or as they are sure the penitent malefactor received the ordinance of baptism on the cross, because some drops of the Saviour's blood fell upon him; so in "the bread and wine" which Melchizedek presented to the patriarch, they behold emblems and types of the elements of the Lord's Supper, or rather of the sacrifice of the mass. But turning aside from puerile fancies of that kind, the Psalmist David and the Apostle Paul instruct us to see in Melchizedek a divinely appointed emblem of the person and work of the Infinite Redeemer of Mankind. There are several points of view from which we may look upon this ancient worthy as a type of Christ.

1. Each was a priest not of the Levitical tribe. Melchizedek existed in the time of Abraham, long before the Jewish priesthood was apportioned to the tribe of Levi—long before Levi himself was born; and thus he was a type of Him whose priesthood existed long anterior to the Jewish economy, which commenced its blessed operations with the fall of our first parents, and by virtue of which "Abel offered unto God a more excellent sacrifice than Cain." "However diversified may have been the methods of announcing or dispensing truth, from the beginning it has been the fixed axiom of Divine jurisprudence that 'without shedding of blood is no remission;' and all the sacrifices of faith have derived their sole meaning and power from the death of Jesus. Men have never been saved by the ministry of any other priest—never saved on any other principle—never by works, never by rites, never by penances, never by the instinctive religion of innocence, or the glowing adorations of praise. The ground of pardon—secret or revealed, anticipated or remembered, known by faithful promise or by accomplished fact—has ever been the same. It has always been true that 'the blood of Jesus Christ cleanseth from all sin.' In the view of Omniscience, and as the centre of saving efficacy, He has been the Priest Ministering, and 'the Lamb slain from the foundation of the world.'"

2. The priesthood of Melchizedek is typical of the *universality* of the priesthood of Christ. The Levitical priesthood was Jewish—it existed for "the children of Abraham," for the twelve tribes of Israël;" but Melchizedek was not a Jew: he was probably a priest before "the call of Abraham;" and the "Father of the Faithful," when he "gave tithes" to the Priest of Salem, rendered homage to him as to a superior being. Thus we have a type of the

"Catholicity" of the priesthood of Jesus. "It was founded for the human family; for it began when that family consisted of a few disconsolate weepers at the gate of Eden; and as in the course of ages the family stock sent forth its branches into many lands, it went forth with all those manifestations, and remained in its unchanged form the family institute." The Altar of Calvary was built for all nations, and concerning it Christ said, "I, if I be lifted up, will draw all men unto me."

3. Melchizedek was an emblem of the *abiding* nature of the priesthood of Christ. The priest of Salem was "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest *continually*." We have already shown with what qualification these remarkable words are to be understood—namely, that there is no record of his parentage, of the nation to which he belonged, of his appointment to his public duties, of the time and manner of his death; so that as far as the record is concerned, he might be living now. Thus he is a remarkable type of HIM, "whose goings forth have been of old, from everlasting," and who is as much a priest now as he was eighteen hundred years ago—

> "Looks like a lamb that had been slain,
> And wears His priesthood still."

4. Melchizedek typified *the union of the kingly and priestly offices of Christ.* "No symbol of this was supplied by the Levitical economy. No Jew was permitted to hold both offices in connexion. The priest was not permitted to rule as a king, nor the king to serve as priest. When King Uzziah went to burn incense upon the altar of the Lord, the white fire of leprosy glanced ominously upon his forehead, and 'he hastened to go out, because the Lord had smitten him.' But Melchizedek lived before the enactment of this law; and, in accordance with primitive usage, he was the king and priest. This foreshadowed the mystery of Christ's two-fold office. He was declared to be a 'priest upon His throne; He was exalted 'a Prince and a Saviour;' 'both Lord and Christ.' Amidst the terrors of the crucifixion which were only the circumstances of His great priestly act, He claimed His kingly rights; and it is remarkable that at this solemn crisis prominent reference was made to these rights both by Him and by His crucifiers by Him in their assertion, by them in their denial. In what character did the Jews reject Him? It was in the character of king, for they cried, 'We will not have this man to reign over us!' In what guise did they insult Him? It was as a king, for the soldiers clothed Him with purple, and placed a crown of thorns upon His head. On what pretext did they put Him to death? It was because He claimed to be a king; they said, 'Whosoever maketh himself a king speaketh against Cæsar.' What inscription did they place upon His dying head? As it torn from the wall of some palace or the canopy of some throne, the parchment that hung upon His cross bore the inscription, 'Jesus of Nazareth, King of the Jews!' When the cloud of that sorrowful hour had passed away, when He had dwelt amidst His own native royalties in heaven, and had come down to pay that transient visit to our earth in which He gave forth the final revelation of His will, what were the tokens of His coming? Garmented in awful pomp, as the priest of the church, He wore 'a golden girdle;' as its magistrate He grasped 'the two-edged sword;' as a priest, He walked amidst the seven golden

candlesticks; as a king he held 'the keys of death and hell!'"

5. The name of this ancient prince is typical of the *spotless righteousness* of Jesus Christ. "Aristides the Just" is one of the most enviable appellations with which Pagan antiquity has presented us; but what was he in comparison with that "Holy and Just One," whom Christians love and adore! The word Melchizedek means the righteous ruler, *the good king*. "In a land of dark and stormy crime he stood apart in sublime singularity, a beautiful rebuke of sin. His righteousness was his distinction; it passed into a proverb, and suggested his very name." Thus is he an emblem of Him "who was harmless, undefiled, and separate from sinners;" concerning whom the judge who condemned Him was constrained to say, "I find no fault in Him;" and to whose spotless purity the agonizing words of the dying traitor bear testimony, "I have betrayed innocent blood." Truly Jesus is "Jehovah our righteousness"—"loving righteousness, working righteousness, promoting righteousness, procuring righteousness, imputing righteousness; perfectly sinless, and the enemy and abolisher of all sin." Personally he is "the Holy One of God;" mediatorially "Thou shalt call His name Jesus, for He shall save His people from their sins."

6. Melchizedek was an emblem of that *divine peace* which comes to us through Christ. "Salem" was the abode of the good king, and Salem means peace. Thus the name of Melchizedek's royal dwelling-place eternally blends itself with one of the expressive names of Christ, and with one of the abiding blessings He came to confer. The dying patriarch, Jacob, was inspired to speak of "Shiloh," the Peaceful One; Isaiah's grand catalogue of Christ's names concludes with "Prince of Peace;" Solomon, the peaceful one;—the *Frederick* of Jewish times was an emblem of Him in whose "days the righteous shall flourish, and abundance of peace so long as the moon endureth." Peace was the key-note of the song of angels over the cradle of the new-born Christ; "Peace be with you" were among the last of the Saviour's earthly words; and the inspired definition of real religion is "righteousness, peace, and joy in the Holy Ghost." The disciples of the false prophet vainly call their fables "Islam"—"peace," and term each other "Moslem," "a possessor of peace;" but it is only those who cling to the cross who can truly say, "Being justified by faith we have peace with God through our Lord Jesus Christ." "Peace with God" includes every real abiding good; it is the root, the centre, the fountain, the pledge, and the earnest of all that our souls can receive—of all that our Divine Father can give. We are apt, in using the word peace, to think only of a cessation of warfare and strife, or of passive quietude and rest; but it means much more. The Hebrew word for peace means literally that which is *finished* and *complete;* and hence the sacred writers attach to it a wide signification, including every blessing which results from the possession of the favour and friendship of the Infinitely Good Being.

"Peace! the earnest of salvation;
Peace! the fruit of pardoned sin;
Peace! that speaks the heavenly giver;
Peace! to worldly minds unknown;
Peace divine! that lasts for ever;
Peace! that comes from God alone."

ORIGINAL LETTERS, HITHERTO UNPUBLISHED, OF THE REV CHRISTOPHER BLACKWOOD.

(*Continued from page* 376.)

Letter No. 1.

Copy of the lre sent by Mr. Ch. Blackwood to ye Maior and Jurats of Rye, 1646. (*From S. Jeake's MSS.*)

GENTLEMEN,—I am right sorry (and ye rather in this respect y^t^ I have beene formerly a teacher unto you) that you or any of you should give one of ye first leading examples to imprison any of ye saints of God for conscience, as I heare you have imprisoned one Nicolas Woodman, now (as I heare) your prisoner, not for preaching, but for praying in ye presence of some of the saints met at Mr. Miller's house, for (if my informer faile not in his relation) Mr. Maior, as soone as he had done praying, came and tooke him away. I beseech you, Gentlemen, consider what is done: doth not Christ say (Matth. xviii. 6), Whosoever shall offend one of these little ones which beleeve in me, it were better for him that a milstone were hanged about his necke, and y^t^ he were drowned in ye depth of ye sea. If it be so dangerous to offend them consider what it is to imprison them: doth not ye Scripture say (Ps. cv. 15), touch not mine anointed, y^t^ is, ye saints of God, for it was spoken of Israel long before they had any kings. Consider what a dangerous thing it is, to have so many of God's deare ones complaining to their ffather agst you! But perhaps you will say that you imprisoned this person upon ye Ordinance of ye 31 of December, for taking upo him to preach and expound the Scrip tures in a publique place, being nc ordained; to which I answer, ffirst, seemes to me he had not broken Ordinance a jot in y^t^ he onely prayec and had not preached, when he wa taken away; 2ndly, it seemes strang to me how a man's private house ca be called a publique place, unless owner thereof do so appoint it, whic I question in this case; besides, th words of the Ordinance are, y^t^ a maiors and head officers of corpora tions are by all lawfull waies an meanes to prevent offences of thi kind, and apprehend offenders, an give notice hereof to the Parliamen Now, whether it be a lawfull way o meanes for a head officer of a corpc ration to imprison in this kinc agreeing with ye Great Charter c England, the Ordinance not expresse ing ye same, though I will not tak upon me to determine, yet may it b a great quærie. Or, if it be alleadge that it is a lawfull way to prevent a offence of this kind, to imprison y pson offending, yet I quærie whethe this person were any such offende he onely praying, not preaching: o if it were lawfull for ye head office of corporacons so to do for a whil yet it seemeth by ye Ordinance, tha it ought to be onely so longe til notice could be given to ye House that thereupon a course may be take for due punishment to be inflicte so that ye House of Commons by thi Ordinance doth not leave ye powe

of inflicting punishment in this case unto ye officers of corporacons, but onely leaves ye power of apprehension and of giving notice to them, and reserves ye power of inflicting punishment to themselves. This I am bold, under correction of better judgment, to signifie to you, that I take this to be the meaning of the Ordinance. Besides, these Scriptures, if any man seriously peruse them, though by them to be not swayed to practise accordingly, yet may they startle persons that shall lift up a hand against godly people for edifying one another in their holy faith by reading and paraphrasing upon ye Scripture. The Scriptures to be perused are these—Acts xi. 19. They which were scattered abroad upon ye psecution y^t^ arose about Steven, travelled as farre as Phænice and Cyprus, preaching the word; and who these psons were we may see (Acts viii. 1) —that is, they were the Church at Jerusalem, who were all scattered abroad, except the apostles, and what blessing they had upon their labours we may see (verse 21); the hand of ye Lord was with them, and a great number believed and turned to ye Lord. Another place (Phil. i. 14) where, many of ye brethren in ye Lord, he saith not, brethren in ye ministry, but brethren in ye Lord (which seemes to belong to any Christian brother which is able to speake to edifycation) were by Paul's bonds bold to speake ye word without feare: we see brethren in ye Lord speake ye word. Another place (1 Cor. iv. 15): Though you have ten thousand instructors, yet have you not many ffathers; because, though a supposicon doth not give being to ye thing supposed, yet for to have drawne a supposicon altogether remote from a thing being, seemeth to me not to have beene so convincing to ye Corinthians. Another place (Eph. iv. 10): He gave some to be evangelists, or in English, gospell-preachers, which, whether a pson being able to speake soulsavingly come not under this kind, I leave to inquiry. Another place is Heb. v. 12: When for the time you ought to be teachers you have need that one teach you againe which be ye first principles; so y^t^ it seemeth that had those Hebrews profited according to the meanes, they had ought to have beene teachers and not learners of principles, as now they were. Another place is 3 John (6, 7 verses); it is said y^t^ some of ye brethren for ye name of Christ's sake went forth, meaning, to preach, taking nothing of the Gentiles. But may some say, did not those brethren sinne herein? No, saith ye apostle; we ought to receive (not imprison) such, that we might be fellow-helpers to ye truth and not destroyers of it. Other places may no doubt be alleadged, where ye apostle speakes much of prophesy and exalting of it, warning not to despise it. Truly, gentlemen, these places, though they do not perhaps fully prevaile with any of you to be of this judgment, that gifted persons may exercise their gifts to mutual edification, yet I hope, God going along with them, they may so farre prevaile with you, that you may not dare to lift up a hand agst any pson for so doing.

It may be some person out of peculiar interest may move you to draw out yor swords (which you received from God onely for this end, to terrifie evill workes and for ye praise of them y^t^ do good) against these men: but will this be able to bear you out in ye accon when you shall at ye great day be presented before ye pure eyes of God and angells?

Besides, what would you have those dissenting brethren y^t^ cannot close with yor worships to do, as in point of infants baptisme, and other

matters? Would you have them to come to you? Herein should they deeply dissemble (their principles being such as they are) to psent themselves at a worship they judge or quæstion; I meane, in that part wherein they so judge not to be of God, yea, which their soules love not: to get able and learned dispensers of their owne judgmt they know not (though they should be at charge) where to have them; and to live without all mutual edification and exhortation, I quæstion much whether it be lawfull, whether it be not a quenching of ye Spirit: ye heart of man naturally is much inclining to hardnesse without some excitements. Besides, of all religions man's nature is alwaies most averse to that which he is haled to or driven by club-law. God's people are a willing people, which have a religion first wrought in their hearts, and then professed in their lives: ffor ye person imprisoned, he is, so farre as ever I saw by him, a man of godly life; and, for his abillities, I wish that hundreds of pish Churches (as they are called) had but one so able. Besides, ye man is a poore man, having a wife and children whose groanes cry for present reliefe, when their ffather, that shall provide for them lyes in a stinking prison, and cannot provide for himselfe. I know you may alleadge for yorselves, that ye zeale of God's house and a desire to suppress heresie moves you thereto; but it will be good for you to see whether you have light proportionall to yor heat, for want whereof ye disciples themselves called for fire from heaven, being led by a wrong spirit: for want whereof, some thought they did good service when they put his servants out of ye synagogue and killed them (John xvi. 2): yea, Paul was so zealous that he psecuted ye Church of God (Phil. iii. 6), and thought verily he ought to do many things contrary to ye name of Jesus (Acts xxvi. 9). In doubtfull cases it is alwaies safe to go yt way that tends to charity whereto a right informed zeale directs; now to suppress heresie, it must be effected not by swords: hereticks are to be admonished, and if stubborne to be rejected, and left to ye judgment of ye great day, where many doctrines that now by ye prevailing power of ye princes of ye earth are deemed orthodox, will then be found hereticall, and many doctrines now branded for hereticall will then be judged sound.

But if any one aske, what call have I, being a private pson, to write unto ye chief magistrates of a corporation, I answer, from Solomon, Prov. xxiv. 11, 12. If those forbeare to deliver them that are drawne to death, and those that are ready to be slaine (as this poore man may be for anything I know by a long imprisonment having little to maintaine him save ye charity of others) if thou saiest, behold we know it not, doth not he that pondereth the heart consider it? and he that keepeth the soule, doth not he know it? and shall not he render to every man according to his workes? Besides, I looke upon the prisoner as a member of Christ, of whose body I believe myselfe to be a member, and if one member suffer, ye rest also suffer, let their private opinion be what it will. Besides, I look upon you, right worshipfull and beloved, as persons, in all or divers of whose affections I have formerly lived, and I am confident, setting my judgment about baptisme aside, I do yet live; and therefore supposing you unprejudiced against me, my advise may not altogether be despised; neither do I thinke that all of you, but some, did consent in this act. I am confident when you are breathing out your last breath, it will be no trouble

to your consciences that you have not imprisoned ye saints, though supposed in an error, seeing a man may be a right conscientious man, and yet God may hide that from him. So intreating ye release of this prisoner, and desiring a favourable eye upon the rest of ye godly living in the towne with you, though differing from you in judgment: hoping you will excuse ye length of my letter and favourably interpret ye expressions therein, which are intended out of no other than an hearty affection, I humbly take leave and rest—

Yo^r^ obedient friend and servant,

CH^R^ BLACKWOOD.

Marden, March 11th, 1646.

One objection presents it selfe since ye writing of my letter, which is, why do not those psons which professe a dissent in some one poynt, not present themselves with you in worships wherein they do accord? I answer, that overlooking many controverted principles in this case, as concerning ye matter of a Church, the calling of a minister, wherein a right good conscience may scruple; I suppose they would come to heare might they have liberty in Christian modesty to demand satisfaccon, if doctrines erronious or destructive should be delivered; and herein I cannot well see how they can be present and silent, but they shall either deny Christ by suffering a fundamental error to go for sound doctrine, when they are able to witness in ye behalfe of Christ and his truth; or else they shall be in danger to partake in the seducement of a whole congregation, when they by a word speaking were able to informe. But if any man say there is no such thing delivered among you, I answer, I know not what is delivered; but this I am sure of, that every Christian must have right habits in his heart, whether ever or never he bring them forth into act; and if a pson come with a right habit of protesting, and occasion offer it selfe, that such a pson, unlesse he will sinne against his conscience, protest, unlesse ye congregacon shall give leave, no lesse then ye dread and power of affliction is like to attend such a pson."

The Ordinance herein alluded to is probably one of 26th April, 1645, that none should preach but ordained ministers, under which an order may have been addressed to mayors, &c. We trust that the corporate body of Rye were convinced of the illegality and injustice of their proceedings in this case; but there is no evidence of the effect produced upon them by Blackwood's remonstrance.

2. [*To Samuel Jeake.*]

Lo. Sr.—Yo^rs^ I received, both first and second together, with rules about the rule of three, for all wch with other yor favors I returne you many thankes. My sister remains as she was, in a negative posture, whose inclosed l^e^ I have herein sent. The great sticke as to me seameth, and truly the onely sticke, is feare and doubt about a good title about the things to be possessed from you, which, though to many others might seame a thing of nought, yet to her Its of that moment that shee cannot goe forward: for were ther but 200li. of just title, shee is of so humble minde, that I doe imagen shee would content herselfe, so far is shee from looking after great things (I speake as my own apprehentions.) I am sorrye that you should finde so troublesome busines hearein, but as o^r^ comforts so o^r^ troubles are appointed by God. The cause why you had no sooner an answer was, my forgetfulnes; for my sister went to London (where she tarried about a fortnight) and left

this to be sent to you. I met with a sure messenger of Rye three weeks agoe or therabouts, and forgot to give it to him, and since we had not an opportunity till this day. My wife desires to be remembred to you; no more at present, save that I am

Yo[r] assured freind,
CH. BLACKWOOD.

Marden, Septemb[r] 3, 1650.

[Superscription]
To my Loving and
much respected freind
Mr. Samuel Jeake
At his house in Rye
Present.

3. [*To his sister-in-law.*]

Deare Sister,—I have sent yo[r] joynture ready for sealing. If you proceed on in finishing your marriage before I come backe, which I would counsell you to doe (especially if it be his desire) then let Mr. Jeake seale the joynture first to my Uncle John Hartridge for you, and then let him seale the bond: but if you see the bond be offensive to him, then wave it, for it is of no great moment where wee deale with honest persons, of which I judge him to be one: though I bee put in as feffee for you with my unckle,* yet if I could not come so soone as I desire and yo[r] occation will require, yet will it be sufficient without me, if made over to my unckle: my praiers shall not be wanting for yo[r] good success in yo[r] busines. I have sent Goodye Darbye her virginall strings; they cost a shilling. If you should marrye before I come backe, yet would I not have you goe to Rye till my returne, if the Lord shall please to bring me backe: but if he should not bring me backe, the journey being long and my bodily strength weake, yet I hope wee shall meete and bee for ever with the Lord. Remember my warning, take heed of hardnes of heart in time of Prosperitie: endeavour to please him that shall be your husband, and dwell with him with an amiable meeknes and contentednes of minde, and doe not greeve his spirit with the least frowardnes: affections may be easilye lost but hardlye recovered: be courteous to all, and loving to saints in speciall: remember mine when I am dead for ther father's sake who loved you dearelye and would have showen more tokens of it had not outward straits stood in the way: follow yo[r] latine still at spare times, when you are married. I thinke to bee onely three lord's dayes whither I goe, and then (if the lord will) to make my returne for Kent: man purposes but God determines: the extreame pressures that have lyen on me this yeare or two have something interrupted my communion with my God, but now I find him returning towards me in my antient way of acquaintance, for [which] I desire you to give thanks: keepe close with God: take heed the desire of the knowledge of the latine tongue doe not take of [off] yo[r] heart from true pietye in your heart and life: is ther any thing like to Jesus Christ and Communion with him? The lord perfect that which I trust God hath begun in you, that you may be presented spotless at the comming of X. with exceeding joy. My dearest sister, farewell!

Yo[r] assured loving B[r] till death,
CH. BLACKWOOD.

May 30, 1651.

I am sorye that I could not tarye at home till yo[r] busines was wholly pfected, but had I, I had in probability lost this present oppertunitye which providence seames to offer: and yo[r] busines I count in a manner

* His wife's uncle, John Hartridge.

effected. When I come back from my journey I thinke to pay Mary Streater what you owe her, but I dar not before for feare moneye should fall short, and I in a strange place: remember my kind love and respects to Mr. Jeake.

[Super:]
For my Deare Sister
ffrances Hartridge dd.

WILL IT BEAR LOOKING AT?

"And the angel did wondrously; and Manoah and his wife looked on."—Jud. xiii. 19.

"Walk about Zion and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces."—Ps. xlviii. 12.

"I want the reader to look not at pictures, but at scriptural principles."—J. C. Ryle.

But, Mr. Ryle, pictures are very good things in their places. The Bible is full of them; and, what cannot be said of the majority of so-called illustrations of the sacred text by even the most renowned artists, the pictures of the Bible are so eminently suggestive, that they carry the imagination far away into a luminous perspective of wondrous possibilities, and unsuspected analogies; reminding us that the faculty of fancy is a priceless gift, and that eyes were granted to us—not in vain. It may be safely affirmed that there is not a figure of speech employed by the inspired writers, or an emblematic representation of truth offered to the mind, to which, while reverentially putting the question, "What meaneth this," we are not at the same time invited to direct the most ardent scrutiny, in the full assurance that the vision will grow brighter and brighter, the longer it is contemplated. On the other hand, it may be as confidently predicated, that if by our ambiguous treatment of divine institutions, resulting from a process, whether of obscuration or travesty, we disguise their meaning, subvert their intention, and enshrine them in an apocryphal halo, we shall run the risk of subjecting them to the unhallowed ignominy of not "bearing to be looked at." Yes,—this is a very possible result; and various Talmudic, and Roman Catholic usages might be cited with this object, illustrative of the puerile fatuity in which their performance necessarily arrays the operators.

These remarks have been prompted by a recent caveat put forth by the Vicar of Stradbroke; in which, after admitting the liability to abuse, to which the office of sprinkling children is open, he warns those who live in glass-houses not to throw stones, because, as he avers, "strange pictures might be drawn of what happens sometimes in chapels at adult baptism." "But," he adds, "I forbear: I want the reader to look, not at pictures, but at scriptural principles."—*Baptism*, p. 17.

To this advice, as already hinted, we cannot bow. We even go so far as to draw upon Mr. Ryle's forbearance by inviting him to look at

another picture, a picture too which is quite extra cathedram, but not on that account unfit to look at, or unsuggestive of salutary consideration to the godfathers and godmothers of Stradbroke.

The youthful Hannibal, having drunk in from his father's lips the story of his country's wrongs, and of the insatiable ambition of his country's foes, is led up on an appointed day to the Punic Basilika; and there, having first cast incense on the altars of the Gods, in the presence of relatives, old and young, of hoary Flamens, of silent warriors, the fairest and the bravest of Carthage,—this son of a hero lifts his tiny fist towards heaven, and swears undying hatred to the Roman race.

Such is the picture—impressive to all engaged—impressive principally to the central object. Will that brave boy ever forget the scene? Will the spectators ever forget it? Will Carthage ever allow him to forget it? Will Rome ever be able to forget it? Let the fourteen years' desolation of Italia's plains furnish the response. He was but eight years old when he stood before that smoking altar, but he was old enough to act his part as well as the veteran of eighty. He was of that age too, when a memorable crisis like this was sure to burn itself into his very existence, and to form a new starting point in life. He went back to his father's house, a boy still, but a boy conscious of a noble destiny, the bearer of a mighty purpose, the inheritor of a lofty will, which would brook no obstacle short of stern death.

We will now, with Mr. Ryle's permission, venture on another picture. The accessories are different, but the central figure is of similar age. As a spectacle, it will equally "bear looking at," and we would call it a "companion picture," but for the fact that its author is divine, and that the transaction portrayed is calculated to stir infinitely deeper emotions.

That central figure is now a gentle girl:—the scene is a river's bank, a public bath, or a sequestered fountain-pool. She has learnt that the way to heaven is just to go hand in hand with her Redeemer and Lord. And having learnt also the meaning of that declarative act, which has been ordained by him to stand in the fore-front of her life of cheerful obedience, she pants to testify her hearty assent; and with elastic step, and confiding heart, hastens to hide beneath the wave the sins and sorrows of her earth-born life. In such a moment as that, it matters not to her though an assembled world were the witnesses. Her baptism was the emblem of absolute self-surrender—the responsive act of a good conscience, of a conscience purified from sin, and dead works,—a spirit's acceptance of the challenge of eternal love—an event chronicled in heaven—to which nothing on earth could present a parallel; before it, the coronation of an Empress pales into a vapoury phantasm, and even the solemnities attending the induction of a monastic votaress become meretricious and unreal.

In this latter picture, seeing that all the essential concomitants of a true baptism are present, it is difficult to imagine how the element of the ridiculous or "strange" can by any possibility find place. The entire affair carries with it its own commentary and pleads its own justification as an intelligent act of faith, notwithstanding the tender age of the baptized. To push it further than this, that is to say, to transfer it from the domain of childlike faith into the age of inarticulate infancy, were a step which a thoughtful man might well tremble to sanction: for the cere-

monywould forthwith degenerate into the cabalistic—the act, no longer that of the baptized, would become the act of the bystanders—no personal command would be obeyed; but in its place the doctrine of proxyism would be brought into play; and if proxyism may serve for one Christian duty, why not, we would ask, for all Christian duties? Any proxyism other than that of our great Federal Head we hold to be scandalous heresy; but the gate of this error being once thrown open, a legion of kindred delusions are let loose upon the soul.

By combining the aid of scenic decoration with an appeal to the sentiments most dear to the natural heart, it is quite possible, as we every day see, to elevate the popular rite into a spectacle as imposing and impressive as any other operatic entertainment. In the presence of so skilfully contrived a homage to human instincts, all other considerations find themselves compelled to make a swift retreat. It is pre-eminently a matter of taste. A little rhetoric may add fascination to the scene; but as to argument, it needs none, and any one desirous of lifting its silky shroud and revealing the naughtiness which lieth beneath, may very successfully accomplish the feat by adopting the arguments of Mr. Ryle.

It seems to be a law of our existence that the outer garb in which an action clothes itself shall, to a great extent, determine the truth or falsity of that action. How a thing looks, whether it strikes us as absurd or otherwise, depends upon two conditions—either, firstly, upon the prejudice which is the offspring of youthful ignorance, or, secondly, upon some incongruity in the thing itself, some manifest inconsistency with the ineradicable principles of our nature. The first is easily brought under control by a little commerce with the world, and especially by travelling; the second acquires still increasing force the longer we think about it. The first has reference to the personal habits and traditionary practices of the various races of men, involving no principle, and productive of little harm. All these we soon learn to tolerate, and say with Horace Walpole, "Why seek to remove one folly only to make room for another?" Not so when we are brought into contact with usages which, professing a divine origin, yet manifestly find their market in human ignorance and vice. Against all such, common sense and common honesty must of necessity sooner or later revolt.

Christianity is a challenge to every noble attribute of which enlightened man is capable—to his generosity, his fortitude, and his truthfulness; to humility towards God and gallantry towards his fellow creatures. But a false system makes its appeal to just the opposite qualities, and encourages its votaries to believe that the highest positions may be attained in combination with imposture, licentiousness, and effeminacy. Hence arises the worship of clothes, the craving for the scenic, and that cowardly distrust in spiritual aid, which prefers the ægis of the constable's staff. The fact that thousands of good and true men are found in alliance with false systems merely reminds us that "the Word of God is not bound," and that truth is stronger than all the fetters which we may lay upon her, aye, or than all the supports which we may deem it prudent to lend her. The false system is the priestism which Mr. Ryle supports, the emancipating truth which over-rides it all is the pure Gospel which Mr. Ryle preaches in his happier moments.

The doctrine (hinted at above) treating of the cognate forms which

human actions have a tendency to clothe themselves withal, is a domain of thought so vividly lighted up by Thomas Carlyle that we hardly venture to invade it. But we recommend it to Mr. Ryle's consideration, because he appears to shrink from taking that higher ground which a Christian man might be supposed to occupy with unfaltering confidence—namely, that the thing which God commands cannot possibly be absurd; and that even though it should appear absurd in the eyes of ignorant men, still it is our glory and honour to embrace it. An eminent modern preacher has put it this way :—"Had the command gone forth to 'Believe and pick up a pebble,' it were none the less our duty to render unquestioning obedience." But when we witness, as in the essay before us, an attempt to evade all the conditions of baptism, and in place thereof the setting up of an enigmatical formula, even though, as we are reminded, that formula be the darling of "all the Reformed Churches" and "of the great body of the English Puritans, the whole of the Episcopal, Presbyterian, Independent, and Methodist Churches," and, it might have been added, "of the Greek and Roman Churches also,"—we are surely at liberty to ask, after all this cutting and paring—Will it bear looking at? Well, as a pleasant little episode in fashionable life, yes.

We are not so uncharitable as to charge Mr. Ryle with evading what he himself regards as true conditions; we are here of course reasoning from our own point of view, but we do charge him with taking up ground both philological, judaic, scriptural, and patristic, which the learned have long abandoned, and with assuming his readers to be deplorably ignorant people. "I have often been surprised," he remarks, "to see how ignorant some Churchmen are of the grounds on which infant baptism may be defended."—Page 23. This may be true enough, and their ignorance of the New Testament text may also be sufficiently profound to allow of their reading without alarm such a statement as the following: "I find St. Paul baptized the household of Stephanas, but I do not find a word about their believing!"—Page 22. But when at the same time the defenders of believers' baptism are strangely caricatured, we can but say that it comes with a bad grace from one who is anxious to be himself regarded as holding their views, only, be it admitted, in conjunction with his own. But we tell him this is plainly an impossibility; the one position is fatal to the other. And just as in the 27th Article, the concluding passage is not only, as respects the main body of the Article, a *non sequitur*, but a contradiction in terms, so Mr. Ryle's profession of believers' baptism is vain and nugatory, so long as he holds another baptism which has nothing in common but manipulation. Mr. Ryle's own words on this point are as follows:—"To talk as some Baptists do of believers' baptism, as if it were a kind of baptism peculiar to their own body, is simply nonsense. Believers' baptism is known and practised in every successful Protestant mission throughout the world."—Page 15.

We had thought to say something about the feeling of nausea which religious masquerade engenders in the unsophisticated mind; something of the history and mystery of ecclesiastical wardrobes, ranging from the triple tiara down to the Geneva cloak; something about the sentiments so manifestly opposite of what their authors intended, awakened by the near inspection of particular

ceremonies, and to illustrate the whole by examples. But the subject is fathomless, and we hasten to conclude with two remarks—first, that the touchstone by which we adjudge the "strange pictures," to which Mr. Ryle alludes, in the practice of adult baptism, to be impossible things, is found in the fact that in all such cases we sympathize with the baptized party, whose personal action in the affair is in no wise compromised by the accidental infirmities of the assistants. And, secondly, that the ingredient which renders infant baptism, on the other hand, an object embarrassing to witness, is the ever present consciousness that under one and all of the protean shapes which its apology may assume, it is the utterance of a more or less pronounced priestism.

JAMES WAYLEN.

Just as the above paper is being brought to a conclusion, another instance occurs of the stir which ever and anon arises when a parish minister refuses to bury an unbaptized person; the offender in the present case being the Rev. G. A. Seymour, of Trinity Church, Winchester. Why survivors should be so anxious to secure what is called Christian burial may be to some minds matter of surprise. Equally strange will the information be to others that Mr. Ryle and other evangelical clergy are as stiff on this point as the Ritualists; but as their conduct is regulated by a well-defined law, it is certainly foolish to risk an uncomely scene by ignoring the fact. Mr. Ryle's excuse for withholding the service takes the following form: "The plain reason is that we have nothing to read." And no better answer could be given by a servant of the State. It recalls a passage in the "Literary Remains" of S. T. Coleridge, whose cloudy metaphysics afford shelter, if not solution, to many a doubtful case of conscience, and to extreme views of very opposite tendencies:—"Oh, that our clergy did but know and see that their tithes and glebes belong to them as officers and functionaries of the nationality, as clerks, and not exclusively as theologians, and not at all as ministers of the Gospel; but that they are likewise ministers of the Church of Christ, and that their claims and the powers of that church are no more alienated or affected by their being at the same time the established clergy, than by the common coincidence of their being justices of the peace, or heirs to an estate, or stock-holders."

"In what relation then," an interlocutor subsequently demands, "do you place Christianity to the national Church?" "It is a blessed accident," Coleridge replies, "a providential boon, a grace of God, a mighty and faithful friend, the envoy indeed and liege subject of another state."—*Lit. Rem.* iii. 19, *et seq.*

ANGLICAN RITUALISM.

NO. V.—RITUALISTIC LEAFLETS.

THE promoters of Anglican Ritualism have, naturally enough for zealous men, had recourse to the distribution of small and cheap Tracts, and especially of single leaves, or Leaflets, each containing some substantial

portion of their system. As a sample of this kind of effort, we bring under the notice of our readers at present a halfpenny tract of four pages, entitled "The Real Presence." The writer of it is the Rev. Dr. Littledale, one of the foremost and ablest men of the ritualistic party. Now, we ought to find in such a tract, from such a writer, some reasoning of a solid and convincing kind. Let us see what we get.

The *reason* (says Dr. Littledale) for believing the Real Presence, is because the Bible tells us about it no less than eight different times (p. 2).

The Doctor need not have been so anxious to multiply his authorities. One scriptural statement would be sufficient. It seems, however, that four of his eight texts are in fact but one—the account of the institution of the Lord's Supper given by three of the Evangelists and by the Apostle Paul; while three of the others are entirely dependent on this, and its interpretation.

The interpretation of the phrase, *This is my Body*, is supported by a little bit of criticism. Dr. Littledale supposes an objector to say, "This is my Body," means only "This *represents* my Body," just as when Christ said, "I am the Vine," "I am the Door;" and he answers, "The order of the words, and the form of the sentence, are quite different in the two cases." Without searching into the validity of this criticism, let the Doctor allow us to present to him a case in which "the order of the words and the form of the sentence" are not "different," but precisely the same as those employed by our Lord. The passage occurs in 1 Cor. x. 4: "They did all drink of that spiritual rock that followed them, and *that rock was Christ.*" Can these words have any other meaning than this—"That rock *represented* Christ"? And why should we not interpret the words, "This bread is my body," after a similar manner?

Dr. Littledale's eighth text requires further notice. It is taken from John vi. 53: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." To this he represents an objector as saying that "the sixth chapter of John has nothing to do with the Holy Communion;" and he replies in three particulars.

1. No one ever thought of saying so till a Roman cardinal, named Cajetan (who died in 1534), first ventured to do it.

Rejoinder: This is a great deal more than Dr. Littledale knows, or can know. And, if it were true, it could not preclude the men of this, or of any other age, from an independent examination of the chapter for themselves.

2. Unless the chapter does mean the Holy Communion, then St. John says nothing about that most solemn rite.

Rejoinder: We accept this inference. John does "say nothing about" the institution of the Lord's Supper. What then? It was characteristic of the fourth Gospel to narrate what had been omitted in the other three: why should it surprise us that it omits an occurrence which has been related in the other three?

3. After the changing of *water* into wine (ii. 1—12), Christ gives a discourse on baptism (iii. 1—9). After the miracle of *feeding* five thousand (vi. 5—15), He gives another discourse (vi. 32—59) about a fresh mystery, which is most simply and reasonably explained as being the other great sacrament.

Rejoinder: *Quod erat demonstrandum.* This, of course, would be a downright nailer, only it unluckily happens that our Lord's discourse after turning the water into wine was *not about baptism*, though it was about water. But are grave questions of

scriptural interpretation really to be determined by such whims and fancies as these?

While Dr. Littledale is thus ingenious in discovering reasons why this discourse of our Lord *should* relate to the Lord's Supper, he strangely overlooks some which are at least equally obvious on the other side. We thus submit them to him.

1. First is the fact that the Lord's Supper was not then instituted; and it is hard—we think it is impossible—to suppose that our Lord would deliver so considerable and important a discourse on a service not yet instituted, and one concerning which, therefore, His hearers must have been totally uninformed. Such a discourse, in such circumstances, could have had no tendency whatever to their instruction.

2. Next is the fact that, in the discourse itself, our Lord clearly suggests a different meaning. The 35th verse reads thus:

> "And Jesus said unto them, I am the bread of life; he that *cometh* to me shall never hunger, and he that *believeth* on me shall never thirst."

We have marked in italics two words in this passage which, if the discourse of which they are a part had related to the Lord's Supper, *could not* have been used. Christ *must* in that case have said: "He that *eateth* me shall never hunger, and he that *drinketh* me shall never thirst;" for the Lord's Supper consists of no other actions. *Coming* to Christ and *believing* on Him are names for actions of a widely different class; and, if these be the actions really intended by the words eating and drinking, it necessarily follows that the flesh and blood of Christ must be understood in a sense corresponding with them.

3. If our Lord's discourse had really referred to the Lord's Supper, it would have been easy for Him to have relieved at once the perplexity of His hearers. When He found that they did not understand Him, how natural it would have been for Him to have said—"Of course you do not; I am speaking of a service not instituted yet: but I shall institute it by and bye, and then all will be plain." Instead of this, Jesus evidently blamed His hearers for not understanding Him at the time. His only rejoinder was—"Murmur not among yourselves. No man can come unto Me except the Father which hath sent Me draw him" (ver. 43, 44).

4. Finally, from the supposition that Christ refers in this discourse to the Lord's Supper, a consequence flows which it is palpably impossible for Dr. Littledale to admit. It follows, on the one hand, that, unless he receives the Lord's Supper, no one can be saved:—"Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you" (ver. 53). And it follows, on the other hand, that every person who does receive the Lord's Supper will be saved: "Whoso eateth my flesh, and drinketh my blood, hath eternal life" (ver. 54). It is, as we have said, palpably impossible for Dr. Littledale to admit this, in the teeth of his own words in this very tract: "Bad and good people receive the very same thing in communicating; the good for their benefit, *the bad for their condemnation*" (p. 1).

It is to us, therefore, clear and certain that this important discourse of our Lord does not relate to the Lord's Supper, but to His own character as a Saviour, and to the essentially necessary exercise of faith in Him. And it is to us matter of deep regret that the contrary view should be taken up by leading and influential men on inadequate grounds, and inconclusive reasonings circulated with so free a hand. We may speak

of more than regret. We feel astonishment. For, as we have said, literature of this class ought to be elaborated with especial care, so as to compress into the few words employed the result of profound thought, and of conclusive reasoning; and we cannot but think the issue of this tract a scandal to the literature of the ritualistic party.

THE LATE REV. EVAN PROBERT, OF BRISTOL.

"Faithful unto death."

Most of the following particulars of the life and death of the honoured and lamented subject of this memoir have been published, at the close of an excellent sermon preached by the Rev. T. A. Wheeler, on Lord's-day, March 10th.

The Rev. Evan Probert was born at Nantmel, Radnorshire, in 1804 and although blessed with a pious father, who sought to lead him in "the good and right way," up to the age of eighteen or nineteen years, he lived an irreligious life. Possessing naturally a lively disposition, his youthful companions looked to him as the ringleader in their village sports and games, mocking the people of God, throwing stones and annoying them on their way to and from the house of prayer. While quite young, a bachelor gentleman and his sister took him to live with them, adopting him as their own, intending to make him their heir. One night, during an awful thunderstorm, he became impressed with the thought of his guilt and danger as a sinner. He imagined that if he were living with a good man he might be saved for his sake; but that, living with a wicked man, he must be lost, and he expected the earth to open and swallow him up. Sometime after this, he went, with other young men, to a Dissenting place of worship, intending to make sport of the preacher; but God was pleased by His Holy Spirit to direct the word as an arrow to his heart. These impressions were often resisted, and he went on for some time "sinning and repenting," often resolving to become a Christian, but when ridiculed by his old companions for his seriousness, breaking his resolves again. But occasionally attending prayer-meetings and other religious services, his mind became more deeply impressed with the conviction of his sinfulness and his need of a Saviour: and while under these convictions of sin, he sometimes spent whole nights on the mountain-tops, that in their solitude and retirement he might pour out his heart before God. One night, after being thus exercised, as he descended the hill-side, these words were forcibly applied to his heart: "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. liv. 7). He was enabled to lay hold on Christ by faith, and obtained "peace through believing." He used to tell his friends that at times after this he experienced "joy unspeakable and full of glory." The only event in his life of which any record has been discovered in his

papers was his baptism. He was baptized September 22nd, 1822, by the eminent and popular "Evans of Dolau," in a river near the meeting-house. He now became regular in his attendance at the services of the sanctuary. The house of God was his delight, and occasionally, with much fear and trembling, he was induced to engage in public prayer.

Some of the people thought the youthful Christian possessed abilities for preaching; while others opposed his doing so. However, a little time after, when he was present at a service held in a cottage, the minister who was expected to preach, for some reason or other failed to come. Some one said to him, "Probert, you must preach." He consented somewhat reluctantly, and although when he concluded he felt ashamed of this his first attempt to preach, the sermon we believe was made the means of the conversion of a sinner. He now felt that he was called to devote himself to the ministry. He was encouraged in this by other Christians and ministers, among whom were the late Rev. T. Charles, of Bala, and the renowned Christmas Evans. To prepare himself for the work of the ministry, he for some time studied under the tutorship of a Mr. T. Jones, who kept an academy at The Hay, and to whom, he often said in after-life, he was more indebted than to any other man. Subsequently, he went to Abergavenny College (since removed to Pontypool), where he remained for two years under the tutorship of the late Rev. Micah Thomas.

About this time, the Baptist Church at Eastcombe, Gloucestershire, being without a pastor, sent a request to the tutor of the college for "a supply" for their pulpit. Mr. Probert was requested to go and preach; he objected, since his acquaintance with the English language was at this time very limited, and he did not like to venture to preach to an English congregation; he was, however, prevailed on to go. This led to his receiving a call to become their pastor. He informed his tutor that he could not undertake the pastorate of an English church, having as yet prepared only seven English sermons. His objections were at length overruled by his tutor and a brother minister, who said to him, "Go, my brother; go and preach Christ." He laboured at Eastcombe with great acceptance and usefulness, for seven and a half years, among an ardently-attached people. Many in that neighbourhood still hold him in affectionate remembrance, and were ever glad to welcome him in his occasional visits.

In 1834 he was invited to become the pastor of the Old Pithay Baptist Chapel, Bristol; his settlement took place in the last month of that year, and his first sermon was preached on Christmas-day. The church consisted of forty members, who had left the church in Counterslip, which had many years before gone out of the Old Pithay. The chapel was encumbered with a debt of £800, and, through sundry alterations that were effected, it was increased to £1,200. He laboured in the face of many difficulties in this uninviting locality; but his efforts met with the reward of devoted zeal and persevering energy; the debt was paid off in twelve years; a good church was formed, a large congregation was gathered, and God greatly blessed and prospered his work.

The movement for the erection of a new chapel originated in the following manner:—A young man in a humble sphere of life, who had derived much benefit from Mr. Probert's ministry, and who died of consumption, left five pounds towards getting a school-room in connection with the Pithay, as he felt it was much needed.

No suitable place could be obtained at the time in or near the neighbourhood for this purpose; and the five pounds were not used until the site of the new chapel in City Road was procured. The land and the building cost over £5,500 (not £3,500, as has been stated elsewhere). Towards this large sum, Mr. Probert, by his individual efforts, collected over £2,000; this onerous task interfering only very slightly with the discharge of his ministerial duties. The old chapel was purchased by the church, then under the care of the Rev. James Davis, for about £800. The commodious chapel in City Road was opened September 11th, 1861, and in it Mr. Probert laboured till his departure to his rest.

Although unwell for some months past, his friends did not apprehend that his end was so near. On Saturday, February 23rd, there were aggravated symptoms of the malady from which he suffered; but he felt better on Sunday, and went to chapel at night. On Monday he went to see Dr. Symonds.

Tuesday, February 26th, after an interview with two friends from the country, he was taken suddenly worse, and said to his friends, "I hope I am not going to have a stroke; my hand feels dead." Mrs. Probert rubbed it. He requested to be helped to the sofa; when laid on it, he said:—

Ah! I shall soon be dying,
Time swiftly glides away:
But on my Lord relying,
I hail the happy day:
The day when I must enter
Upon a world unknown;
My helpless soul I venture
On Jesus Christ alone.

To his nephew he said, "Ah, had I Christ to seek now, what would become of me! Precious Saviour; Precious Christ." When speech almost failed, he was asked if he was leaning on the Rock of Ages. He replied faintly, "Yes." After this, being asked if he was happy, he, with great effort, replied, "Yes." Soon after this, consciousness as well as speech failed, and on Friday, March 1st, he departed in peace, in the sixty-third year of his age, having been the pastor of the church now worshipping in City Road upwards of thirty-two years.

The Rev. T. A. Wheeler adds:—"It is nearly twenty-one years since it was my pleasure first to make Mr. Probert's acquaintance; and during that time, at intervals less frequent, until lately, I have been privileged to have intercourse with him. He was a man of scrupulous uprightness and integrity; a man of quick temperament, warm in his regard for his people, and resolute in his dislike for what he conceived to be sinful in the sight of God, and hurtful to man. I have found him a kind, an affectionate, and a willing friend, ready at any time to serve others when it lay in his power so to do. His aim as a preacher was ever to do that which lately we heard him urge others to do—to preach Christ and Him crucified. Many a time has he said to me, 'Try to touch the hearts of the people. Hold up Christ and His Gospel, so as to touch men's hearts.' And how God in His mercy enabled him to do this with success many here are witnesses, and for this success will give God thanks at that day when he their pastor, and they his flock, shall stand together accepted in Christ Jesus. To this city his removal is a loss. A man who for a long time—thirty years or more—maintains an honourable and an unblemished character, is found ready to vindicate the cause of God and truth, has endeared himself by affability and kindness to the hearts of thousands,—is not a man

who can be taken away and not missed. Such men are amongst the great and good with whom God blesses the people that trust in Him. Now his work is over; his place will be filled by another. He is gone, gone to his rest; we have carried him to his grave. Write no fulsome epitaph on his monument; but cut deep in the veined marble these words, 'I have fought a good fight; I have finished my course; I have kept the faith.'"

Several years have passed since I first met Mr. Probert. It was in a quiet village in Wales. The anniversary services of the little Baptist chapel were to be held, and he was one of the preachers. His earnestness in preaching, his fervour in prayer, his countenance, as it beamed with gladness when he was speaking of the love 'that passeth knowledge,' his pleading, winning tones when inviting the sinner to the Ark of refuge,—together with his kindly and affectionate disposition, impressed all who then made his acquaintance. After this, I was privileged to enjoy his confidence and friendship for many years. Some of my fellow-students who may read these lines will remember with pleasure many a happy half-hour spent at "Father Jenkins's" domicile, when Mr. Probert was one of the company, and gave us his reminiscences of Welsh preachers and of interesting incidents in his own life. But the great and chief theme of his conversation was—PREACHING. His life was devoted, with an untiring energy and zeal that have seldom been surpassed, to the work of preaching Christ. Ready to honour all good men who excelled him in their abilities and attainments, and blessed with self-knowledge and humility which were always marked by his friends, he saw well the task that had been assigned to him; and with love to his Master, and love to the souls of men, he honestly and faithfully discharged it. Many a time have I accompanied him on his way from the old Pithay chapel on a Sunday evening, and as he slowly climbed up the hill towards his residence, and as, afterwards, he knelt at the family altar, his conversation and his prayer indicated that the one deep feeling of his heart was this—"Who hath believed our report, and to whom is the arm of the Lord revealed?" Always affable and cheerful at home, among his people, and when visiting his numerous friends in England and Wales, it was manifest that his was the cheerfulness of a nature imbued with the loving spirit of Christ, and that his greatest happiness consisted in his work for Christ. He was "a workman that needed not to be ashamed."

Seven months ago, when I last met him, I little thought that I should "see his face no more." He was not well then; but, with rest and care, he expected to rally soon. He hoped "to see me in the spring;" but he has been summoned away to the land where—

There's a perpetual spring, perpetual youth;
Where everlasting suns
Shed everlasting brightness; where the soul
Drinks from the living streams of love that roll
By God's high throne!

JAMES OWEN.

Liverpool.

LETTER OF REV. ANDREW FULLER, HITHERTO UNPUBLISHED.

Kettering, 25 February, 1804.

MY DEAR BRETHREN,—I had heard with concern of the dismission of Brother Begg, and of another separation of members with him; but knew not the cause. I do not know how it is, but there is something about the Baptists in your country that seems to tend to *divide* and *scatter* on almost every difference that occurs. Thereby their enemies are furnished with reproach; and even good people of other denominations are prejudiced against their baptism. It is remarkable that in all the primitive churches, though we read of many disorders, and some great errors, yet there is no account that I recollect of a single separation, unless it were of individuals for some pernicious doctrine, or wicked practice. I mean no reflection on any of you who are left, nor, indeed, on any in particular; but on the general practice (for such it is become) of dividing on almost every difference. In order to enjoy and walk in Christian fellowship, it is not enough to be united as *Baptists*, nor yet in the mere theory of Christian doctrines: you must love each other for Christ's sake; and bear and forbear in innumerable instances, without thinking of parting any more than man and wife. I have been now nearly twenty-two years pastor of the church at Kettering, and though we have excluded many for misconduct, there has not been a single separation on account of such things as divide you. No member with us thinks of separating. If one or more think different in a case of discipline, or the like, from the majority of the church, they are heard patiently and candidly, and frequently by conversing we come to be of one mind; but if not, the lesser number submits to the greater, and they agree to forbear with each other. Thus we think we fulfil the divine direction of "*submitting* one to another in the fear of God." If every one will have his own will and way, there is an end to Christian fellowship. Bear with me, my dear brethren, while I thus write: all is from love to you. With respect to your question about administering the Lord's Supper as *disciples of Jesus*, I should not be able, I own, to prove it sinful. But as the administration of it by an elder is the general practice, and cannot be wrong, that is to be preferred. To do otherwise would not only draw upon you many reflections from other Christians; but might tend to divide you among yourselves. If, therefore, there be a person whom the church thinks suitable, though, perhaps, not "eminently" so, I should say, let him be your elder. And with respect to his ordination: if there were any minister connected with you within reach, it would be lovely and proper to invite him on the occasion; but if not I do not think a church should omit it on that account. Every church, I conceive, is competent to appoint and ordain its own officers. Have a meeting of fasting and prayer. And if you had presbyters or elders, he should be ordained by the laying on of their hands; but as you have not, let the members of the church lay hands on him, while one of their most aged brethren prays over and lays his hands upon him. In some such

manner I suppose a Mr. Barclay, of Kilwinning (the person, perhaps, to whom you allude), has lately been ordained over twelve members. I would add, however, that if I were the elder so ordained amongst you, conscious to myself that I was not "eminently" suited to the office, and fearing lest I should be at any future time a hindrance to the Gospel, I would say to the church to this effect: "I am not insensible, my brethren, of the good opinion which your choice of me implies; and I am willing, so long as no one more suitable can be found, to do you all the good I can; but as I do not consider myself as eminently qualified for preaching the Gospel, should you hereafter be able to find another to whom God has given greater gifts, only treat me in a respectful and brotherly manner on the occasion, and I trust I shall cheerfully give place to him, for the sake of promoting the cause of Christ and your good."

In such a case, an elder, who should have conducted himself worthily, need not be deposed from his office, but a colleague admitted. Such an elder, if the Lord bless him, *may* grow in gifts, and there may be no occasion for what I have mentioned; but yet, were I in his place, I would make such a proposal. His humility, if it be genuine, will not sink, but raise him in the esteem of his brethren.

I shall think of Mr. McVicars, and if I can do him any good, I will. My health is comfortably restored. I lately saw a member of the church at Liverpool, where Mr. Lister preaches, and inquired into the measures which they took to obtain him. He said that their late minister, who died with them, and who was acquainted with Mr. Lister (his name, I think, was Aikman) strongly recommended Mr. L—— to be his successor; that they wrote Mr. L——, I think he said, *before* he was chosen your pastor; that he then declined; that they never applied to him after, nor he to them, till your connection was dissolved, when he informed them he should comply with their former request, so far as to pay them a visit. This, so near as I can remember, was his statement. He assured me that they had acted in that business with the strictest honour.

With a tender concern for your best interests, I am, my dear brethren,

Affectionately yours,

A. FULLER.

Mr. James Deakin, Glasgow.

P.S.—I would not have a *public* ordination, but merely a meeting of the church; though if a few individuals who love you were admitted as spectators, it would do no harm.

THE DIVINE ATTRIBUTES ILLUSTRATED FROM NATURE.

BY GEORGE ST. CLAIR, BANBURY.

NO. VI. (CONCLUDING PAPER).—HOLINESS, JUSTICE, PATIENCE.

"I THE LORD . . . . AM HOLY."—If sinfulness consist in a violation of the obligations resulting from the relations in which we stand to other beings—obligations to exercise certain affections towards them, and to

act in a manner corresponding to those affections*—holiness may be defined as the absence of sinfulness. On the supposition that right and wrong depend on the will of the Deity—that nothing is right till God wills it, and then is right only because He wills it—there is no room for God to be holy, for there is no sinful course for him to avoid, no right or wrong at all prior to His choice. But on the supposition (doubtless the true supposition) that there is a nature of things quite aside from the Deity and from man, and that therefore every act is fitted to produce results, good or bad, which the actor can foresee wholly or partially, or thinks he can; there is room for choice and for the display of a holy or a sinful disposition in making choice. To man, who cannot foresee all consequences, conscience rather than utility must be the guide to what is right, though ultimately right and good will doubtless coincide.† To One who can foresee all results it would seem right to work for the entire happiness of the entire number of creatures, or if the nature of things forbid the constant entire good of all, then to work for the greatest good of the greatest number. "A perfectly good being, who foresees and commands all the consequences of action, cannot indeed be conceived by us to have any other end in view than general well-being."‡

When we say that all sin is against God, we mean all human sin, or perhaps all sin of all creatures; but if we believe that God is holy, and understand that holiness is the opposite of sinfulness, we must allow in Him the abstract possibility of sinning, as we admit in theory that every moving body tends to uniform progress in a straight line, though there be no actual case of such motion in all nature. If the creature stands in relation to the Creator, the Creator stands in the reciprocal relation to the creature; and if, springing out of this relation are duties for the creature, then also springing out of it is a course proper for the Creator, to act in violation of which would be sinful. We have only to imagine the devil supreme in power, and distributing miseries to all who disliked his maleficent rule, to realize, sufficiently for the present purpose, the possibility of sin in the Deity.

The relation in which God stands to creatures—at any rate to man and all others not lower in the scale—is that of Father. If we owe to Him our life and breath and all things, it is He that hath made us, we are the offspring of God, and the relationship of an earthly parent only fails to represent that of our heavenly Father by falling immensely short. The omnipotent potter of course has *power* over the clay, and none could successfully resist His will; but were the Great Spirit an Evil Spirit, bent on disregarding the relationship in which he stood to us, we should do right to wage the most determined war, and we could at least curse him and let him crush us.

God has no superior, and so cannot be pious; He has no equal to whom He owes such duties as man owes to his fellow: His holiness, therefore, can only consist in benevolence to His inferiors, and the approval of holiness in them.

Illustrations of the benevolence of the Deity were given in the last paper, but it still remains to us to show from nature that God approves holiness in man. If it can be made to appear that the present disposition of things is favourable to virtue, it will be admitted that this is either of

* Wayland's "Elements of Moral Science."

† I follow Sir J. Mackintosh, "Ethical Philosophy."

‡ Mackintosh.

God's arrangement or results from the nature of things. Supposing it to arise out of the nature of things, yet omnipotent malevolence—though itself destined in the long run to reap as it sowed—could give some advantage to the side of evil for a time, for as long a time probably as man's history occupies, just as the wicked may walk on every side when the vilest men are exalted.

It has been pointed out as a proof of the Divine beneficence that the work of man's heart and lungs, to suspend which would be death, and which yet if left to man's will might risk suspension through whim or carelessness, has been made to go on automatically. Arrangements somewhat analogous have been pointed out by Chalmers, Butler, and others, as prevailing in another department, and working to the advantage of virtue. Sudden anger is frequently raised by opposition, sudden hurt or violence, without any thought of the real demerit of the person from whom they proceed. Butler points out * that this self-acting mechanism of resentment must be to the disadvantage of evil-doers, and for the benefit of those who do well, especially in unsettled parts of the world where governments are not yet formed. Violence is frequently offered, and sudden resistance is the only security, since there is no time for consideration, and to be passive would be certain destruction. What should we think of the providence of nature, if, when aggression was threatened against the weak and unarmed, at a distance from the aid of others, there were instantly and uniformly, by the intervention of some wonder-working power, to rush into the hand of the defenceless a sword or other weapon of defence? And yet this would be but a feeble assistance, if compared with that which we receive from the simple emotions which Heaven has caused to rush, as it were, into our mind for repelling every attack.*

In the structure of the human body we sometimes get antagonist muscles, each being a constant check on the other, or allowing it only intermittent action. As an instance we may take the internal and external straight muscles of the eyeball, one of which acting by itself would draw the eye to the left, while the other tends to bring it to the right: by mutual checking they keep the pupil to the front, or by yielding one to the other within certain limits, allow the eye to move as on a vertical axis. Dr. Chalmers† points it out as an analogous arrangement that between the sexes the feeling of modesty or shame is a counteractive to the indulgence of passion, while the feeling itself is perfectly involuntary. He says, We cannot conceive a more skilful, we had almost said a more delicate or dexterous adjustment, than the one actually fixed upon—by which, in the first instance, through an appetency sufficiently strong, the species is upholden; and, in the second instance, through the same appetency sufficiently restrained those hallowed decencies of life are kept inviolate, which are so indispensable to all moral gracefulness among men. We have only to conceive the frightful aspect which society would put on, did unbridled licentiousness stalk at large as a destroyer, and rifle every home of those virtues which at once guard and adorn it. This instance strongly bespeaks the wisdom and goodness of our Maker, and might have been appropriately quoted in the last paper; but it is referred to here as

* Sermon on Resentment.

* Brown. Lect. lxiii. quoted by Chalmers.
† Bridgewater Treatise.

indicating that God is on the side of virtue, and as illustrating His holy character.

Perhaps it is true that with love of holiness there will generally be found a love of order, truth, and beauty, so that a love for the beautiful, for instance, may be some indication of holiness of character. If this is so, it will be pertinent to point out that nature, in spite of a few ugly forms, affords evidence that God delights in beauty; that mere ornament is as much an end and aim in the workshop of nature as they are known to be in the workshop of the goldsmith and the jeweller. Even in those cases where concealment of the creature is the main object in view, ornament is never forgotten, but lies, as it were, underneath, carried into effect under the conditions and limitations imposed by the higher law and the more special purpose. Thus, the feathers of the ptarmigan, though confined by the law of assimilative colouring to a mixture of black and white or gray, have those simple colours disposed in crescent-bars and mottlings of beautiful form, even as the lichens, which they imitate, spread in radiating lines and semicircular ripples over the weather-beaten stones. It is the same with all other birds whose colour is the colour of their home. And then, what shall we say of flowers—those banners of the vegetable world, which march in such various and splendid triumph before the coming of its fruits? What shall we say of the humming birds—whose feathers are made to return the light which falls upon them, as if rekindled from intenser fires, and coloured with more than all the colours of all the gems?*

"THE JUST LORD."—Following Wayland, we may define justice to mean that temper of mind which disposes one to administer rewards and punishments according to the character and actions of the object. We must not, however, interpret this to mean that there is injustice in being kind to the unthankful and to the evil—in sending rain on the fields of the just and of the unjust,—so long as no one gets worse treatment than he deserves there can be no complaint of injustice. We are obliged here again to recognize that if the will of the Deity constituted a thing right or wrong, there would not be even the abstract possibility of injustice in Him, and therefore not the possibility of justice.

If a horse has no horns, no tusks, no claws, wherewith to defend itself, it would seem, when compared with a lion or a buffalo, to be unfairly dealt with; but to the horse is given swiftness in flight, and he seldom has need to do battle with adversaries. This sort of compensation—of just dealing, may we not call it?—runs through the animal creation: the oyster, with neither legs nor horns, is protected by a shell; the skunk can emit repulsive odours under its enemy's nostrils; the phasmida insects escape notice through their resemblance to sticks and leaves. In man himself, if there be no wool to give warmth, no horns for purposes of defence, there is capacity for making clothes suitable to climate, and for manufacturing every kind of weapon. Should he lose the precious gift of sight, the chances are that he will attain to quicker powers of touch and hearing, to say nothing of a brighter inward illumination, justifying Milton's thankful acknowledgment—

My vision Thou hast dimmed, that I might see
Thyself, Thyself alone.

* "The Reign of Law." By the Duke of Argyle.

In this department, however, we meet with some apparent difficulties. It is not simply that the wicked oft appear to prosper and the righteous to suffer—which leads our teachers to tell us that virtue and vice are only partially rewarded and punished in this life; but sometimes a sin, by comparison trifling, is visited with Draconian severity. "My punishment is greater than I can bear"—"my punishment is greater than my sin deserves"—would hardly seem unreasonable words from a man who in a moment's wilfulness, had spurred his horse too deeply, been thrown and maimed, and incapacitated for the rest of life from earning bread for his children.

Again, it is not only sin that is visited, but carelessness, and even innocent ignorance; and although it be right that he who sows to the flesh should reap corruption, it would seem that the swallowing of prussic acid in mistake for Glauber's salts is too severely visited by death; and that sailing into the heart of a cyclone, through one man's ignorance of the law of storms, should not, in justice, doom 500 souls to a watery grave. Explosions in English coal mines have killed 25,000 men since 1850; the wrecks reported for the first half of this year, 1867, amount to about 1,400; and we need not look many months back to find the earthquake doing its destructive work. Are the men who perish in these ways sinners above others; and, if not, in what way is their worse fate reconcilable with Divine justice?

If we are willing to distinguish between God's direct doings and the incidental accompaniments arising out of the nature of things, we shall, perhaps, be able to get rid of the difficulty. It is good that there should be an ocean, with its bosom stirred by storms, and good that man should have a body of such specific gravity as he has; but then, in the nature of things, he is liable to shipwreck and drowning. It is good that there should be volcanoes, since they appear to act as safety-valves to preserve the planet from explosion; but then, of consequence, it must go ill with Pompeii if its site is too near to Vesuvius. It is good that coal should be manufactured and stored up (and to be what it is it must be capable of emitting carburetted hydrogen gas), and good that man should have air to breathe (and the air would not revivify his blood unless it contained oxygen); but then hydrogen and oxygen cannot remain what they are without being capable of forming an explosive mixture. We can hardly say the danger has been arranged for in the providence of God: it arises from the nature of things, and He simply has not taken extraordinary means to prevent it.

"THE LORD IS SLOW TO ANGER."—The willingness to wait may show itself in many ways—the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain—and the patience shown in one way may manifest itself in another. "The mills of the gods grind slowly," said some one among the ancients, getting his wisdom from a true observation of nature or of providence.

The trees are brought to their strength and greenness by imperceptible stages, the coral islands are built up and peopled by slow sure steps, the formation of coal and limestone is a work of many ages. The northern hemisphere of our planet, which now has its summer when nearest to the sun, is by and by to have it when furthest away, but the change will take nearly 13,000 years to bring it about. Astronomy is full

of these "long results of time," which, because they only become perceptible in the lapse of ages, are termed *secular* changes and variations.

In the animal world, after all that has been said, there is some ground for tracing an advance to higher forms of life as the geological ages wheel slowly by. The earliest known creature — the recently discovered *eozoön* of Canada — is among the lowest forms of life; while man, the latest formed, is the highest. It is a fact about which there is no longer any dispute that in many animal structures there are parts which serve no immediate use nor discharge any actual function. For example, there are monkeys with useless thumb bones hid beneath the skin, snakes destined to "go upon the belly," but nevertheless having rudiments of legs, whales with teeth, which never cut the gum, and a wingless bird with wing-bones undeveloped. Whether we suppose with Owen that these rudimentary limbs are foreshadowings of more perfect structures to come, or with Darwin that they are relics of full limbs once possessed, our argument is equally served. The object in the one instance is to create perfect limbs, and in the other to get rid of them altogether, and in either case the result is long in coming, is waited for, apparently, with much patience.

Thus have we rapidly glanced at nature to find evidences of a Creator, and indications of the same attributes belonging to him as our Bible ascribes to Jehovah. It may be hoped that the usefulness of such a course will be perceived. The Bible tells us of a God, nature points us to her skilful Governor; and that these Gods should be, not two, but one, would seem more probable than the contrary supposition. Were they two distinct beings, all our interest would be in the God of nature, since He that hath made us, as it is proved by our bodies being a part of nature, and our breath and being depending on his light and air, we should have no more to do with the other than with a dweller in Jupiter; and though his existence and attributes might be matters of curiosity, they would scarcely be matters of importance. Supposing nature and Scripture to be both of them rightly interpreted, and a real and fundamental contradiction made out, it would follow that Scripture is either from such a second God, or else is the work of man. The contradiction, however, would not concern us; we should logically and loyally cling to the God of science, and consider the words of the Other as utterly worthless.

Moreover, the Bible claims for its author that he is the Governor of nature, the maker of man, and the arbiter of his destiny. "The LORD by wisdom made the heavens, He laid the foundations of the earth, He appointed the moon for seasons, and made the sun to know his going down. He sets a bound that the sea may not pass, He covereth the heaven with clouds, He prepareth rain for the earth, He maketh grass to grow upon the mountains. He breathed into man the breath of life, He gave life to all creatures, He opens His hand and satisfies the wants of every living thing; He takes away their breath, they die, and return to dust."

It is therefore surely to the interest of religion that we should hold converse with nature, accept all the demonstrated truths of science, and trace out, as far as we are able, their harmony with the truths of revelation.

"For a man to be profound in his worship of nature, without being also profound in his worship of the Creator of nature, seems as irrational as if

would be for a man, sitting at one of our grand Norwich festivals, and having his soul stirred within him by the almost heavenly harmonies, should feel impelled to give expression to his emotion, and instead of rendering his tribute of praise to the master mind who had conceived the glorious music—should fall down and worship the kettledrum and fiddlestick."*

A SERMON FOR LITTLE FOLKS ON BEING DECEIVED.

Little children, let no man deceive you.—1 John iii. 7 v.

I WANT to talk to you boys and girls about an old man. He loved children, and didn't want them to be deceived, and he says here, "Little children, let no man deceive you." This old man lived a many hundred years ago in Asia Minor, in a city called Ephesus. If you had been there on a Lord's-day morning, you would perhaps have seen him walking along the streets; and had you followed him into the house of God, you would have heard him preach. Everybody seemed to love him, and if you had asked them *why*, it would have been said, "Because he loves everybody." And then he was just such a preacher as children like to hear. He preached short sermons. It is said that when he was too old to walk, some of the people used to go and carry him from his house to the church; and one day all he could say was, "Little children, love one another." You would have remembered that Sermon, wouldn't you? Yes, without any *first, second,* or *third* to help your memory. Well, another Sunday the old preacher was carried to Church, *and he said the same thing over again,* "Little children, love one another;" and the next Sunday he said the same, and so he went on preaching the same short but beautiful sermon over and over and over again, until some of the people began to get tired of it, and asked why he did not preach something else. He replied, "Because it is the Lord's command; and if this be done, it is sufficient." Yes, *if this be done.* But it is of no use preaching, or hearing, or even *remembering* sermons, if we neglect *to do* as we are taught. You may be able to recollect these beautiful words, "Little children, love one another;" but then it is all of no use *if you don't* love one another. What a many times a minister would have to preach the same sermon if he preached it until every man, woman, and child in the congregation was found every day *doing* what he preached. Perhaps this old man of whom I am speaking knew very well that many people at Ephesus did not love one another, and so he went on preaching the same thing time after time. I think I hear a little boy saying, "I should like to know the name of that old preacher, Sir." Well, I will tell you another thing or two about him, and then you will find out, if you have not

* Prof. Sedgwick, commencing his annual course of lectures, October 21, 1866.

already found out, what his name was. He was a young man when Jesus was here amongst men, and he was one of the Saviour's disciples. Jesus loved him more than any of the others—so much so, that he was known as "*the disciple whom Jesus loved.*" He had a brother, too, who was a preacher; but he had not preached the Gospel very long before a wicked king, whose name was *Herod*, had him put to death. Herod killed James, the brother of . . . . . *John.* "JOHN," you say, "that is the name of the old preacher you have been talking about." And so it is. I thought you would soon find it out. Well, John, for that was his name, was perhaps more like Jesus than any other man that ever lived. I think you will now read with deeper interest than ever what he says to you, "Little children, let no man deceive you." Do you understand the meaning of that word "deceive"? I think you do; for where is the boy or girl who has not been at some time, or in some way deceived. Sometimes we deceive ourselves. We do so if we say that we have no sin; for there is not a man, woman, or child in the world who has not sinned against God. Then let children take care that they do not deceive *themselves.* Perhaps a little boy says, "But I do not quite understand what it is to be deceived." Don't you? Well, then, we will try to make it a little plainer. One day, a little boy called with his mother at a gentleman's house, and on going into a large room, he saw what appeared to him to be a quantity of fruit on the table. The apples, he thought, looked better than any he had ever seen on the trees, and so did the pears, and the plums, too. He said to himself, "I should like to taste some of this nice fruit;" but when he touched one of the apples, or pears, I forget which, he found that it was only a stone, and the plums were no better, for they were made of wax. At first, he looked quite ashamed. And why? Because he felt that he ought not to have been so foolish as to be deceived in that way. He had mistaken artificial for *real* fruit. It looked so beautiful that he thought *it must be good.* Thus many boys and girls, and grown-up people, too, are often deceived; a thing glistens, and looks like gold, but then it is not gold; a stone even may be made to look like bread, but it is not bread; evil may be made to appear good, but it is still evil; a lie is a lie, even though it may seem to be the truth itself; wrong is wrong, however right it may be thought to be; and sin is sin, however it may be coloured or covered over. You may be a little child, but I think you can understand this, and it is very needful for you to try to remember it, for if you do not, you are sure to be deceived. The Apostle John knew how easily wicked men could deceive young people, and so he says here, "Little children, let no man deceive you." But who are the little children to whom John is speaking? "Yes," you say; "How old are they?" "How big are they?" Well, some of them are no bigger than you, others may be a little older; one may be only seven years of age, while another may be seventeen. If we were to call some young people "Little children," they would very likely be offended; but then the Apostle John, as I have told you, was such an old man that many of the people appeared to him to be very young, and none of them would be displeased with him for calling them *children.* Besides, he was so kind, and loved them so much, that when speaking to them, as he does in the text, it was with all the gentleness of Jesus Himself; and so he

says, "*Little children.*" But I should like you to understand what is meant by these words. When using them, John was thinking not so much of the age, or of the size, as of the character of those to whom he was writing.

Let me try to show you what he meant by calling them little children. If, now, we turn to Jesus, and ask Him to help us to understand this, I am sure He will do so. One day, a number of grown-up people asked Jesus this question: "Who is greatest in the Kingdom of Heaven?" And He called a little child unto Him, and set him in the midst of them, and said, "Verily, I say unto you, except ye be converted and become as *little children*, ye shall not enter into the Kingdom of Heaven." Christ's little children, you see, are people who have been converted; their sinful hearts have been changed. At one time they did not think of Jesus, but now they love Him. Once they were proud, but now they are as little children, humble, teachable, forgiving. You may, then, be more than ten, twelve, or even fourteen years of age, and yet be one of the Saviour's little children, to whom His beloved disciple is speaking in the text. John *did* write to young men, and to fathers, too—people who had been the disciples of Jesus for a long time; but when he speaks of little children, he means very young Christians, those who are just learning the A B C of Divine truth—just learning to walk in the way to heaven; just beginning to love the Saviour, and to speak His praise. To such young people he says, "Little children, let no man deceive you." Are you one of these? If you are, you cannot help thinking a good deal about the gentle and loving words which are addressed to you to-day. They teach us two or three things which I should like you to remember.

I. *The young may be easily deceived.*—You are more in danger of being deceived than those who are older. The Apostle knew this very well, and so he speaks to you about it. How often have boys and girls been mistaken! You have seen how easy it was to deceive *a little child*, at least for the first time, haven't you? But it was not so easy to do it a second time. No. Why? Because he was a little older, and had learnt something by what he had heard, seen, and felt. This shows us that those who are very young are more in danger of being deceived than others. It is so, even with Christ's little children. You may be one of them, and yet you may be easily deceived. The heart is deceitful above all things. You have such a heart. Take care that it does not deceive you. We read, too, of the deceitfulness of sin. It has deceived a great many grown-up people, and not a few boys and girls. You would not like to be deceived, would you? Nobody does. Then be careful, thoughtful, watchful, and prayerful, for the young even in Christ's fold are in danger of being deceived and of going astray.

II. There are men, wicked men, who will try to deceive the young.

John knew that there were such men in his day, and that there would be some in ours, and so he warns young people against them. Little children, let no man deceive you. One man will try to make error look like truth. This may be done just as a stone may be so shaped and coloured as to look like bread; or as wax may be so moulded as to have all the appearance of delicious fruit. But remember what the Apostle John says, *Let no man deceive you.* Another man may try to make a bad character pass for a good one. This

may be done as *lead* or *brass* may be put into the shape of a shilling or a sovereign, and so be passed off for silver or gold. People don't like to be deceived in that way. No; they are great losers when they get lead instead of silver, or brass instead of gold. And so it is with young people when they are deceived, and give to a bad man the confidence, esteem, and love which ought only to be given to a good one. Then don't forget what John says, "Let no man deceive you." There are men who will try to make you think that some sins *are so little*, that they are quite harmless, and that therefore you need not be afraid of giving them a place in your heart. Don't be deceived. Did you ever see a tiger? I saw a young one the other day; it was not much bigger than a cat, and it appeared quite playful and harmless. But then you would not let that little tiger come into your house; you would not keep it and feed it as you would a favourite cat. No. Why? Because you know that it will grow, and soon become big enough and strong enough to kill you. That little sin may appear to you to be quite harmless, but if it makes its home in your heart, if you encourage it, instead of praying to Jesus for strength to drive it out, it will grow and soon become stronger than you. Do you know what use sin will make of its strength? It will destroy the soul. God says, "The soul that sinneth, it shall die." If men say, "There is no harm in that little sin," don't believe them. Little sins are dangerous. Let no man deceive you.

Again. Some people will try to make you believe, that because you are so young, you may safely put off to another day repenting of sin and asking Jesus to save you. But don't be deceived by them. You may be a little child, but you are a sinner, and need a Saviour. You may be very young, but you are not too young to die. How old are you? Can I guess? Well, I suppose you are about eight or nine years old. Am I right? Then you have had more than four hundred Sabbaths in this world. It may be that some of you are a good deal older, and if so, how many Sabbaths have you had? But you are not sure that you will have *one more*. Trust in Jesus to-day. Do not delay to ask Him to forgive your sins, and to save you. The Bible says, "Behold! *now* is the day of salvation." If anybody says, "*To-morrow* will do," don't believe them. Let no man deceive you.

Then, you may have heard some men say that if you only try to do right, God will forgive you all the wrong that you have done. This is a great mistake. I should not like any of you boys and girls to be thus deceived. The best child in the world could not be saved in that way. God forgives us *freely* for Christ's sake. We read in His Word, "The blood of Jesus Christ His Son cleanseth us from all sin." Do you wish to be forgiven? You must ask God to forgive you for Jesus's sake. Do you want to be saved? You must trust in the precious blood of His dear Son. This is the way of salvation for grown-up people, and there is no other way for you.

III. If the young take care no man shall be able to deceive them. Hence it is said, "Little children, let no man deceive you."

You have the Bible. In it God speaks to you. All He says is true. He never deceives anybody. Compare what men say with what God says, and if their teaching contradicts His Word, you know at once that they are trying to deceive you. But no man shall be able to deceive you if you take care to be guided by the

Holy Scriptures, which are able to make you wise unto salvation.

You have the example of Jesus. He was once a little child. He obeyed His parents. He was holy. He did no sin. If men try to make you believe that evil is good, or that sin is harmless, you know that they are trying to deceive you. But you shall not be deceived by any of them if you trust in Jesus, and try to copy His example. In His life you may see what it is to be good; from His death you may learn what an evil thing sin is, for He died upon the cross to put away sin.

You have a conscience. A little boy says, "A conscience, sir, what is that?" I don't know whether I can answer his question in a few words that will be easily understood, but I will try to do so. Did you ever hear an echo? Yes. Well, conscience is very much like an echo of God's voice. Where can it be heard? In the heart and mind of every child. When can it be heard? If you do wrong you are sure to hear it then, saying, "*That's wrong,*" and at once you know and feel that what you have said and done *is wrong.* If all the men in the world were to say, "It's right," you would not be deceived by them while listening to what conscience says.

You have eyes and ears. You know what is every day to be seen and heard. A child who is in health to-day may be dead to-morrow. Some who were your school-fellows a little while ago, where are they now? In another world. If people tell you that you need not think of giving your heart to Jesus for some years to come, that it will be time enough for you to do so when you are grown up, you need not be deceived by them, for you learn from what you see and hear, that delay is dangerous, that even to-morrow may be too late. Young as you are, you need not be deceived. Use your eyes and ears, listen to conscience, copy the example of Jesus, read and obey God's Holy Word, and then, although all the wicked men in the world should try to deceive you, you need not, you shall not be deceived: God will not deceive you: He loves you. Jesus will not deceive you: He saves you. The Holy Spirit will not deceive you, but teach you. Good men will not deceive you, but *they* will pray for you; and knowing, as they do, that there are many wicked men in the world who will try to deceive you, they will often speak to you with all the gentleness and love of the old preacher at Ephesus, when he says, "Little children, let no man deceive you." May God bless us all, and keep us, too, *from deceiving ourselves* for Jesus' sake. Amen.

June 18th, 1867. D.

SHORT NOTES.

REVIVALISM IN CHURCH FORMS.—Our adversaries of the High Church school have always sought to identify Puritanism and Dissent with bad taste and vulgarity. And truly there have often been, in our modes of worship, in our religious speech, in our meeting-houses, ample grounds

for the taunt. No doubt much of this plainness was the natural reaction against the gorgeous ritual of old Rome, which was adopted both in form and doctrine by the ruling parties in the Church of England. That ritual was the fit expression of the enormous errors into which Christendom had fallen. The lowly sanctuaries of Dissent were a standing protest against the temples of apostacy and idolatry. Not seldom the mean meeting-house was the refuge of hunted sectaries, who dared to listen to the voice of conscience, and who, like the caddis-worm, found their safety in a rude sheath of chips and pebbles, resembling the river-bed in which they lived. At the same time it must not be forgotten that good taste was equally wanting in the worship and structures of the Establishment. Who does not remember churchwardens' whitewash, the wattle and daub of the parish builder, the drone of parish clerks, the nasal twang and cracked fiddles of parish choirs. Church worship was as vulgar as that of any conventicle; but inferior to it in earnestness and devotion. We have read, indeed, in old histories, of London churches in which "frays, quarrels, riots, and bloodshed were committed." Even horses and mules were tethered in them by the parishioners, so that a royal proclamation set forth that places appointed for God's service were "like a stable or common inn, or rather a den or sink of all unchristness." The revival of taste during the last half century in church and chapel architecture, and in the arrangements of divine worship, is only a ripple of that "vast wave of antiquarian, artistic, architectural, romantic sentiment which has passed over the whole of Europe." The ritualists have seized the occasion to re-introduce, with mediæval architecture, mediæval superstitions. But the folly of the attempt is seen in the strange reason advanced by one of their leaders, for the gorgeous garniture of the worship they advocate. "No public worship," says he, "is really deserving the name unless it be *histrionic*." That is, the priest is an actor, a stage-player, representing by gestures sacred realities and truths. Such a conception of the priest's office is far away from that of the men by whom mediæval rites were fashioned to express dread thoughts and holy things. Ritualism, as a restoration of antiquity, is hypocrisy, for the ideas of antiquity are wanting to it. It is, after all, a mere "acting a part."

INTOLERANCE OF RITUALISTS.—One very striking characteristic of the Ritualist school is the rabid intolerance which its pupils exhibit towards all who will not fall down before the garbed Dagon they have set up. The absurd horror of the High Church party of every form of evangelicalism, whether within the Church or without it, becomes with the ritualist a foaming hate. They anathematize every section of Protestant Reform. They ignore or deny the Christian faith and works of every sect but their own. "I had fierce thoughts against the Liberals," says Dr. Newman, when he began his crusade in 1832, and that "fierceness" has fallen as a mantle on his less worthy followers. We may use his own words to describe the progress of his ritualist progeny:—"Since that time Phæton has got into the chariot of the sun, we, alas! can only look on and watch him down the steep of heaven. Meanwhile the lands which he is passing over, suffer from his driving." All this comes of those monstrous sacerdotal pretensions which the Tracts for the Times were the first to

set forth. These priests claim to open the gates of heaven and to shut them at their pleasure; they rail against liberty of worship, of speech, and of conscience; they despise the authority of the bishops to whom they have sworn canonical obedience, if that authority clashes with their plans or pretensions. The State is antichrist, which would keep them to their bond, and enact a faithful discharge of the vows they have taken. They will have their own way, and are resolved to allow no contrary practice or opinion to exist beside them. They insultingly pass by the venerable churches of Luther, Zwingle, and Calvin, to beseech, amid humiliating rebuffs, union with the heretical churches of the Patriarch and the Pope. With proud humility they grovel in the ashes of an ascetic life, while the greatest of all Christian graces—charity—they despise. To use the language of a high dignitary of the Establishment, "This weltering mass of sacerdotal intolerance flows on with its full stream, withering like a lava flood every green thing within its reach, undermining and eating into the foundations of the truth and freedom of the Church."

A NEW RELIGION.—This is an age, we are told, of wonderful enlightenment and of scientific discovery, one in which illusions are impossible, and falsehoods are certain to be detected. Yet we have seen the birth and growth into wild manhood of Mormonism, and are now threatened with a new religion, which is simply a revival of old heathenism in the form of a worship of humanity. Of the merits or demerits of Auguste Comte's philosophy we have here not a word to say. But in his later days he published a religion which he called Positive, the counterpart of his philosophy. Most of his disciples are ashamed of it, but it is at length struggling for a place among the new creeds of the day in this free and enlightened England of ours. This religion, if we must so call it, disclaims everything beyond the present life. It has no knowledge that there is another life, or that there is a God on whom our earthly life depends and from whom it is derived. Positivism knows only man, man as we see him, and no other nobleness or greatness than that which man displays. Humanity is to the Positivist what God is to others. This humanity, this abstract conception of the whole of man, is alone worthy of thought and homage. The great benefactors of humanity are its noblest embodiment, and therefore they are the beings we ought to worship and adore. M. Comte, as the greatest benefactor of the race, is worthy of the highest regard, and this frail, immoral man, seems likely to become the god of the new religion. The old hero-worship is thus restored; and we, who thought that the nations of the West had left Paganism ages behind, are summoned to do homage to our own likeness—an idol in human form, and endowed with all human infirmities. The language of Edgar Quinet is none too strong to express our contempt of this detestable and godless creed:—"Well, they say to me, then worship Humanity. A curious fetish, truly! I have seen it too close. What! Kneel before that which is on its knees before any triumphant force? Crawl before that beast crawling on its myriad feet? That is not my faith. What should I do before such a god? Take me back to the ibises and necklaced serpents of the Nile." Yes; we may as well restore the temples of the Olympian gods, or the shrines of the lascivious deities whom the Hindu delights to serve, as listen to the voice which reaches us from Bouverie Street.

THE BISHOP OF SALISBURY IN 1567 AND 1867.—Startled as the whole nation appears to have been by the recent charge of Dr. Hamilton, the Bishop of Salisbury, it is due to him to say that, when years ago he was the parish priest of St. Peter's-in-the-East, in Oxford, he held similar sentiments on the power of the priesthood and the efficacy of the Sacraments. It is, however, none the less true that his sacerdotal theories are subversive of the Gospel, though they may not be reproved as unknown to the Church of England, as having no foundation in her formularies, or as if they were never before held by her ministers. It is, nevertheless, curious to observe that the great Bishop Jewel, the first Protestant prelate of Salisbury, and a member (we believe) of the same college in Oxford as that to which Dr. Hamilton owes his education, 300 years ago this year of grace, 1867—recorded sentiments which singularly contradict the dogmas of his living successor. It is Bishop Hamilton's notion that God has delegated to certain ministers the power and authority to forgive sins, by reason of certain supernatural powers and prerogatives He has entrusted to them alone. Bishop Jewell thus vindicates the priesthood of all believers:—"Whosoever is a member of Christ's body; whosoever is a child of the Church; whosoever is baptized in Christ, and beareth His name, is fully invested with this priesthood, and therefore may justly be called a priest. All Christian men are priests, and offer up to God the daily sacrifice, that is, the sacrifice of Christ's passion." Bishop Hamilton affirms that the Lord's Supper is a true sacrifice; that the words "Do this," mean, "Sacrifice this," so that by consecration the bread and wine become objectively and outwardly the true body of Christ which the priest pleads on earth, like as Christ pleads it in heaven. Bishop Jewel, on the contrary, affirms that the sacrifices of the Church of God are the sacrifices of prayer, of alms, of praise and thanksgiving, and the death of Christ. We are taught, he says, in Scripture to offer our own bodies as a pure, and a holy, and a well pleasing sacrifice unto God. "Whosoever hath these, we cannot say he is void of sacrifice. Howbeit, if we speak of a sacrifice propitiatory for the satisfaction of sins, we have none other but only Christ Jesus, the Son of God, upon His cross." To the retort of the Romanist, that if such is the doctrine of the Church of England, the priests of that Church do not really offer up Christ unto God his Father, Jewel strongly replies—"Neither we nor you can so offer Him, nor did Christ ever give you commission to make such sacrifice." With these dicta before us, we are sorely puzzled to understand the nature of that succession which Bishop Hamilton claims. Here are two bishops from the same college, sitting on the same cathedral throne, declaring the most opposite doctrines. Which is the true *episcopos*? Which teaches the true doctrines of the Church of England? the first Protestant bishop or the last? Certainly the Jesuit Harding would not have found in Bishop Hamilton the redoubtable antagonist he met with in Bishop Jewel.

THE ONLY POSSIBLE.

I CANNOT clear this troubled breast
Of cares, which every day molest;
Only I can remember Thine,
O Saviour, and the less repine.

I cannot drive this sin away,
Which makes me still anew its prey;
I can but to Thy cross repair,
To hear Thee speak my pardon there.

I cannot love as I desire,
With bosom for Thy grace on fire;
I can but view Thy love to me,
And humbled feel, so loved to be.

I cannot rise, as fain I would,
To perfect right, or perfect good;
I can but think of Thee on high,
O Saviour, and be glad to die.

In vain are all my efforts made,
Myself to save, or lift, or aid;
The only possible for me,
O Saviour, is to cling to Thee:

In time of dread, Thy hand to hold;
In loss, Thy charter to unfold;
On Thee to lean, when prompt to fall;
And, sought in Thee, in Thee have all.

From Lord Kinloch's "Devout Moments."

Correspondence.

"DEAD FLIES."

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—A contributor to the paper of this month's Magazine, who seems to possess "the pen of a ready writer," has ventured to repeat an old performance, and invites attention to his exhibition of "dead flies." Permit me the opportunity of making two or three notes.

Some of the varieties in his collection are familiar acquaintances, and have had

a place in the collections of other exhibitors of some celebrity. But under the genus entitled, *Misquotation*, he has included several specimens for some of which he seems to claim credit as the discoverer. I fear, however, that the collection will remind some of your constituents of the famous parliamentary retort—"The honourable member has said some things which are *new*, and some which are *true;* but the *true* things are not *new*, and the *new* things not *true*."

Your contributor adduces certain phrases frequently used in our prayer-meetings, and includes them in his collection of "dead flies," as misquoted passages of Scripture. And he is both humorous and severe in his denunciation of these phrases.

Apart altogether from the question whether these *currente calamo* criticisms of our prayer-meetings are in good taste, I submit that it is wholly gratuitous to assume that the phrases are *misquotations*. They are *forms* of prayer certainly, and perhaps objectionable as such. They may be inelegant. But they are not necessarily misquotations of Scripture. Your correspondent might as well denounce the Prayer-Book for misquoting Scripture in such sentences as "in the midst of life we are in death," which has been often supposed to be Scripture. The familiar sentences from the Prayer-Book are more elegant than the phrases culled from that unwritten collection of prayers which some of our brethren delight to use. But why should they be condemned at all for misquoting Scripture when there is no proof that they intend to quote it? Is it sacrilege to condense two or more familiar texts into one? Our blessed Lord has promised to be in the midst of His disciples when two or three are gathered together in his name. He has also promised to bless his disciples. On what ground then is the marriage of these precious promises unlawful? Must we be more precise in our quotations of Scripture than the sacred writers themselves? Is it scandalous and wicked to blend in the fervour of devotion our aspirations with Divine promises, or turn a precept into a prayer? We may readily find instances in the New Testament Scriptures of what your correspondent must call "amputations" and "mutilations" of Old Testament passages, and I submit that this condemnation of the phrases he has cited in his article condems these also, for they are *misquotations* of a similar kind.

Except on the hypothesis that your correspondent has made a discovery concerning the baptism of households, I am at a loss to understand what he means about the omission of the words "and thy house" from the reply to the jailor at Philippi. He cannot mean that it is this particular text alone which affirms belief in Christ to be essential to salvation. And surely he does not mean to say that when this text is quoted we are obliged invariably to use the whole of it, irrespective of its application and suitableness to our purpose? But if he does not mean this, with what propriety is the passage alleged as an instance of "the unjust treatment which inspired writ has to endure?"

Your contributor has, however, succeeded in producing one instance of indubitable misquotation. He tells us that the Apostle Paul did not write "do more and better for us than we can ask or think, or are at all worthy to receive," but that he wrote "now unto Him that is able to do exceeding abundantly above all that we CAN ask or think." And after this *exact* citation of the Apostle's words, he proceeds to expatiate upon them as follows:—"We can 'ask' much, we can 'think' more; almost illimitable are the flights which imagination can take . . . To patch anything to a magnificent text like that is a deed of wisdom nearly akin to that of him who should attach paper wings to an eagle or a dove. Many further exemplifications of the blunder might be adduced, but they would be superfluous."

I presume that your contributor's opinion will be shared by all who remember or will read Eph. iii. 20.

I am, dear sir,
Your's very sincerely,
R. G. MOSES.

Falmouth, June 18th, 1867.

Reviews.

Idolatries, Old and New: Their Cause and Cure. By JAMES BALDWIN BROWN, B.A. Jackson, Walford, & Hodder.

"THE Essential Principle of Idolatry" is the title of the first sermon in this volume; and the idea of idolatry set forth in it is, in our opinion, sound and scriptural. It represents the essence of idolatry as the connecting the Divine presence and blessing with *things* cognizable by the senses or the understanding, whether there be or not, through them, any living communication with the living God, as a spirit, established and maintained by the soul. It is not in its essence a turning away from God to worship rock or stone in His room, but rather a desire to get hold of something which seems to give promise of the Divine blessing, without any spiritual contact between the soul of the worshipper and God. The children of Israel, for instance, did not worship the calf as a God, but the calf was the medium through which they worshipped Jehovah. When the calf was made, "a feast to the Lord" was proclaimed, and it was *a feast to the Lord* they meant to celebrate. The calf was regarded by them as the sign and pledge of the benign presence of Jehovah, of whom they were afraid. It thus became to them first a symbol of Jehovah, and then a substitute for Jehovah—in fact, an idol. By a similar mental process, the priest becomes an idol to the Ritualists, and also the Sacrament, and also dogmata and creeds. There is much power and vigour throughout the volume, and the charges contained in it against the Ritualists are sustained by ample quotations from their own writings.

In the sermon on "The Spiritual Freedom of Judaism," there is much that is valuable, but at the same time much that is apocryphal. The idea that the highest use of the Tabernacle was to quicken the industry, energy, and genius of the people, is, in our opinion, simply absurd; and must have been conceived in complete obliviousness of the Epistle to the Hebrews.

In the last sermon, three important sources of the ritualistic movement are mentioned; viz., the doctrinalism of the Evangelical school; the extreme sensuousness of the masses; and the translation into the spiritual sphere of that luxurious splendour which is characteristic of our times, and threatens to corrupt the very core of society.

The remarks on the last point we quote, and commend to the thoughtful consideration of our readers:—

Ours is emphatically an observant, reflective, and critical age. No great enterprise stirs deeply our passions, and strains our energies to win the prize. We are living on the fruits of victories. If we were to cast our glance back into mediæval times, we should find that in ages of great enterprises the men who were most profoundly in earnest about them spoke with a kind of contempt of this externalism in religion. They had no time for it, no care, no heart. But we have time enough; we have wealth enough to puzzle us how to employ it; and we have learning enough to have all the ideal aims and hopes of the past spread before our sight: and we are disposed to repeat with exquisite care and finish, rather than to create. There is not a great work of this generation that is not greater in its parts than in the whole. From our Palace of Westminster downwards through the whole scale, the same principle reigns: poor form, poor power, but exquisite conception and elaboration of parts. It runs through all the arts, all the ornaments and appliances of life. It is in our drawing-rooms and in our dress, as much as in our poems, books, pictures, and buildings. There is a genius for organization rather than creation ruling in our high

places. We aim at a scale of vastness and splendour, but we obtrude everywhere the manager's hand. The kind of effect, too, which grows out of mobs and masses, in commerce, in railways, in concerts—yes, and even in congregations, is highly valued by us, to the no small neglect—I will not say contempt—of that which belongs to the sphere of spiritual power in its action on the individual and the public life. These Ritualists simply translate this into the spiritual key. It is in principle what the world is loving in its public and private interests and occupations. The Ritualists say, It shall have it also in the Church. If it wins its way (that has to be tried) it will be the darkest and saddest of all possible signs of what men in their hearts are caring for, and of how far a clever, rich, successful, and luxurious generation may, in this nineteenth century of Christendom, loose its hold on all that is most essentially Christian in Christian truth.

The Church and State Question, as Settled by the Ministry of our Lord and of the Apostles. By ROBERT VAUGHAN, D.D. Jackson, Walford, & Hodder.

THE aim of this treatise is to show that the reason why the question of Church and State did not arise in New Testament times was *not* that the teaching of our Lord and His Apostles was influenced by existing circumstances, but that it set forth principles that never can be brought into harmony with the principles of a State Establishment of religion. This treatise consists of four chapters. In the first chapter, the limits of State authority in regard to religion under the Old Testament are discussed. The Synagogue, with its officers,—not the Temple,—is shown to be the model of a Christian church; and the prophets, not the priests, the counterpart of Christian teachers. The voluntary and independent character of the Synagogue worship is clearly shown, and also the independence of its government of all State control. The argument is one that has often occurred to us. It is capable of much further development, and may be triumphantly employed in opposition to infant baptism as based on the Jewish economy. In the second chapter, the *spiritual* character of the kingdom of Christ, as taught by Christ Himself continually, and especially in His words to Pilate, "My kingdom is not of this world," is urged as an incontrovertible argument against a church under the control of the State, and embracing all its subjects as members. In the third chapter the *discipline* of the church as enforced by the Apostles—a discipline to be exercised by the church itself after the manner of the Synagogue, as intimated by Christ Himself (Matt. xviii. 15—17)—is shown to be utterly inconsistent with the authority of the State in church matters. The fourth chapter contains important reflections on the present ecclesiastical tendencies, and their almost necessary issue in a Free Church. The arguments throughout are well sustained, and have a freshness which one could hardly have hoped for on the much-vexed question of State Establishments of religion. The closing paragraphs relating to Nonconformists are full of wisdom;—we should like to give them *in extenso*, but a few quotations must suffice:—

It will behove Nonconformist ministers to be careful that there shall be as little as possible in their conduct to operate as an unnecessary impediment to their influence. Our reference here, of course, is not to things which might be pronounced inconsistent with morality or religion, but to much smaller things, and yet such as should not be seen in the manners of men whose office demands that they should be men of culture and honour. The "literates" who are now flooding the Church of England have done much towards destroying the old impression which led us to regard the word clergyman as synonymous with the word gentleman. But an Episcopalian minister or a Nonconformist minister, who is not a gentleman, will have little influence over gentlemen. In the refinements of the age there may be much that is very hollow and very trivial; but the man who makes light of sinning against them is not wise. Men, in general, are conciliated by the gentle, not by the rude.

Until the rise of the sects under the Commonwealth, no man thought of charging the Puritan clergy with ignorance any more than the orthodox clergy. The men had been educated in the same universities, and had come to their office by passing the

same examinations. It was very much so with the "Old Dissent," as it is sometimes called—dissent from the time of William III. to the rise of Methodism. So strictly, for the most part, did the men of that time guard the professionalism of the ministry, that the prelates of those days often spoke respectfully of their learning, scarcely any man venturing to reproach them as ignorant. But on the rise of Methodism all this was changed, through the influence of two clergymen. Wesley and Whitfield owed their success largely to the encouragement given by them to lay preaching. Dissenting ministers were scandalized by that preaching hardly less than Churchmen. From that time Dissenting ministers have been confounded with Methodist preachers; and the enemies of both have been most assiduous in their endeavours to possess the public mind with the idea that both are characterized by illiteracy and vulgarity. Not a few who should know better still credit this slander, or affect to do so. It is for the men concerned to give to the calumny a practical refutation whenever they have an opportunity for doing so. "Whoso is wise, he shall understand these things."

But the problem in the future of English Congregationalism will be, how to retain the popular element in its due place, and at the same time how to regulate its action so that it shall not be repulsive to English thought and feeling, but the contrary. Among the strongest inducements disposing educated Englishmen and Englishwomen to prefer the Episcopal Church to a Nonconformist Church is the feeling that in the former there is greater liberty than in the latter. It is true in that Church the State seems to have determined almost everything, both for minister and people. But the State has known where to stop. It leaves a large freedom to the layman. He may go to church as often or as rarely as he please. He may go to the communion as often or as rarely as he please. No one can call him to account. In these things he is master of his own ways. This is liberty—a sort of liberty very grateful to the pride of an Englishman; and it is, we must confess, a larger liberty than Congregationalism can concede, if it is to be scriptural. Congregationalism must insist that the Church shall be restricted, as far as may be, to "faithful men;" that the communion shall be, as far as that may be secured, a communion of the devout, and that it pertains to the Church, the existing body of communicants, to decide, in its judgment and charity, as to who are the persons of that character and who are not.

So much being certain and settled, the question which remains is, How this Church authority may be exercised so as to evince the wisest consideration as to the feeling of persons desiring the privilege of Church-fellowship. . . . The most religious persons feel the most deeply the sacredness of sacred things; and only those who have had experience in such cases will be fully aware of the sensitiveness with which such minds often shrink from any strong profession on religious subjects, and from any attempt on the part of persons not in their confidence to become acquainted with the matters of their spiritual life.

In all such instances the information needed is best obtained from such personal friends of the candidate as have become possessed of the required knowledge through the most natural means, and whose judgment is entitled to confidence. The appointment of one or more from a body of deacons to visit such persons for the purpose of making inquiry as to their state of mind, is a course of proceeding that may be expedient in some cases; but if persons of education and position, men or women, are to seek admission in any great numbers to our churches, it must not be with an ordeal of that nature before them. Some men, of a coarse and democratic temperament, may say there should be but one rule of proceeding in such cases for all; but common sense, and the great Christian law which requires each of us to guard against inflicting unnecessary pain anywhere, say otherwise. Churches have no right to make by-laws which trench on such primary obligations. Their function is not legislative; it is simply administrative. It is admitted that they have a right to know in some way that the candidate is worthy; but along with that right there goes a duty—the duty of obtaining such knowledge in the way that may be least costly to feeling in a matter where feeling is often specially sensitive.

It must be confessed that in some Dissenting Churches, in small towns, there is too often enough of folly and petty discord to insure that persons of cultivated feeling will be disposed to seek a home almost anywhere rather than in that direction. Such organizations give as false a representation of Christianity in one form as their rivals give in another. But here the fault is not in the Church polity, but in the perverse people who show themselves unworthy of it. Large Nonconformist

Churches are generally models in the conduct of their affairs; and Churches of that type must grow in such wisdom if they are to leaven English society with the ideas and sympathies which prevailed in the first churches. Nor is it enough to that end that there should be order in the administration; there must be power in the pulpit, assiduity in pastoral oversight, practical usefulness in the daily life of the Church, and a systematic encouragement of wise efforts to influence public opinion through the press.

The Fatherhood of God, and its relation to the Person and Work of Christ, and the Operations of the Holy Spirit. By CHARLES H. H. WRIGHT, M.A., of Trinity College, Dublin, and Exeter College, Oxford; British Chaplain at Dresden. Edinburgh: T. & T. Clark, 38, George Street. 1867. Pp. 296.

THIS volume displays considerable mental power, and not a little literary research. Of course, we have no sympathy with the author's views on "the hypothetical language applied to the baptized," contained in the Book of Common Prayer. If the compilers of that book did not believe in something more than "*hypothetical*" regeneration—whatever that means—they afford a standing illustration of the witty Frenchman's remark, "Language was given us the better to conceal our thoughts."

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1. *Lebanon Leaves: Metrical Soliloquies on passages of Holy Scripture.* By the Author of "Tendrils in Verse." Pp. 275. London: Ebenezer Palmer, Paternoster-row. 1867.
2. *Hymns and Songs for the Christian Church; and Poems.* By EMMA JANE WORBOISE, Author of "Violet Vaughan," "St. Berthas," &c. Pp. 184. London: James Clarke & Co., 13, Fleet Street. 1867.
3. *Night and other Poems.* By PETER BURN. Pp. 98. London: Elliot Stock, 62, Paternoster Row. Carlisle: Geo. Coward. 1867.

THESE three volumes contain some vigorous poetry, which, without deserving the name of first-rate, contain much that will interest and instruct our pious readers. We select a specimen from each of the volumes, that our friends may judge for themselves:—

From Volume 1.

"I will arise and go to my Father."
Happy resolve!
Essence of all the Gospel, all the law!
Oh, there is joy in heaven, when from the depths
Of sin's pollution, sinners, sorrowing, lift
The eye, the heart, the hope, the prayer, to God!
When the lost prodigal, in rags and sin,
Remembering former peace and innocence,
Felt the first wish for home; when he exclaimed,
"I will arise!" he took a long advance
From degradation to his Father's heart!
When the poor publican, repentant, prayed—
"O God, be merciful to me!" his step
Instantly halted on sin's broad career,
And in life's narrow path thenceforward walked!

From Volume 2.

Cannot God's Spirit keep thy heart
Up to its holy chosen part,
Amid the city's thronging scene
As well as in the forest green?
'Tis sweet awhile to turn away,
And in the leafy groves to pray;
Then to thy post, with cheerful brow,
Back with fresh energy to go.

Believers are a chosen few,
And God's own work they have to do!
They need not turn to cloister-cell
To praise and glorify Him well.
'Twere pleasant to the flesh to leave
The haunts where crime and sorrow grieve;
Yet,—through the world they may not flee.
In it,—not of it! must they be.

From Volume 3.

BEYOND.

In our home beyond the river,
There are partings never, never;
We are daily passing thither,
Some have gone:
Death our loving spirits sever,
But we meet beyond the river,
Every one.

In our home beyond the river,
There is rest for ever, ever,—

Rest awaits the long endeavour,
And the pain:
Here our joys and pleasures wither,
But beyond they bloom for ever—,
O the gain!

O Thou who art the giver
Of the rest beyond the river;
From bondage, O deliver—
Take us home:
To the tearless land we ever
Look; we wait the welcome "Hither"—
Saviour, come!

Discourses. By the late Rev. D. DUNCAN, Minister of the United Presbyterian Church, Harrogate. With a Memoir, &c. Edinburgh: W. Oliphant & Co.

MR. DUNCAN was an excellent and faithful minister of Christ, much esteemed in the communion to which he belonged. The specimens of his preaching contained in this volume give a favourable view of his method of ministering the word of truth. Earnest and evangelical these productions of his pen are, beyond question; but the deficiency of illustration in them would not be approved so extensively south, as north of the Tweed.

Lectures on Prayer, and Kindred Subjects. By JOSEPH S. SEWELL. London: F. B. Kitto, 5, Bishopsgate-street Without.

SENSIBLE, pious lectures, "delivered in the Friends' meeting-houses of some of our large towns." As specimens of "Quaker" teaching, they are worth an attentive reading.

Out of Harness: Sketches Narrative and Descriptive. By THOMAS GUTHRIE, D.D., Editor of the *Sunday Magazine.* Alexander Strahan, Publisher, 56, Ludgate-hill, London. 1867. Pp. 388.

THIS volume is altogether worthy of the fame of the great and good Dr. Guthrie. We cannot say more.

Intelligence.

MINISTERIAL CHANGES.

The Rev. George Whitehead, late of West Gorton, Manchester, has accepted the cordial invitation to the pastorate of the church at Rotherham.

The three following students from Pontypool College have accepted invitations to the ministry, T. F. Williams, from the English church, Bethel, Mount Stewart Square, Cardiff; D. R. Jenkins, from the English church, Abertillery; and A. Griffiths, from the Welsh church, Glyncorwg.

The Rev. T. Griffiths, of Knighton, Radnorshire, has accepted a unanimous invitation to Welshpool.

The following students of the Metropolitan College have accepted invitations to the pastorate of the churches named:—The Rev. R. J. Beecliff, Lancaster; Rev. S. M. Honan, Sudbury, Suffolk; Rev. J. B. Warren, Willenhall, Staffordshire; Rev. G. T. Edgley, Peniel Tabernacle, Chalk Farm Road.

Mr. J. Marmaduke Bergin, of Regent's Park College, has accepted a unanimous invitation to the pastorate of the second Baptist church at Chippenham.

We are informed that the Rev. Joshua Russell has resigned the senior pastorate of the church meeting at Lewisham Road, Greenwich, having sustained the pastoral office in connection with this church for a period of twenty-three years.

The Rev. J. S. Anderson, of Sion Chapel, Deptford, has accepted a unanimous invitation to become the pastor of Trinity Chapel, Little Horton Lane, Bradford.

MISCELLANEOUS.

THE BAPTIST MISSIONARY SOCIETY IN JAMAICA.—The Rev. J. P. Mursell, of Leicester, has handed over to the editor of the local *Chronicle* for publication, copies of letters which relate to statements made in a pamphlet, entitled "Jamaica: its State and Prospects," and so forth, wherein the anonymous author states that "the original intention of the compilers of this pamphlet was simply to publish a correspondence betwen Lord Alfred S. Churchhill, president of the Freedman's Association, and the Rev. A. A. Isaacs, Incumbent of Christ Church, Leicester, and which

will appear in the following pages." Mr. Mursell also publishes the following letter refuting the charges against the Baptist Mission and its agents, which the pamphlet contains :—

"*To the Editor of the 'Chronicle and Mercury.'*

"Sir,—The following accusations are copied literally from the pamphlet which has occasioned these criticisms. The exposure of their falsehood is published on my own responsibility, as one of the oldest members of the Baptist Missionary Committee.

"1. *The Pamphlet.*—It must be understood that the Baptists have always been a political as well as a religious sect. Their history in this country establishes the fact; but in our colonies and dependencies this is far more strongly manifested. To whatever cause we may attribute it, the missionaries of that body in general have never been content with the discharge of their religious duties, but have always proved themselves to be an agitating and political body.

"*Reply.*—The Baptists have been political; but only so far as has been necessary to the assertion of civil and religious liberty. In common with other esteemed Nonconforming communities, they have ever been the loyal and devoted supporters of the constituted authorities of the realm.

"2. *The Pamphlet.*—It was these principles that guided them in the negro rebellion in 1830-31. However zealously Sir Morton Peto, and others of their number, may attempt to bring forward partisan evidence to show that they were not the cause of the rebellion of that date, the evidence on the other side is incontrovertible, when fairly examined.

"*Reply.*—They had no part in the negro rebellion of 1830-31, and therefore could not have been guided by their political principles in it. He must be strangely addicted to the propagation of falsehood who ventures to reiterate a charge which overwhelming evidence at the time completely refuted.

"3. *The Pamphlet.*—The outbreak of that period was chiefly confined to those parts of the island where the Baptists were strongest.

"*Reply.*—If the outbreak of 1830-31 happened to be in the districts in which Baptist ministers laboured, that in 1865 occurred in a district in which no European Baptist missionary resided, and in which the entire number of persons in membership with churches connected with the Baptist Mission was under 300.

"4. *The Pamphlet.*—And this is easily accounted for, when it is known that the minds of the excitable and superstitious negroes were constantly stimulated by sermons from the text, "Ye cannot serve God and mammon."

"*Reply.*—Baptist missionaries at the time of the outbreak of 1830-31 were proved by incontestible evidence, recorded in the courts of the island, to have not only avoided all teachings likely to disturb the relations between the slave and his master, but to have been scrupulously careful not to preach from such texts as could by any possibility be misconstrued so as to produce such an effect.

"5. *The Pamphlet.*—At that time the missionaries received their stipends from the mother country, and were required to account to the Committee in London for all moneys they might obtain from their congregations. But they were anxious to have the full benefit of all their grateful clients bestowed; and they, therefore, proposed to the parent Committee, that these native churches should be made independent, and should be considered as self-supporting.

"*Reply.*—The missionaries always had the full benefit of all the moneys which their "grateful clients" voluntarily contributed for their support. Their anxiety to obtain it could not therefore have been the motive which influenced them when their churches became independent of the Society. What did influence them was, the conviction both of the Society and themselves that the churches were able to support them, and also to release the funds of the Society, so that they might be expended in other Mission fields, and especially in Africa.

"6.—*The Pamphlet.*—To this application the Parent Society agreed, and for several years the property they acquired, and the comfort, amounting to luxury, in which many of the missionaries lived, afforded evidence that they had not suffered from the arrangement.

"*Reply.*—The Jamaica churches did support their missionaries in comfort, but not in luxury.

"7.—*The Pamphlet.*—It has been calculated that Knibb, Burchell, and other prominent agitators, could not at one time have been in the receipt of incomes of less than from £1,500 to £2,000 per annum.

"*Reply.*—The churches under the care of Knibb and Burchell (names whose reputation the fetid breath of calumny can never taint) might have raised incomes of from £1,500 to £2,000 per annum, but not for the private and personal requirements of their

ministers. I question whether their personal income ever exceeded between £300 and £400, and I am sure they never had more than their necessary expenditure required. Mr. Burchell's congregations, before his death and after emancipation, built four magnificent chapels—Montego Bay, Mount Carey, Shortwood, and Bethel Town. It was on the erection of these that the church incomes under his ministry were expended.

"8.—*The Pamphlet.*—They applied to the Parent Society to be received on the old footing. Their present receipts were now below their former salaries, and in this respect, at least, the voluntary principle had broken down. It was in order to determine how far they should agree to this proposal, that a deputation, consisting of Messrs. Underhill and Brown, was sent from England to the islands in which the Baptist missions were established.

"*Reply.*—The Baptist missionaries have never applied to the Parent Society to be received on the old footing. Messrs. Underhill and Brown were not sent out to determine how far the Society should agree to this proposal. During their visit to Jamaica the Baptist missionaries never submitted such a proposal to the deputation, nor was it ever discussed at any of their meetings.

"The respected Baptist missionaries at present engaged in the Island of Jamaica, many of them of long standing, and all of them of unimpeachable character, are as completely beyond the reach of the poisoned arrows of concealed accusers as are the revered names of their deceased predecessors.

"J. P. MURSELL."

OLD WELSH BAPTIST ASSOCIATION.—The annual meeting of the Association, comprising the counties of Montgomery and Radnor, was held at Gravel, Radnorshire, on June 5th and 6th. The attendance of ministers and delegates was very large. The conference was held at 11 a.m. on the first day, the Rev. A. Hamar conducting the devotional exercises, and the Rev. J. George being elected moderator. Several important resolutions were passed. The public services commenced in the chapel on Wednesday evening, the Rev. E. Roberts, of Newtown; G. Llewellyn, of Painscastle, preached. On the following day the Rev. H. C. Williams, of Staylittle; R. Jones, of New Chapel; M. Morgan, of New Wells; D. Davies, of Dolan; W. H. Payne, of Presteign; G. Phillips, of Evenjobb; J. Jones, of Rock; J. Nicholas, of Caersws; J. Nicholas, of Newbridge; and D. Davies, of Nantgwyn, preached out of doors. Notwithstanding the unfavourable weather, hundreds were assembled, and listened attentively to the earnest preaching of the Word. The greatest kindness and hospitality was shown to strangers, and it is hoped good will result from these services.

STANSBATCH, HEREFORDSHIRE. — On June 11th the members and friends met to present their pastor, the Rev. W. H. Payne, with a handsome purse of money, as a token of their regard and esteem for his ministerial character and worth. The testimonial was presented by the Rev. S. Blackmore, of Eardisland, and suitably acknowledged by the pastor (who is about to remove to Worstead). This is the second testimonial Mr. Payne has received during his five years' ministry at Stansbatch.

ROCK, RADNORSHIRE.—The opening services of the New Baptist Chapel were held on June 13th and 14th. The Revs. T. Havard, of Franksbridge; D. Davies, of Dolau; and Dr. Thomas, of Pontypool, took part in the services on the first day. On the following day, the Rev. W. H. Payne, formerly of Presteign; C. White, of Merthyr; and Dr. Thomas, of Pontypool, preached. The attendance was very large, and the collections liberal. The chapel will seat 250, and by the untiring exertions of the pastor, the Rev. J. Jones, it was opened free of debt. A minister's house is about to be erected; the cost of the whole will exceed £500. The cause is one of the oldest in the Principalities.

CRAYFORD.—Services in connection with the opening of the New Baptist Chapel in this place were held on Wednesday, the 22nd May, the Rev. C. H. Spurgeon preached morning and evening. The congregations were crowded—some hundreds being obliged to go away, not able to obtain entrance in the evening. On Lord's-day, 26th, two sermons were preached, in the morning by Rev. J. T. Wigner, in the evening by Rev. E. T. Gibson, the pastor. On Monday, 27th, a public meeting was held, W. Olney, Esq., in the chair. The Revs. C. Bailhache, S. Cowdy, G. Arnold, A. Stringer; and J. Templeton, Esq., F.R.G.S., W. Watson, Esq., — Whittaker, Esq., were the speakers. The collections amounted to £400.

NAUNTON.—On May 17th, services were held in this village in recognition of the settlement of Mr. J. M. Stephens, B.A., as pastor of the church at Naunton and Guiting. The Rev. T. Roberts, B.A., of Chipping Norton, delivered an address on "Our principles as Christians," after which the

senior deacon, Mr. R. Comely, gave the history of the church. Mr. Stephens made a statement of the feelings with which he accepted the pastorate of Naunton. After prayer by the Rev. S. Hodges, of Stow, the Rev. Dr. Angus preached to pastor and people. In the evening a public meeting was held, at which addresses were delivered by Revs. — McPherson, of Cheltenham; D. Ricketts, of Cutsdean; Dr. Angus; — Irvine, of Ascott, and S. Hodges, of Stow; and by F. S. Philpin, Esq.

GROVE-ROAD CHAPEL, VICTORIA-PARK.—This place of worship has been purchased by the London Baptist Association. The Rev. G. D. Evans, of Upton Chapel, Lambeth, has consented, at the invitation of the Committee of the Association, to become the minister. We heartily wish our friend success in this important sphere.

PONTYPOOL COLLEGE.—The annual meetings of this institution were held on May 22nd and 23rd. The examination of the students was conducted in Theology by the Rev. Titus Jones, of Neath; in the Classics, by the Rev. J. P. Evans, of Swansea; in Mental Philosophy, by the Rev. S. R. Young, of Abergavenny; and in Mathematics, by G. B. Price, Esq., of Aberdare. The reports of the examiners were very satisfactory. The Welsh service at Crane-street Chapel, on the Wednesday evening, was commenced by the Rev. J. J. Owen, of Rhyl, and the Rev. N. Thomas, of Cardiff, preached. The students' essays were one in Welsh, by Mr. Amaziah Griffiths; and one in English, by Mr. T. E. Williams. A sermon was preached by the Rev. D. M. Evans, of Llanelly. From the report it appears that twenty-four students have enjoyed the advantages of the society during the past year. There are urgent applications for admission. The treasurer's report, however, did not bear out the expectation of a very large addition to the number at present in the house. Several resolutions were adopted, and amongst those who took a part in the proceedings were Dr. Price, of Aberdare, Revs. J. H. Todd, of Sydenham, Evan Thomas, of London, N. Thomas and Rees Griffiths, of Cardiff, J. Lloyd and C. Griffiths, of Merthyr, Dr. Emlyn Jones, of Merthyr, and R. James, of Llanwenarth, Dr. Thomas, H. Phillips, W. Conway and C. Davies, Esqrs., and Revs. S. Price, D. Morgan, and S. R. Young.

On May 24th, the church and congregation assembling at the Baptist Chapel, Faringdon, Berks, invited their friends to join them in giving their pastor, the Rev. Horatio Gillmore, late of Stratton, a cordial welcome. Upwards of two hundred responded to the invitation, and a very interesting recognition service was the result; the pastor presiding. On the platform we noticed the Revs. R. Breeze, of Swindon, R. Aikenhead, of Wantage, B. Arthur, of Coate, and the ministers of the several denominations of the town. All who listened to the addresses delivered must have felt that they were earnest, practical, and encouraging, and the fervent spiritual tone pervading the meeting, we trust is but the foretaste of rich and abundant blessings to be poured on this portion of Christ's vineyard.

RECENT DEATHS.

MRS. CROOK.

"MRS. CROOK, formerly of Margate, widow of the late Rev. Enoch Crook, first of Crewkerne, and afterwards of Battersea, departed to her everlasting rest on Sunday, December 9, 1866."

This is the simple record which appeared in some of our periodicals a few weeks ago; but on the ground of a very old friendship, and of the deepest obligation to the memory of her sainted husband, I wish to add some particulars to the above announcement.

Mrs. Crook, or Miss Tutcher, was a native of Crewkerne, Somerset, and she became a member of the Baptist church in that town soon after its formation. At a later period she was married to the Rev. Enoch Crook, then pastor of the church.

In those days the opinions of the Baptists were new to the inhabitants, and encountered much opposition; the *Dippers*, as they were called, were objects of scorn, and sometimes pelted with *snowballs*, if nothing worse, on their return from chapel. The clergyman was a follower of Joanna Southcote, and a notorious drunkard; but sound Churchmen preferred his puerile teachings to those of the godly minister in North Street.

In process of time Mr. and Mrs. Crook overcame much prejudice, and won the esteem of many, by their gentle demeanour and by their labours of love.

When Mr. Crook died at Battersea, Mrs. Crook and her three young daughters removed to Margate, and being a woman of great energy she made praiseworthy efforts for many years to secure the support and education of her children. At length the mother and daughters left their native land to seek their fortunes in Sydney, New South Wales. Soon after their arrival one of her daughters was married to the

captain in whose vessel they made the voyage, and a second became the wife of Mr. Williams, a son of the martyr of Erromanga.

For the last few years Mrs. Crook has lived with her son and daughter at Apia, one of the Navigators' Islands, where Mr. Williams is consul to her Majesty our beloved Queen.

On the 9th of December last she was summoned from her sojourn in the Pacific Ocean to the saints' everlasting rest. On the morning of her death she rose with the intention of going to the house of God, but, owing to the great heat, she was persuaded to remain at home. She was alone, yet not alone, for God was with her. While her children were in the house of prayer, she ascended to a world of unceasing praise, and thus exchanged the communion of earth for the society of heaven.

When the family returned they found their beloved mother had fallen asleep in Jesus, and rested from her labours. Her end was peace; and she crossed the mysterious line which separates the visible from the invisible with a noiseless step and beautified with salvation. It was sudden death and immediate glory; "Absent from the body, and present with the Lord."

Mrs. Crook was a fine character, and an admirable wife for a minister of the Gospel. Her natural abilities were good, and these were improved by the grace of God. Her piety was of a high order, and though decided in her views upon baptism she loved the communion of all the children of God; she made the Baptist subordinate to the Christian. To a large circle of friends she endeared herself by her sterling worth; and now she is gone home to her Father's house, those of them that survive will cherish her memory with affection and tenderness.

Through the mercy of God, the writer owes everything to her beloved husband, when he was the minister at Crewkerne; and he is unwilling that so good a woman, and the wife of such a man, should pass away from us without some humble tribute to her memory. The names of the dead in Christ are a treasure to those that survive them. Mrs. Crook had reached the full age of seventy-one.

T. POTTENGER.

MR. SAMUEL BARKER.

MR. SAMUEL BARKER, farmer, of North Crawley, Bucks, died May 30th, 1867, aged 73 years. He had been a member of the old Baptist church, Cranfield, nearly 36 years, having been baptized and received to membership July 31, 1831, by the Rev. Thomas Miller, then pastor of the church; and he had been a deacon for 25 years, being, with two other brethren, elected May 9th, 1842, in the first year of my pastorate.

He was a man much respected by many friends, but had been laid aside from active life by paralysis for some time before his death.

He is the last of seven deacons which this village church has lost by death within little more than 60 years. Mr. Barker had also for many years been an active upholder of a small chapel at Astwood, near his residence.

THOMAS OWEN.

REV. GEORGE TAYLOR.

MANY friends at Waterbarn, Bishop Burton, Derby, and Burnham in Essex, will regret to hear of the death of our brother, the Rev. George Taylor, who for several years at each place broke "the bread of life" to them. He died, after an illness of more than two years' duration, on the 17th May, and was interred on the following day in the Necropolis, Liverpool, the Rev. T. Dawson, the respected chaplain, and formerly his tutor, officiating. The funeral was attended by the Rev. E. Franklin, of Egremont, his fellow student, the Rev. T. Durant, of Liverpool, and Mr. Cossy, who is now pursuing his studies for the ministry under the care of the Rev. T. Dawson. Our dear brother's sufferings during the last ten months were most intense, during the whole of which time he was confined to his chair night and day. His patience was, indeed, sorely tried, but he would often recur to the language of Job, "I know that my Redeemer liveth," and would frequently refer to that beautiful hymn, "For ever with the Lord." He now proves that "To die is gain." A widow and three young children mourn his loss. May the Lord be a "Husband to the widow," and a "Father to the fatherless."

THE MISSIONARY HERALD.

THE MISSIONARY PRAYER-MEETING.

"THE spring-head—the primary cause of the missionary excitement in Carey's mind, and its diffusion among the Northamptonshire ministers," Dr. Cox, the historian of our Society, thinks must be traced to a resolution of the Nottinghamshire Association in 1784, to "set apart an hour on the first Monday evening in every month, for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." It was the suggestion of the venerable Sutcliffe. The first-fruits was the formation of the Society in 1792, and from that time the missionary prayer-meeting, on the first Monday of every month, became an institution among all evangelical churches throughout the world.

The prayer-meeting thus preceded and ushered in the missionary enterprise; by prayer must it continue to be sustained, if results are to be gathered commensurate with the need of man and the promises of God. It rejoices us to know that in many parts of the country the missionary prayer-meeting is maintained in its early efficiency. In such places the missionary spirit is most fervent; but where the missionary prayer-meeting has fallen into desuetude, there interest in the work of missions decays. An eminent pastor, whose success in the ministry was very large, was once asked how it happened that under his ministry "the Word of God" so "grew and multiplied." He returned the significant answer, "I have a praying church." "The early Church," says Dr. Baron Stowe, "was a praying church. The sin of indevotion could not be laid to her charge. The oft-repeated and unanimous request of the Apostles, 'Pray for us,' 'Pray for us that the Word of the Lord may have free course and be glorified,' was never made in vain. The Christians of those days waited not for a specified season, but at all times and everywhere they remembered God, the cause of missions, and the self-denying missionary labourers. They knew how to touch that delicate chain which Jesus had passed over the throne, and by which the faintest spark of holy desire may be easily transmitted; and through it they sent a continual stream of invisible but powerful influence away into the deepest recesses of heathenism."

Earnest, frequent, importunate prayer is what is now required. Every missionary's letter, every missionary's speech, contains the cry—"Pray for us." Widely have the heralds of the cross scattered the seed, and in many

places the most hopeful signs are apparent. But the harvest is delayed, only, as it would seem, because the refreshing rains of heavenly influence are withheld. In proof of this, we may be permitted to quote the following passage from the Annual Report, though written with special reference to India, it may in many respects be regarded as applicable to the entire missionary field:—

> Change is stamped very evidently on the main features of Hindu society, and its customs and institutions have already undergone very marked modifications. Education is producing a great revolution in the mental habitudes of vast numbers, and there can be no doubt that the wide ministrations of the messengers of the Cross have had no small share in producing the revolution in progress. But there has not yet been any large and impressive reception of the Gospel; there has not been any great outpouring of the Spirit from on high. No day of Pentecost has gathered into the Church of God its thousands. The soil seems now to a large degree prepared, the seed has plentifully fallen into the furrows. Is the shower of divine fruitfulness withheld because the churches at home do not call upon the Lord of the Harvest with sufficient importunity? The Committee entreat their brethren, the pastors of the churches, to give the subject their serious attention. They fain would hope that the year on which we now enter may emphatically be a year of prayer, in which the Lord's people, with one accord, shall call upon God, and seek for India the fertilizing gift of His Spirit.

Owing to the changes which have been passing over general society, we fear that in some towns the missionary prayer-meeting is a thing of the past. In a few large cities the two weekly services of former days have been compressed into one, and the simultaneity of the service lost through the weekly meeting being held on another evening than Monday. Cannot there be in such cases a revival of the Monday service once a month, in which the Church may unite with the vast body of the Lord's people, who all over the world continue to meet on that day to pray for the conversion of men? Or if this be found impracticable, could not some special service be held on the first Lord's day of the month, in which to remember at the throne of grace the missionaries, their labours, their trials, their arduous endeavours to lead men to repentance?

It is an essential feature of a missionary prayer-meeting that missionary intelligence should be communicated. Doubtless this is to a great extent done; yet there is reason to think, not so widely and efficiently done, as to awaken interest and to secure the adaptation of the prayers to the peculiar, the changing aspects of the missionary work. We are of the opinion of the Rev. H. S. Brown, who urged, in his recent speech at Exeter Hall, that the communication of missionary information ought not to be confined to the Monday evening prayer-meeting. "I do not know," he said, "of any topic more worthy of being frequently introduced when we meet to celebrate the ascension of our Lord, than the triumphs and struggles of our risen Lord" in the missionary field. "I believe more missionary information is what our people very greatly need, and I hope it will be given, for I have very great expectations in the event of its being done." To give this information

is the purpose of these pages, and we hope ere long to see our "Herald" read at all such meetings. By its pages the missionaries themselves speak to us. They tell in their own way the story of their labours, their successes, their discouragements. We invite our brethren to peruse these details with warm interest, and to present to their praying people the story they tell. Should our pages at times have to speak of but few cases in which the grace of God is glorified by the conversion of souls, *that* may become a topic for prayer. The absence of blessings should lead to more earnest supplication for its bestowment. More often perhaps our pages speak only of steady *labour*, of daily, almost monotonous effort in preaching and dispersing the Word of God, and the recurrence of the same general features may *seem* wearisome. Even then we may help, by our sympathy and supplication, the missionary to whom the labour itself must be much more wearying and monotonous than the story of it can be to us who only read the *record* of his persevering, but unrequited toil.

We are, however, persuaded that the more diligently the pages of the "Herald" are read, the more interesting will they be found. For only in this way can our friends become acquainted with the numerous labourers employed, with the various spheres they occupy, and the peculiarities of the people for whose benefit they strive. Gradually the whole breadth of the field will be understood, and an intelligent acquaintance be formed of the results realized and the prospects it may be wise to cherish. In order to facilitate the communication of this information to the congregations, we are happy to inform our readers that the Committee have resolved to forward by post a copy of the "Herald" to the pastor of every contributing church, month by month. It will reach them in time for the monthly missionary prayer-meeting, and will, we doubt not, be welcomed as giving to every church a frequent opportunity of knowing all of interest that is passing in the various countries in which our brethren labour. We hope to commence the issue with next month.

JAMAICA BAPTIST UNION.

At the annual meeting of the Jamaica Baptist Union, held in Union Street Chapel, Montego Bay, Jamaica, on February 18th, 1867, and following days, the Secretary laid before the Board resolutions of sympathy and confidence from certain associations in England, when it was resolved: "That the Board, having had brought to its notice the resolutions of the Devonshire, Yorkshire, and other associations of Baptist churches in England, expressing their sympathy with the Baptist ministers in this island in the trials through which they have lately been called to pass, and their unshaken confidence in their integrity, notwithstanding the foul calumnies heaped upon them, would gladly embrace this opportunity of expressing to these beloved brethren its heartfelt thanks for their sympathy and

its high appreciation of their confidence, and would hereby assure them that its members are encouraged and strengthened thereby to continue faithful in preaching the Gospel of truth, and to persevere in the defence of the rights and liberties of their people."

BENJAMIN MILLARD,
Secretary of Jamaica Baptist Union.

RETURN OF MR. SAMUEL HOLT TO JAMAICA.

Many of our readers will have a pleasant recollection of Mr. Samuel Holt, the coloured brother who addressed the Baptist Union at one of its meetings in Liverpool last autumn. He came to England on general business, and his visit, with that of two other coloured men, led to the formation of a company for the transmission of produce to this country. In the following note he relates the incidents of his return.

I write to inform you of my safe arrival, finding all friends and family well. I need not tell you how heartily I was greeted along the road wherever I was known, until I reached home. Wherever I went I was surrounded by a group of people, who were thanking God for my safe arrival, and also blessing the people of England for the kind reception which I have met in England. I have not the least doubt that my visit to England will not only do myself good, but my people with whom I am surrounded, for the deepest interest is being felt now towards me where there was none formerly. I trust then, by the assistance of God, that I may be able to labour more humbly among my people than ever. I am sorry I did not see you nor Mr. East before I left, but I can assure you that I shall never forget the kindness and attention which was manifested towards me wherever I went while I was in England. I called on Sir John P. Grant, and presented to him a copy of our prospectus. He received me kindly, and, wishing every success, said that it was a good thing if properly managed. I need not tell you of the joy and gladness that is felt amongst our denomination, since they have heard of the non-payment from the public funds towards the clerk of the Church, the organist, beadle, &c. I hope this will spur our people to fresh energy to do what we can to maintain our former position. With kind regards to all inquiring friends.

HOUSE TO HOUSE VISITATION IN DACCA.

BY THE REV. J. SUPPER.

I am constantly going on with my house visits. Sometimes R. Charun goes with me, however without speaking, more to see how he can do for himself. Sometimes he goes his way alone, taking tracts and parts of Scriptures with him, which is a kind of introduction to him; and if made use of by those whom he visits, may do much good to them. You will be pleased to hear that almost without any exception the people receive us with gladness. Bazaar preaching is insufficient, inasmuch as it scarcely reaches the higher classes. On the other hand, it has many advantages. House visitations, therefore, seem to be needed. They have the great good that they allow more particular applications, and of speaking to the heart in a degree that cannot be done when a large crowd is before us. This part, then, until now has particularly fallen to my lot. I, however, cherish the hope of my good colleagues taking part in it. As a whole it has up till lately been against the custom of the country.

FIRST VISITS.

As every day has something new, and I have never introduced myself alike, it is difficult to give a good narration of it; but allow me, in imagination, to enter a small lane, and passing by a large establishment of one, two, three, or more brick houses, standing still at the largest gate, and asking the first person that I see, "Who lives here?" The answer may be, "The deputy-magistrate Baboo." "What is his name?" "Gobinda Baboo." "Is he at home?" "Now he is in his office." "Does any one besides him live here?" "Yes, sahib, Shudha Mohun Dass." "Is he at home?" "No," is the answer; "he is gone for a change of air." "Then there is no one here just now?" "No, sahib." I then walk up the lane, see a Baboo on his roof. It is only a one-storied house. In catching his eye, I ask Baboo, "Can I come up to you for a little talk?" "No, sahib; but I will come down." "Very well, Baboo." In a few moments he is at the door, and very politely and somewhat timidly he asks what I want. I then take the word, and say, "I live not very far away from you, and, being your near neighbour, I thought it was but my duty to have a conversation with you about our highest and eternal interests. Men seek for honour, wealth, for high situations, &c.; but for a next world, into which all go, scarcely any one cares; and it may be so near, oh! so near." This is readily accepted; at least it is always acknowledged to be so. Then follows a lengthy discussion, and I proceed to another house. There is a worldly-minded Baboo in a well-built and fine house, with many splendid lamps, new, but dirty couches. The Baboo sits on his chair, and I have one brought to sit upon. I begin my subject, mentioning the kindness of God in supplying all our wants so abundantly, and deploring our ingratitude in seeking the Lord so little. The shrewd Baboo first puts one foot up on his chair, and then the other, hearing me quite to the end, until, by a question, I make him speak. He then says, "Sahib, what you say was only too true; but I tell you that I cannot alter it. I am a Zemindar; to-morrow I require so-and-so much money. If I do act justly, and in lawsuits speak the truth, I shall never be able to get on. Christianity, therefore, would not suit. If I am lost, as I think I shall be, *then I am lost;* but alter it I cannot." We talk through all, and at last, getting up, I say, "Well, Baboo, I hope to come again, and I trust, for your sake, that you will have very different opinions then." To which he replies, "Oh, you may come again; but I shall most likely be as I am now, if I am still a Zemindar."

THE EDITOR.

I have lately been calling upon the editor of a Bengali newspaper: that paper which is the representative of the staunchest idolators. He is a very civil man; but he has a good income from his paper. I have had several long conversations with him. If he were gained for the truth, it would be like silencing the heaviest guns in a battle. To keep up my conversation with him, I once or twice went up only to ask him how he was, and to take notice of some of those things that concern him much. This will keep my opportunity to talk to him again. He therefore always invites me to come soon, if ever I come to such a distance.

THE RAJAH OF JYNTEEAH.

Some time ago I went into some street. Stopping at a two-storied house, and asking who lived there, the answer was, "The Jynteeah Rajah." A few sentences were exchanged between his servants and myself; the servants, as is often the case, trying to prevent my coming; but I insisted on their giving my salaam, saying that what I had to speak to the Rajah was of great importance. In a short time I was called into the Rajah's parlour. There were two chairs put, one for him and one for me. When the Rajah came we sat down; but, unfortunately, my chair thoroughly broke, and I scarcely escaped falling to the floor. I involuntarily called out, "Oh! what is that; I have broken your chair, sir." This was

uttered in Bengali; whilst he, in Hindoostani, replied, "Never mind, sahib; never mind, it is only a chair." I said, "Well, if you do not think much of it, then I will take comfort;" and, opening a copy of the Psalms in Bengali, I asked him kindly to allow me to read the 90th Psalm. The words sounded beautifully, and though he does not speak Bengali well, but knows only a little, he, with some plain explanation, became aware of its purport. At last I mentioned that he may not have fully understood me, to which he replied, that he had understood all; my speaking had been in words that every one could understand. He briefly gave me the contents again, and, summing up, he said: "Now I must have a word or two. God is displeased with us on account of our sins, and your Jesus Christ is the Mediator to bring about reconciliation. So the Governor-General is displeased with me, though I am quite innocent; and since four years I have been away from my people in Jynteeah and from my family, and live here in this miserable exile, will you become my mediator, and ask the Governor-General to look into it?" I replied that I was no Government servant, that I did not know the Governor-General; but he interrupted me, saying, "You can ask the Commissioner." "No," I said, "I do not know the Commissioner; but I supposed that he (the Rajah) might make a petition himself." He said he had done so lately. He had only pleaded for three months' leave, and not obtained it; no one cared for him, and, as once the false statement about him had been accepted, so it appeared to remain for ever. "Sahib, if Christians do not act justly with me, then Brahma, Vishnoo, Shiva, Rama—in fact, all our gods, will quite suffice for me." When he said that, he clapped his hands with great violence. I tried to pacify him, expressing my sympathy, and saying, if the Lord would be his refuge, his portion through Christ our Redeemer, then he would have great assistance under his trials, and who could say that, after all, a kind Providence would not turn his captivity to send him back to his country to do all the good there that he could.

(*To be continued.*)

BAPTIST MISSION AT SIMLA.

Our readers have already been made acquainted with the origin of this Mission, through the indefatigable efforts of our native brother, Goolzar Shah, the pastor of the church in South Colingah, Calcutta. He has employed the opportunity of his official visits to the Himalayas to work for the kingdom of his divine Lord and Master; and from his report we extract the following interesting account:—

I.—Our work among the Native Christians.

We had our residence at Boileaugunj, the entrance to Simla; but before we had been permanently settled there, in consequence of there being no suitable place for us to put up at at the Simla bazaar, which, by-the-bye, is better suited for preaching, we experienced great inconvenience, inasmuch as some of our brethren located at the Simla bazaar could not often be seen, nor could they attend the service regularly.

We had the native Christians meet on each Lord's day at Boileaugunj, when the services were conducted in the usual manner by singing, reading a portion of the Scriptures, prayer, and a sermon. The total number of our native Christians was 30, and the average attendance on the Lord's day services ranged from 16 to 20.

Some of the Hindoo Baboos, with whom we held occasional religious conversations, used to attend the Sabbath service, if not simultaneously, yet at different times, and exhibited no little attention and steadiness. And not unfrequently

they recurred to the subject of discourse after the service, for the sake of a better understanding and comprehension. In short, they displayed great interest in hearing the word of God; and our earnest prayer is that God would lead them to a saving knowledge of the Redeemer of our souls.

II.—Preaching to the Heathen.

Our preaching may be divided, for the sake of brevity and clearness, into bazaar preaching, village preaching, preaching by means of conversations, and preaching at melas.

Bazaar preaching.—In this we were confined to two places, Simla bazaar and Boileaugunj; but as the former was far distant from our place of abode, we could not visit it regularly, but occasionally, whereas at Boileaugunj we used to preach twice in the week. We had a small number of hearers for some time, but when the Rajahs and Chiefs came with their numerous attendants to visit the Governor-General, we had a large concourse of people to hear us. The hill people, from their curiosity, which is naturally stronger in people noted for simplicity and remote from civilization, were more intent on hearing the word of God than others, and several of them went away convinced; but two of them were regular inquirers, and used to visit us once a week.

Village preaching.—The villages mentioned in our last report were all visited except Chaili, which it was not convenient for us to see this year, though we met with the natives thereof who used to come to the bazaar. Besides, we visited some new villages this year.

Preaching by conversations.—An account of this will embrace the result of our interviews with the people on the road whom we casually encountered during our progress, and with the Rajahs and their subordinates who came to visit the Governor-General, as also with those who used to come to have their petitions framed by us for presentation to the Viceroy, and with several Hindoo Baboos connected with the Government offices.

To the Rajahs and Chiefs it was not easy to have access. We sought introduction in various ways, and we were not disappointed.

The Rajah of Furreedcote had numerous attendants, many of whom used to come to hear us in our preaching house in the bazaar, as well as in our place of residence. One day, on our going to the Rajah's place, we found that his son, a young man, was seated in the midst of his attendants, as the old Rajah was otherwise occupied. The young prince was very intelligent, knew English, and had heard of Christianity from other missionaries. He received me with great courtesy, and gave me permission to deliver my message. I spoke for about ten minutes on the love of God in giving His Son Jesus for our sins, and on the necessity for repenting and believing in Him. The young prince and his attendants (about fifteen in number) heard me with attention, and the prince said that he had heard it before, and admitted that Christianity is a heavenly religion, but others were as good, so long as they taught a purer worship of God than idolatry.

After a little discussion on the subject, I offered to give him a copy of the New Testament in Hindui. He asked the price of the book. I said, "One rupee," but I wanted to make it a present to him. "No," said he, "I must pay for it," and immediately ordered his cashier to pay me one rupee; but on my declining to take it, he forced the same upon me, and I received it. I was much pleased with the manners of the young Rajah, and the tolerant spirit which he displayed. We took our leave, after giving away some tracts and portions of the Scriptures to the attendants of the Rajah.

Preaching at Melas.—This year we were enabled to be present at two melas.

The first was a mela at Mahaseo, a place situated about eight miles north of

Simla. The mela was held in May. It was crowded with multitudes from the adjacent and far distant villages on the hills. Among them were many Hindoos and Mahommedans, and Punjabees from Simla and elsewhere, who had come in consequence of the day being a Sunday. The hill people went in large bodies for the purpose of religious worship. There were a few Europeans also, who resorted to the place, we believe, to enjoy the sight. The gathering of about five thousand souls was an aspect of interest to all.

III.—The Schools.

The want of a Mission school at Simla, for the benefit of the hill people and others, was very keenly felt. Although there is a Government school there, yet the existence of a Mission school, based upon far different principles, and for purposes far nobler and more spiritual, is one of the best legacies that Christian men can leave behind. We supplied this desideratum by opening, with the co-operation of Dr. F., a female and a male school. The former was not long in existence. The teacher having fallen ill, her place could not be supplied by another available on the hills. So, after two months or so, and after the enrolment of 6 female pupils, we regret to say it was numbered with the things that were. The male school, however, continued to flourish. In a few weeks the number of pupils increased from 6 to 25, but the average attendance ranged from 18 to 20. They were chiefly the children of the shopkeepers of Boileaugunj; but there were also 3 of the Christians that went with us, and 5 of the hill people; and the rest were the children of the servants attached to the gentlemen there.

A CHINESE CONVERT.

BY THE REV. E. F. KINGDON.

I have not been without indications that practical teaching of the aim and spirit of the Gospel has in some cases left its impress on the heart. In the main, one expects ingratitude and forgetfulness of the obligation, as soon as the dependence has ceased. With such an expectation, one is not greatly disappointed in dealing with Chinamen. Early in the spring, one illustration was afforded me that I had not laboured in vain; a man of cleanly, respectable appearance, for a Chinaman, came to my house, desiring to see me; he represented that his father was an aged man, that some years since he had dreamt that he should hear a new and precious doctrine relative to themes he had often pondered, viz., the existence and destiny of the human spirit, its probable sinfulness, and its possible redemption. He had heard from a countryman, who was passing through his native place, and who had been to me for medicine, that such a doctrine was being taught in Yentai by "Western scholars," and that the teaching of this doctrine was associated with efforts for the moral and physical renovation of the people. In consequence of this, his father had sent him a distance of 800 li (240 English miles) to inquire of this doctrine, and to procure a copy of the book in which it was contained. He further stated that his father had bidden him return quickly, and inform him of these things, lest he should die before he heard them. The dutiful son stayed over three days; the mornings he spent with myself and my teacher, and we had satisfactory evidence that he had eagerly and arduously read some of the truths of the four Gospels to which I directed his first attention, from the facility he had acquired in referring to events, and in asking explanations of the difficulties which presented themselves.

THE CHINESE TEACHER.

The difficulty of getting a good personal teacher is one of the greatest and

most disheartening we have experienced. For about three months we had the services of a man named "Lin Sien Sung," a very superior man, and a very superior teacher; he was at that time a member of the American Presbyterian Church at "Tangchowfoo." He had been a preacher in connection with that church, but owing to the laxity of the discipline observed, he threw up his appointment as native preacher.

Some five or six years ago, he wrote several books in favour of infant baptism, putting into Chinese the ideas and statements of a Rev. Mr. Nevins, an American Presbyterian, to whom he was engaged as a personal teacher. The result was, I believe, that many of the Presbyterian native brethren were either shaken in their minds, as to the propriety of infant baptism, or else were convinced that it was wrong. He left "Tangchowfoo" and came to "Yentai," and became a teacher to Dr. McCartee. He was thus occupied when I arrived. Dr. McCartee was unable to use two teachers, and so gave me the use of "Lin."

In April, "Lin" was removed from being my teacher, and sent by steamer to Tientsin, from thence to Pekin: We felt then that this was a grievous loss, but were little prepared to estimate it, as we have learned to do by our later experience.

Lin remained at Pekin about one year, but not being comfortable in his mind and conscience, resolved to return home; his native village is about thirty miles distant from here. He travelled overland, by way of "Shensi" provinces; and having arrived here, came to see me first. I gladly engaged him as my teacher, and he seemed very glad to come back to us. In our conversations, he frequently referred to the subject of baptism, asked me to discuss different passages of the New Testament, and finally avowed his conviction that he ought to be immersed, and asked me to immerse him. I resolved to accede to his request, because it seemed to be my duty, both to myself and to him.

THE TEACHER BAPTIZED.

In August, I baptized Lin on a Sunday evening. As the tide permitted baptism on the east beach, where Chinese and foreigners promenade on summer evenings, and as the evening was fine, a very large concourse of Chinamen, and a considerable number of foreigners, quickly assembled. After singing a hymn, I addressed the Chinese present, explaining the object and meaning of the ordinance of baptism, dwelling principally upon the necessity of repentance for sin, and faith in Christ, in order to this ordinance, but avoiding any controversial statements; "Ching" followed, stating the reasons he held for the use of the Baptist rather than the Pædobaptist mode; and after dedicating Lin to God in prayer, I baptized him in the open sea.

Lin's baptism has given rise to a long series of discussions among the Chinese, and I trust to a series of events that may conduce to the glory of the Redeemer.

HIS CHARACTER.

I am particularly desirous that you may be acquainted with "Lin," because I myself believe he is a great acquisition to our cause, and because I hope, by the blessing of God, he will become known to you as a very active and efficient labourer in the kingdom of God. Now that his belief is settled, and his conduct consistent with the belief, he is relieved from the incubus which has so long oppressed his energies, and is a free man, whom the truth has made free.

Lin is of a literary family; through several generations his ancestors have obtained high literary honours, and have exercised authority as mandarins; he is himself of high rank as a scholar, and has taken the degree of a "pa Kung," which is only obtained by a few, and for which examinations are held once in twelve years only. By the possession of this degree, he is entitled to be appointed as a mandarin, either among those who fulfil the responsible duties of literary

examiners for the adjudication of honours to junior candidates, or to the fulfilment of civic or magisterial duties.

Lin himself is strong in the hope and belief that the young Emperor is favourably inclined to the Gospel, and that when he comes of age, and is free to act for himself, he will embrace and profess Christianity. Under these auspices, the present corruptions would cease, and Christianity make rapid progress through the land. This seems to present itself to his mind as the highest conceivable joy, and the thought of it makes his eye kindle, and his heart glow. His native intelligence is very large, his power of perception is very quick, his knowledge, in all Chinese matters and teaching, is extensive and exact, and from eight years' contact with foreigners he has acquired considerable knowledge of foreign nations and their ideas. His natural qualification for a preacher is good, as he commands a rapid flow of clear, strong, earnest language; he is perhaps a little too excitable to be at all times sufficiently self-restrained; his greatest defect is a lack of energy; of a weakly temperament, unused to any such toil as might have given him muscular development, he is uninured to hardship, and is physically unequal to the endurance of privation. His rank as a scholar, and his eloquence (for I really think him eloquent, especially as he warms), will secure him a hearing, not simply from the common people, but also from the literati, and this is a class very difficult of access.

PROGRESS IN TRINIDAD.

BY THE REV. W. H. GAMBLE, OF SAN FERNANDO.

You will be pleased to know that the kingdom of Christ is making some progress among the people of Trinidad. Since my return, I have been privileged to baptise fifty-two persons—at Montserrat, eight; at Indian Walk, twenty-three; at Fifth Company, sixteen, and at San Fernando, five. This last number, though numerically the smallest, may be said to be the largest. Our work is comparatively easy in the American villages, but most difficult in San Fernando. In this small town of some five to six thousand inhabitants, we have many creeds and many tongues, and much confusion. The creoles may be regarded as Romanists, and they perhaps form half the population; the other half consists of a handful of Episcopalians, a sprinkling of Wesleyans, a score of Presbyterians, a dozen Baptists, and a couple of Free-Churchmen, besides the idolatrous and Mahommedan Coolies, and Chinese. The different forms of face and dress, and the variety of sounds you will hear, are perplexing. The Chinese, with their high cheek-bones, and small oval eyes, long tail and monosyllabic speech; the jet black African Yarraba, or Congoe, with his flat nose and thick lips, and sturdy limbs, walking side by side with the gracefully, slightly-formed Asiatic, his features of the Caucasian mould. These, with here and there a Frenchman or an Englishman, with endless mixtures, and varieties of the whole, make up the people that buy and sell in our stores, and walk in our streets. To reach all these, one would need the gift of tongues. Consider their different languages, religions, customs, opinions, colours, prejudices, and how hopeless the task of trying to blend all these diversities into one harmonious whole. And yet such is the force and influence of climate and long residence, that these very different peoples would in a short period be shaken together, and made one by the all-levelling hand of time, were it not that we are constantly importing fresh Coolies, new Chinese, and other Africans. What the influence of the Gospel would be, I know not; but to bring all these people under the sound of the truth, would require a very large and a very learned staff of men. I feel that my duty is plain and easy; to preach Christ, and leave results with Christ. He knows, not only how *this* little town *stands*, but how all the world needs His aid, and truth, and Spirit.

Previous to our baptism in San Fernando, I preached for three successive Sabbath evenings upon baptism, and a little interest was excited. I wish we could get people to think about it, and we should have more work to do. We are here, as elsewhere, a standing assertion that sprinkling is not baptism, and that not one is baptized who is only sprinkled. My statement of this simple fact has caused some surprise, and given some offence.

EASTERN BENGAL.

BY THE REV. R. BION.

I now will give you a few items of the work done since my arrival. During my short stay in Calcutta, I was informed that Brother Page intended to take up Mymensing for the Australian friends, and that we should supply the men and superintend the work.

Before a reply to my letter to Brother Page reached me, I had gone to Mymensing, secured a spot of ground, and left Ramjiban and Radha Mohun there to build their houses and to begin the work at once. They are still there; and, when their houses are ready, will return to fetch their families.

During my stay at Mymensing, two young men offered themselves as candidates for baptism, and if they are really in earnest, I shall baptize them, as the first-fruits, on my next visit in the rains.

Comillah.

I have visited all my out-stations—Comillah, Munshiganj, and Dayapore. In Comillah the native Christians have been reduced in number by deaths and removal, and much that is painful has occurred there during my absence. I have now settled down Ram Goti there, and exchanged Ram Choron for him to Supper. I baptized a lad of the highest family from Dacca there, and have sent him, with another young man, to Mr. Pearce's class. There was a great commotion among the Baboos there, and some 200 of them came to witness Purna's baptism, and heard a sermon from me in Bengali. I had to go at night, on a Saturday, to the magistrate to acquaint him with the boisterous and threatening crowd in our Christian village; but all passed over quietly, and, I hope, even with a blessing to some of them.

The ladies in Comillah have opened a female school, and employed one of our Christian women as a teacher.

HOPEFUL SIGNS.

There was a high caste Brahmin in Comillah, who, on his deathbed, made his wife promise that she would not have a Shráddha (funeral feast) made over him, and that she would bury, instead of burning him. The first she kept, but the latter she could, it seems, not do. This man openly professed Christ to be his only hope and Saviour.

Chand told me of another case. Some time ago, when he was preaching here in Dacca, an English speaking Baboo came forward, and, to his agreeable astonishment, gave such a clear statement of the atonement of Christ, that he himself could not have done it so well. Chand asked him from where he got this knowledge, and his answer was: that his home was Comillah, and he heard us there often preach, and read always the Bible.

MUNSHIGANJ.

Here I have seven candidates for baptism; and as I intend to visit the Baronee, or bathing festival, in that neighbourhood next month, I shall probably baptize

them then. If I can, I should like to settle an efficient preacher there, to keep up constant preaching in Bickrampore. Dayapore is now so close to the river, that it will become a necessity to remove the village to another place. Last February I baptized four persons there, one of whom I sent to Serampore for the class under Mr. Pearce.

DACCA.

Here we have the head-master of the college, who, with his wife, helps us heartily in the work. He has every evening, from 4 to 5 o'clock, an English exposition of the Bible in our chapel. At first, from fifty to sixty college youths attended, but now, not more than fifteen to twenty. Still there is great good done, and some are far advanced in Christian knowledge. Mrs. L——, in company with my wife and sister, conduct a Sunday school of some thirty European children,—Armenians, Greeks, Episcopalians, Baptists, all are mingled together. She has also begun to visit the Zenanas of the Baboos, and is well received.

FURTHER TOKENS OF THE HARVEST.

I will finish by narrating the death of a silversmith in Narsindhi (Dacca District). For many years this man, though never baptized, was yet a Christian in all other respects. The amount of slow but bitter persecutions this man endured is astonishing, yet he never swerved from professing Christ. I and Supper have at times been in his place, and found his knowledge of the Bible very fair and clear. This poor man has entered at last, some two months ago, into his rest, and I have not the least doubt is now rejoicing with the redeemed above. The Hindoos and Mussulmans now honour him, and speak very highly of his life, though they hated him when alive.

THE GARROWS.

And, lastly, I had a letter from Mr. Bronson, in Assam, who writes that the two Garrow youths whom he baptized in 1863, but who heard the Gospel first from us in Gawalpara, have been the means of bringing other Garrows to the Lord; that they have built a chapel, where some 70 to 80 of this interesting hill tribe every Sunday meet for worship. Mr. Bronson has gone there to baptize some more, and form them into a church. Thus, from all sides we hear the call: "Prepare ye the way of the people, cast up, cast up the highway; gather out the stones, lift up a standard for the people!" The Lord give us a double measure of His Spirit, and strengthen our hands for the coming harvest!

HOME PROCEEDINGS.

The report of the annual meeting, and the insertion of so much contribution matter, which could not be postponed, prevented the usual notice of services on behalf of the Society, which were held in the country during the month of May.

The Revs. C. B. Lewis and F. Trestrail attended a Lord's Day morning service at Lee. The pastor introduced the service, and having explained the reason for holding such a meeting at the time, the above brethren addressed the friends present on the state and requirements of the Mission at home and abroad, especially in India. The evening was devoted to special prayer, and closed by the administration of the Lord's supper. The arrangement was certainly novel, but the services were felt to be of unusual interest and solemnity. We understand that a meeting of a similar character was held at Brixton, attended by our Treasurer, and also at Woolwich, attended by Dr. Underhill. We think in places where week night meetings are not easily attainable, at least as regards numbers, this plan would be found to be very effective. At these services there were no collections made, as the Mission Sunday was nigh at hand.

Rev. D. J. East was one of a deputation to Bath, Cirencester, &c., and joined Rev. F. Trestrail at Norwood, and both these Brethren visited Kettering, Clipstone, Thrapstone, Rushden, Desborough, and Broughton, Mr. East going thence to Norwich. The Rev. J. Gregson visited Northampton, Hackleton, Towcester, Milton, Blisworth, and the numerous villages in the southern district of Northamptonshire; and the Hon. and Rev. B. W. Noel, with Mr. Lewis, and other Brethren, represented the Society at Bristol and the neighbourhood. We learn that the meetings were large, animated, and earnest. Good proof of this has come to hand since these gatherings terminated. Rev. George Kerry addressed a juvenile meeting at the Tabernacle, and attended a meeting at Luton, going thence to Rushden, Ringstead, and other places in the Northern district of Northamptonshire.

Mr. East has visited friends at Rochdale, Liverpool, and Birmingham, chiefly with the view of interesting them, and securing their aid for the Calabar Institution. Many members of the Society of Friends feel a deep interest in it, especially as an educational one, and have promised liberal aid in order to extend its influence.

Missionary meetings, as far as we have been apprized of them, have not been very numerous during the past month. The Brethren Martin, Sampson, Webb, and Aldis, have visited Cambridge, and the churches in the district round about. Mr. Smith, recently returned from Africa, has addressed meetings, some of them juvenile, at Regent-Street, Lambeth, Ricksmansworth, Hackney, Islington, Maze Pond, and Brompton; Dr. Underhill, with Mr. Clark, of Bristol, has taken Stroud, Nailsworth, and other places in that district, and Mr. Lewis, Lambeth and Wootton-under-Edge. Mr. East finished in Northamptonshire what could not be accomplished in the previous month. Various towns in the northern part of Scotland have been visited by the Rev. Dr. Leechman, with very gratifying results.

We have to record, with feelings of deep and sincere sorrow, the decease of Mrs. Williams, of Calcutta, daughter of Rev. George and Mrs. Gould, of Norwich, who so recently left this country with her husband, chosen to the pastorate of the church in Circular-Road, formerly under the care of the Rev. Andrew Leslie. Her illness was but brief; but her end was peace. This event is a serious blow to her bereaved husband, and has cast a dark shadow over prospects that were very promising and bright. Mrs. Williams had greatly endeared herself to the church and congregation, and her decease is felt by them to be a great loss, both in relation to the church, and the social circle. We may add that the kindness of friends on the spot was very great. Everything that could be done to express respect for her and her husband, and to alleviate by tender sympathy his distress, was promptly and affectionately done. After a brief absence, he has returned to his work, and we trust he will find all the solace and support which he needs in the grace of God, in this time of trouble. We offer, with the truest regard, our unfeigned sympathy with all those who have been called to share in this unexpected trial.

Scarcely had the tidings of Mrs. Williams's departure reached us, when we heard of the sudden death of Mrs. Etherington, wife of our missionary at Agra, and daughter of J. Biss, Esq., of Calcutta. Her father had scarcely finished the perusal of a letter from her, written in her usual style of vivacity and affection, when he received a telegram announcing that she had fallen in a fit, and suddenly expired. These are indeed sharp trials for brethren so young in life. We are sure this brief statement of these painful facts will awaken the sympathies, and stir the devotions of our friends. To Mr. Biss the death of his daughter, coming so soon after other domestic trials and losses, will be most distressing, notwithstanding the conviction that she sleeps in Jesus. To our young brother, and our respected friend the father, we tender the most earnest and sincere condolence which words can express.

NOTICE.

Our friend Mr. Teall desires us to insert a short correspondence he has had with the Government in Jamaica, which is very important in relation to the brethren there. He too, as our friends have been for some time aware, has suffered the heaviest trial which can befall a husband and a parent; and lately we have learned that the little motherless babe has followed its mother to the other world. But our dear brother is bravely doing his work, and finding comfort in it. May his success be equal to his toil.

"THE LICENSE TAX.

"*To the Editor of the Gleaner.*

"SIR,—Having submitted to his Excellency the Governor, through the Colonial Secretary, the desirability of admitting, *duty free*, and allowing to be sold *without licence*, articles sent by the friends of Missions in Great Britain, to be disposed of in aid of missionary, and especially of educational, operations, at the stations of the several missionary bodies in the island, I have been favoured with the following reply, which you will perhaps be glad to publish for general information.

"I am, Sir, yours faithfully,

"Morant Bay, May 17, 1867." "W. TEALL.

"SIR,—Your letter of the 30th ultimo, addressed to the Colonial Secretary, has been laid before his Excellency the Governor.

"In reply, I have it in command to acquaint you, that while the Government are unable to sanction the admission, duty free, of articles sent here to be sold for missionary purposes, no license under Law No. 18, of 1867, is required to be taken out by those who dispose of such goods, as no personal profit is derived by them.

"I am, Sir, your obedient servant,

"EDWD. RUSHWORTH.

"Financial Secretary's Office, 10th May, 1857.
"The Rev. Wm. Teall, Morant Bay."

CONTRIBUTIONS

From 1st April, 1867, to 31st May, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

ANNUAL COLLECTIONS.

	£	s.	d.
Bloomsbury	35	2	3
Exeter Hall	93	1	2
Walworth Road	18	4	3

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Addinsell, Mrs. (2 yrs.)	0	10	0
Allen, J. S., Esq.	2	0	0
B. B. (2 yrs.)	4	0	0
Davies, Mr. J., Bromyard	2	2	0
Joseph David, Esq., and Family, Ely Rise, Cardiff	20	0	0
Gibbs, S. N., Esq., Plymouth	1	1	0
Kitson, Mrs. (2 yrs.)	2	2	0
Giles, Mr. E.	1	1	0
Hoby, Rev. Jas., D.D.	5	5	0
Morton, Mr. W. J. T., Dawlish, Devon	2	2	0
Oliver, E. J., Esq.	1	1	0
Smith, Mr. Robert	1	1	0
Williams, Mrs. V., Brighton	2	5	0

DONATIONS.

	£	s.	d.
"Alfred"	5	0	0
Grinson, Miss, and friends	1	0	0
Postle, Mrs., by Mrs. Davies	5	0	0
X. Y.	1	0	0
Under 10s.	0	7	6

SPECIAL FOR DEBT.

	£	s.	d.
B. B.	5	0	0
Walworth Road—Gover, W., Esq.	20	0	0
M. A. G.	2	0	0
Jeeves, W., Esq., Hitchin	10	0	0
Muntz, G. F., Esq., by Jos. Tritton, Esq.	100	0	0
Rippon, Mrs.	5	0	0
Stevenson, Mrs., Blackheath	10	0	0
Thwaites, Sir John K. T.	2	0	0
Underhill, E. B., Esq., LL.D.	20	0	0
Rochdale, West Street, by G. T. Kemp, Esq.	10	0	0
Rouse, Mr. and Mrs., Chudleigh, Devon, in consideration of Expenses incurred by the Rev. G. H. Rouse, LL.B., of Haverfordwest	460	0	0
Under 10s.	0	5	0

LEGACIES.

	£	s.	d.
Johnson, the late W., Esq., of Hastings, by B. Colls, Esq. (less duty)	45	0	0
Taylor, the late Jas., Esq., of Stoke Newington	100	0	0

LONDON AND MIDDLESEX.

	£	s.	d.
Acton—Contributions	11	0	0
Arthur Street, Camberwell Gate—Contributions	19	2	6
Battersea—Collections	10	0	0

	£	s.	d.
Bloomsbury—			
Contribs., Sun.-school, for *Rev. F. D. Waddock, Ceylon*	5	0	0
Bow—			
Contributions	7	15	0
Brixton Hill—			
Collections	22	0	0
Camden Road—			
Contributions	44	4	1
Clapham Common—			
Contributions	14	0	5
Colney Hatch—			
Contributions	0	15	10
Commercial Street—			
Contributions	36	7	6
Devonshire Square—			
Collection for *W & O*	3	10	0
Drummond Road, Bermondsey—			
Collection	5	7	3
Hackney, Mare Street—			
Collections	50	5	6
Hammersmith—			
Contributions	13	1	0
Hawley Road—			
Contributions	8	0	0
Islington, Cross Street—			
Contributions	19	7	4
Islington, Salter's Hall Chapel—			
Contributions	35	2	10
Kennington, Charles Street—			
Collection	8	4	6
Kingsgate Street—			
Collections	11	7	0
Little Wild Street—			
Collection	1	4	9
Lower Edmonton—			
Collection	3	2	10
Maze Pond—			
Contributions	17	5	7
Metropolitan Tabernacle—			
Collection (moiety)	90	0	0
Poplar, Cotton Street—			
Contributions	16	2	6
Red Lion Street, Clerkenwell—			
Collections	1	17	0
Regent Street, Lambeth—			
Collection	1	3	2
Shepherd's Bush, Oaklands Ch.—			
Collection (moiety)	7	10	0
Spencer Place—			
Collections	3	17	3
Stockwell—			
Collection	25	0	0
Twickenham—			
Collection	3	4	3
Uxbridge—			
Contributions	1	10	0
Vernon Chapel—			
Collection	8	0	0
West Green Sunday-school—			
Contribs. for *Rev. J. Davey's School, Nassau*	0	18	3

Bedfordshire.

Luton, Union Chapel—			
Collection for *W & O*	1	10	0

Berkshire.

Reading—			
Contribution	20	0	0

Buckinghamshire.

Chenies—			
Contributions	0	8	9
Princes Risboro'—			
Contributions	3	6	4

Cheshire.

Chester—			
Contributions	1	12	6

Cornwall.

Padstow—			
Contributions	1	0	0

Devonshire.

Plymouth—			
Contribution	3	0	0
Do. for *Bahamas*	1	0	0

Dorsetshire.

Poole—			
Contribs., Sun.-school, for *N P*	1	8	1
Weymouth—			
Contributions	12	11	0

Durham.

Jarrow—			
Contributions	1	0	0

Essex.

Barking—			
Collections	2	7	0
Langham—			
Contributions	8	1	6
Rayleigh—			
Collection for *W & O*	2	2	0
Contributions	5	10	0
Romford—			
Collections	9	15	0
Thorpe-le-Soken—			
Contributions	0	18	8

Gloucestershire.

Tewkesbury—			
Contribs. on account	15	0	0

Hampshire.

Beaulieu—			
Contribution	1	1	0
Southampton, Portland Chapel—			
Collection for *W & O*	3	2	4
Contribs., Sun.-school	4	17	7
Do. do. for *N P*, 2nd payment	0	11	11
Ditto, Carlton Rooms—			
Collection for *W & O*	1	17	9

Herefordshire.

Lays Hill—			
Collection for *W & O*	0	5	8
Ross, Wilton Road—			
Collection for *W & O*	0	12	0

Hertfordshire.

Hitchin—			
Contribs. (proceeds of Tea Meeting)	5	17	11
Watford—			
Contrib., "A Thank Offering"	10	10	0

Kent.

Crayford—			
Contributions	9	2	6
Do. Sunday-school, for *Tegonagadura School, Ceylon*	1	18	11
Forest Hill—			
Collections	20	11	3
Lee—			
Contributions	23	11	3
Tunbridge—			
Collection	3	0	0
Woolwich, Enon Chapel—			
Contribs., Sun.-school	1	8	6
Ditto, Shooter's Hill Road—			
Contribs., Sun.-school	0	13	9

Lancashire.

Liverpool, Pembroke Chapel—			
Contributions	27	17	2
Do. Juv. Society. for *School, Intally*	10	0	0
Ditto, Richmond Chapel—			
Contribs., Juvenile	5	0	11
Manchester, Union Sun.-school, Clowes St., West Gorton—			
Contribs. for *N P, India*	8	0	0

Norfolk.

Saxlingham—			
Contributions	0	18	6
Yarmouth—			
Contribs. for *N P*	0	10	0

Somersetshire.

Beckington—			
Contributions	10	8	10
Bristol—			
Contribs. on account	444	8	0
Do. Buckingham Chapel, for *W & O*	5	14	4
Do. Broadmead, for *ditto*	5	4	0
Do. Weston, Wadham St., for *ditto*	1	10	0
Do. for *Serampore*	1	1	0
Do. City Road Sun.-school, for *N P, under Rev. T. Morgan, Howrah*	6	0	0
Do. King Street Sun.-sch., for *two N Ps., under Rev. F. T. Read, Cutwa*	17	2	6
Do. King Street, for *N P, Delhi*	18	0	0
Do. Buckingham Chapel, for *N P, India*	18	11	4
Do. do., for *Girl in Mrs. Kerry's Sch., Intally*	7	0	10
Do. do., for *Boy in Mr. Kerry's School*	5	18	5
Cheddar—			
Contributions for *N P*	0	13	9
Chew Magna—			
Contributions for *N P*	0	5	6
Frome, Sheppard's Barton—			
Contributions	48	12	7
Ditto, Badcox Lane—			
Contributions	27	11	3
Norton Phillip—			
Contributions	2	13	0
Paulton—			
Contributions	8	19	8
Wells—			
Contributions	7	5	10
Winscombe—			
Contributions for *N P*	2	0	6
Wincanton—			
Contributions	14	10	8
Yeovil—			
Contributions for *N P*	0	16	9

	£	s.	d.
STAFFORDSHIRE.			
Coseley, Ebenezer Chapel—			
Contributions	5	0	0
SURREY.			
Barnes—			
Collection	1	8	9
Esher—			
Contributions	3	3	6
Outwood—			
Collection for *W & O*	0	9	0
Contributions	2	0	0
Upper Norwood—			
Contribution	2	0	0
WARWICKSHIRE.			
Rugby—			
Collection for *W & O*	0	14	0
Contributions	4	0	0
Do. for *N P*	1	15	9
WILTSHIRE.			
Aldbourne—			
Contributions	1	1	0
Bratton—			
Contributions	8	17	6
Do. for *Grande Ligne Mission*	1	5	0
Calne—			
Contributions	12	10	0
Chippenham—			
Contributions	10	16	6
Devizes—			
Contributions	47	4	3
Kington Langley—			
Contributions	5	10	0
Do. for *N P*	0	6	6
Westbury Leigh—			
Contributions	12	2	6
WORCESTERSHIRE.			
Bromsgrove—			
Contribution	2	0	0
Naunton, near Upton-on-Severn—			
Contribs., Sun.-school	0	3	2
NORTH WALES.			
CARNARVONSHIRE.			
Garn Dolbenmaen—			
Contributions	2	12	6
Rhoshirwaen—			
Contributions	0	11	6
DENBIGHSHIRE.			
Denbigh—			
Contributions	0	12	6
Penycae—			
Contributions	1	12	10
MONTGOMERYSHIRE.			
Talywern—			
Contributions	0	19	7
SOUTH WALES.			
BRECKNOCKSHIRE.			
Brecon—			
Contributions	1	0	0
CARMARTHENSHIRE.			
Bethel—			
Contributions	3	5	7
Bwlchgwynt—			
Contributions	1	11	10
Bwlchnewydd—			
Contributions	1	19	1
Llanelly, Capel Sion—			
Contributions	17	7	6
Smyrna—			
Contributions	0	11	3
GLAMORGANSHIRE.			
Abernant, Bethel—			
Contributions	2	18	0
Bridgend—			
Contributions	2	14	0
Do. Luleston	0	9	0
Canton, Hope Chapel—			
Contributions for *N P*	0	18	5
Cardiff, Bethel—			
Contribs., Sun.-school	6	0	8
Llanwtyd Faur—			
Contributions for *N P*	1	0	6
Swansea, Bethesda—			
Contributions	2	0	0
Tonyrefail—			
Collection	0	15	8
MONMOUTHSHIRE.			
Blaenafon, Horeb—			
Contributions	0	5	0
Blaenavon, Ebenezer—			
Contributions	2	18	7
Llanthewy—			
Contributions	4	2	6
Victoria, Caersalem—			
Collection	1	11	0
RADNORSHIRE.			
Frankaridge—			
Contributions	1	9	10
Llandillo—			
Collection	0	14	10
Maesyrhelem—			
Collection	0	14	0
Painscastle—			
Collection	1	2	11
	4	1	7
Less expenses	0	0	7
	4	1	0
SCOTLAND.			
Dundee—			
Contributions	6	0	0
Edinburgh, North Richmond St.—			
Contribs., Juv., for *Rev. Q. W. Thomson's N P or Schools, Africa*	6	0	0
Forres—			
Contributions	1	0	0
IRELAND.			
Athlone—			
Collection for *W & O*	0	8	0
Contributions for *N P*	1	12	0
FOREIGN.			
Cameron, D., Esq., of Woodville, Canada West, per Rev. D. Gilmour, by Rev. B. Davies, LL.D.	5	19	8

JAMAICA SPECIAL FUND.

	£	s.	d.
G. W. Alexander, Esq., by Jos. Tritton, Esq.	105	0	0
A Friend, Plymouth, by T. W. Popham, Esq., for *Morant Bay*	1	0	0
For *Gordon Chapel, Morant Bay*, by Rev. H. S. Brown, Liverpool—			
Mr. J. Lewis, Holyhead	1	0	0
Mr. Service, Glasgow	2	0	0
Miss Williams, Standish, Wigan	1	10	0

CALCUTTA ZENANA MISSION FUND.

	£	s.	d.
Misses Baker, Southampton	1	1	0
Hitchin, by Miss Hainworth	6	0	0
A Friend, per Rev. W. Cope, Oakham	1	0	0
Under 10s.	0	2	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

AUGUST, 1867.

THE EVANGELIZATION OF LONDON.

ONE of the most pressing questions of the day is how to provide for the increased and increasing spiritual destitution of the metropolis. Some hundreds of leaders, essays, and addresses have been printed and delivered on the subject. Proposals, of the quietest and wildest descriptions, have been put forth by members of all denominations. Better still, there has been considerable activity. The Christian public are more alive to the wants of London than they ever were. Chapels are being erected by all denominations; and our own has not been surpassed by any Christian church in this great work. There is also growing up amongst us a conviction that we are not doing all we might do for the evangelization of the masses. Our laymen are earnestly desirous of devoting their talents to out-door and mission-room preaching. Partly through the influence of the London Baptist Association—which seems to have been raised up by God for a special and blessed work—and partly through a more general recognition of the claims of the outside masses, there is scarcely a Baptist church in the metropolis that is not taking some sort of interest in the non-church and non-chapel going classes. That interest is increasing, we believe, on every hand. Some of our larger churches are meditating the support of mission-halls. Others, which have for years supported missionary agencies in their neighbourhoods, handsomely contribute towards new efforts made in other parts of London. Some churches have colonized, again and again. Others have evangelistic missions, cottage meetings, open-air preaching stations, and loan tract distribution agencies, in full operation. An amount of work is thus quietly and unobtrusively done which, though not apparently great and outwardly striking, is nevertheless successful and enduring. Those working men who at the London Coffee-House Conference declared that Christian people were doing nothing for the promulgation of religious truths among the masses, failed to recognize the thousands of

humble, earnest messengers of good tidings who labour on, caring only for the Master's approbation,—unobserved by the world, unapplauded by men, but smiled on by the King of Heaven. Nor must we omit to observe that the hidden work of our city missionaries and Bible-women has done much towards the improvement of the social, moral, and religious condition of the lowest. Walking past some of the more notorious streets of St. Giles's, in company with a gentleman who has laboured in that parish for eighteen years, we asked what had caused the improvement visible in the manners of the "roughs," who a few years ago would have bonneted, robbed, or insulted any one who dared to pass down certain thoroughfares in that once dangerous neighbourhood. The reply was, "The civilizing tendencies of Christian effort." We have preached in a low district, in the courts and alleys of which four years ago a preacher would have been robbed. All this has been changed; and Christian men are now respected by the most depraved. And though the social condition of the majority of the people has degenerated in some respects, in consequence of the unusual distress that has prevailed during the last few years, yet the roughest of the lawless have learnt better behaviour.

But, with all the bright colouring one might give to the picture, the dark shades largely preponderate. Ignorance still walks abroad, and has its besotted devotees. Ungodliness prevails where it did a century ago, and seems still to be indigenous. The irreligious condition of London continues to be most appalling. With the increase of population, the number of persons who are totally indifferent to the worship of God is on the increase.

A two hours' walk on a breezy summer Sunday evening through some thickly-populated district in the metropolis reveals, better than any word-painting can, the awful extent of irreligion that now exists. Between the hours devoted to the worship of God—when, consequently, Christian people are not likely to witness the state of our streets—most of our thoroughfares are swarmed with idlers, pleasure seekers, and playing children, scarcely one of whom ever attends either church, chapel, or mission-room. We remember walking through a narrow street in the City, situated at the back of Bunhill Fields, and observing more than a thousand, perhaps two thousand, men, women, and children, sitting on doorsteps, lounging at the corners of alleys, and gathered in groups and conversing about their neighbours, the state of their respective trades, and the business prospects of the ensuing week. There are two mission-halls in the street—one capable of accommodating eight hundred persons; but, looking in, we found scarcely one hundred present. The other hall, holding four hundred, contained three hundred of the poorest inhabitants. Nor is this neighbourhood an exception: many, as bad, though not worse, may be seen north, south, east, and west of the metropolis. In a street in Long Acre we once met a similar scene. Hundreds of people were lounging about, sitting on the pavement, the children rolling in the (fortunately dry) gutters, while out of the windows of the five-storied houses were some hundreds of gazers. No one seemed to have any definite purpose in view, except some scores of children who were playing together at "kiss-in-the-ring," *minus* the kissing. Other children were "larking" with each other in a variety of objectionable ways, all of which led to either crying, quarrelling, or fighting.

Indeed, a fight, in which children of tender years are the combatants, is not altogether an unusual sight on a Sunday evening, and there are not wanting a few ill-looking fellows to "egg on" the youngsters. Swarms of children may also be seen in the streets of Spitalfields, where they grievously annoy not only street preachers, but the worshippers in both chapels and mission-rooms. Many of these children attend the Sabbath-school during the morning and afternoon, and would probably do so in the evening were special services held for them.

Those who, prior to a service held in a mission-room, perambulate the streets and courts, seeking to bring in strangers, find plenty of excuses advanced for non-attendance at worship; but very little disrespect is shown them. "Not in my line, sir, religion ain't," is a frequent excuse. "'Ave been once, sir, thank'ee," will be the answer of a second, who thinks attending once at a religious service to be sufficient for a long time. "Look at my togs," said a coarse-looking navvy on one occasion, "they isn't decent enough." "I'll lend you my coat," replied my friend, "if you'll only go." "No," replied the navvy, "shouldn't like to see you with my jacket on; but you're kind, and I'll go." It was in this way that Mr. Sawday, at Pentonville, filled his large and once empty chapel with working people; and a more successful working man's church could not be found in London.

Indeed, if ever our non-attendants are to be brought into our chapels, it must be by earnest individual effort. It is mere slander to say that the working classes are *alienated* from public worship. Those who think so know but little of the classes they thus stigmatize. They are simply *indifferent* to the claims of public worship. The number of openly avowed atheists among them is remarkably small, and certainly they are a decreasing class. Christianity, and its suitability to their wants and circumstances, is not openly denied. But they are not in the habit of thinking about religion. The perils of the future are not discerned by them; the spirit of procrastination, of leaving everything relating to a future existence until the end of the present, has permeated all their thoughts. The great thing to be done is to awake them from their drowsy lethargy; if they can be induced to think, one half the battle is fought. It is here where the humblest Christian may be useful. There are hundreds of men, suffering sometimes severely from poverty, who minister in this way. A costermonger purchases small tracts and inserts them in his cabbages; a woman was once converted through reading one of these tracts. A poor herb-dealer reads to thieves; a bricklayer's labourer, who has a large family, scanty wages, and uncertain work, talks of the riches Christ has for him; a chimney-sweep will, even when unwashed, commend the love of Jesus to every one for whom he works. And poor women, too, we have met with, who could teach us all a practical lesson on individual effort—women who have led many careless souls to the Saviour. Some of these humble persons make it their business, Sunday by Sunday, to visit certain districts to remind the inhabitants of—what they have practically forgotten—the existence of a Saviour, and the comfort of a good seat in the adjoining mission-hall. One of these simple-minded men succeeded one evening in inducing forty persons to attend a Sunday service.

Perhaps one of the greatest mistakes made by Christian people at the present day is that of looking for

the formation of some new and extensive organization—some special effort—to cope with the spiritual destitution of London. We hear occasionally loud expressions of discontent respecting our church organizations, murmurs of dissatisfaction with existing societies, and complaints of the inability of Christian efforts to meet the necessities of the times as they arise. It may be true that our machinery is defective. Possibly we have been travelling in old-fashioned ruts until they are worn out and useless. But, be this as it may, we are convinced that the main remedy is to develop to the utmost extent the resources we already possess. When that is done, we may very properly look forward to new agencies; till that time arrive we have no right to be grasping at gigantic shadows, and so miss the substance. We contend that no new organization is required for the purpose of evangelizing the metropolis. All that is wanted we already have. Where there are Christian hearts, there are agents for spiritual good. While these remain—and thank God they are increasing in numbers—there will be no necessity to cast our eyes about for new agencies. Truth in the heart influences the life; love for the Gospel manifests itself in teaching others to love it. After all it is by the ceaseless effort of even weak instruments that great things are done. The influence of one converted man who is in earnest for the salvation of souls may seem insignificant, but the impression made upon the world by a Christian church, in which useless members are the exception, is not to be measured by any finite mind.

We hold, then, that the great thing is to enforce upon the members of our Christian churches the important truth of their individual responsibility, and to educate them up to this point. Our young men especially, when they see the pressing need of their services, will not be loath to give them to so good a cause. What is wanted for evangelistic work is qualified voluntary agency. It is mere delusion to suppose that because the poor are illiterate they necessarily require illiterate preachers. They seldom, if ever, appreciate the labours of a man who cannot elevate their thoughts. We have heard even poor costermongers declare they did not want Mr. So-and-so, who was one of their order, but gifted with a talkative disposition, to preach to them, because, they said, "We knows as much as him." Nor do they want men who cannot preach with simplicity. However plainly the truths of Scripture may be put before them, they need constant repetition of those truths, in order that they may retain them in their memories. Working men very quickly discern a blunder in a speaker, even when the mistake is the result of a quick, nervous delivery. A poor street preacher once, in the height of his enthusiasm, loudly and emphatically repeated the words, "Broad is the way that leadeth to destruction, and many there be that go in *thereat*," which he pronounced *there(h)at*. Of course, a little laughter spoiled him for the rest of his address. An evangelist should also be thoroughly in earnest. Uneducated men look more to the way in which a thought is enunciated, than to the thought itself. Unless the preacher is manifestly in earnest, his audience may suspect his sincerity. Earnestness is in itself a power, and is convincing. A number of gipsies once refused to listen to a city missionary when he first addressed them, but finding that he exhibited an intense desire to read the Scriptures to them, they ultimately gathered round him, sat down on the grass, and, in the end, were so pleased

that they begged him to come another day. It is necessary, too, to deal largely in expository teaching. The New Testament narratives are always appreciated, and never have we found a case in which any one has moved away until the recital of the narrative had been completed. It need hardly be added that an evangelist needs a pretty good stock of similes, anecdotes, and illustrations; and that it requires no small skill in using these attractions. Above all, as the soil is barren, a very copious irrigation of Scripture should be given. Next to hymns, nothing is so easily retained in the memories of the poor as short passages of Scripture. The language of the Word of God is appreciated by them because of its purity, simplicity, and forcibleness. Simple, direct, hearty, intelligent preaching will ever be successful, under God, in the conversion of souls. The preacher should also be cheerful in his manner. Sour beer may attract flies, but a sour-visaged man will never attract the masses. Great tenderness is required in dealing with difficulties, whether they be doctrinal or practical; and a large fund of common-sense is invaluable.

We have referred more to the poor of our London population than to the so-called respectable working classes, because there is the more necessity for special effort in their case. We believe working men are as fairly represented in our sanctuaries as the middle classes. That thousands do not attend our places of worship is a melancholy consideration, whether we consider it in regard to the middle or working classes, for to both it will apply. For these outsiders, it is our duty to provide every facility we can to attend God's house. We want new buildings, and plenty of them. At the opening of the Grove-road Chapel, in June, it was stated that if sixty new chapels were at once opened in the east of London they would not do more than accommodate the thousands who could readily fill them. We believe the London Baptist Association has a good work before it in providing new places of worship in destitute parts of the metropolis; and we hope that its usefulness in this direction will be greater than its most sanguine friends have ever anticipated.

ON SISTERHOODS, OR OFFICIAL FEMALE AGENCY IN OUR CHURCHES.

BY THE REV. WILLIAM ALLEN, OXFORD.

MACAULAY makes the following remarks in his review of Ranke's "History of the Popes":—

"It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom." "The ignorant enthusiast whom the Anglican Church makes an enemy, and, whatever the polite and learned may think, a most dangerous enemy, the Catholic makes a champion. She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope round his waist, and sends him

forth to teach in her name. He costs her nothing. He takes not a ducat away from the resources of her beneficed clergy. He lives by the alms of those who respect his spiritual character, and are grateful for his instructions. He preaches not exactly in the style of Massillon, but in a way which moves the passions of uneducated hearers; and all his influence is employed to strengthen the church of which he is a minister. To that church he becomes as strongly attached as any of the cardinals whose scarlet carriages and liveries crowd the entrance of the palace on the Quirinal. In this way the Church of Rome unites in herself all the strength of establishment, and all the strength of dissent. With the utmost pomp of a dominant hierarchy above, she has all the energy of the voluntary system below. It would be easy to mention very recent instances in which the hearts of hundreds of thousands estranged from her by the selfishness, sloth, and cowardice of the beneficed clergy, have been brought back by the zeal of the begging friars.

"Even for female agency there is a place in her system. To devout women she assigns spiritual functions, dignities, and magistracies. In our country, if a noble lady is moved by more than ordinary zeal for the propagation of religion, the chance is that, though she may disapprove of no one doctrine or ceremony of the Established Church, she will end by giving her name to a new schism. If a pious and benevolent woman enters the cells of a prison to pray with the most unhappy and degraded of her own sex, she does so without any authority from the church. No line of action is traced out for her; and it is well if the Ordinary does not complain of the intrusion, and if the Bishop does not shake his head at such irregular benevolence. At Rome the Countess of Huntingdon would have had a place in the Calendar as St. Selina, and Mrs. Fry would be founder and first superior of the Blessed order of the Sisters of the Gaols.

"Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first General of a new society devoted to the interest and honour of the church. Place St. Theresa in London. Her restless enthusiasm ferments into madness not untinctured with craft. She becomes the prophetess, the mother of the faithful, holds disputations with the devil, issues sealed pardons to her adorers, and lies in of the Shiloh. Place Joanna Southcote at Rome. She founds an order of barefooted Carmelites, every one of whom is ready to suffer martyrdom for the church; a solemn service is consecrated to her memory, and her statue, placed over the holy water, strikes the eye of every stranger who enters St. Peter's.

"We have dwelt long on this subject, because we believe that, of the many causes to which the Church of Rome owed her safety and her triumph at the close of the sixteenth century, the chief was the profound policy with which she used the fanaticism of such persons as St. Ignatius and St. Theresa."

Every observer of the policy of the Catholic Church must admit that one secret of her power is found in the number of *Orders* in her communion and offices in her worship. Whatever may be the ability, inclination, or circumstances of the individual, male or female, an order exists which can be entered, and a sphere of activity is already opened in which every one can consecrate himself to the church.

It is also worthy of observation that the revived activities of the English Church are coeval with the re-establishment of religious communities—brotherhoods and sisterhoods. The gift of song is employed in the worship of God; the cultivated taste finds gratification in decorating the sanctuary; the mother in Israel gives her ministrations to the sick, and the young and the enthusiastic to the conduct of schools and missions to the poor. The ascetic can fast and pray; the luxurious enjoy their salmon and their wine, and give princely donations toward building new churches and endowing colonial bishoprics.

The Wesleyan body has, with similar wisdom, husbanded the elements of power. John Wesley was an organizer of surpassing ability, and he appointed offices so numerous, requiring talents so various, that every man becomes valuable and important. Age and youth,

experience and passion, administrative skill and oratorical enthusiasm, are companions in the same pulpits. A man of worldly wisdom and keen business tact is made a trustee; a layman possessing ordinary knowledge and of any facility of utterance is sent forth as a local preacher. The aged and experienced servant of Christ is entrusted with the responsibilities of a class-leader; whilst those who are more distinguished by devotional fervour than acquirement or experience are appointed prayer-leaders. The cheques of the affluent and the pence of the poor are equally welcomed by the treasury. Each individual finds an opportunity for employment, and enjoys the satisfaction and encouragement of feeling that he is contributing to the strength and prosperity of the society.

The multiform talent given by the Lord Jesus Christ to His Church ought to be recognized fully, and be used gratefully; not only in men who stand more prominently before the world, but also in women, whose shining qualities are best exhibited in peaceful and quiet places. In ancient Israel, Miriam led the dance and song, and Deborah judged the people of God and celebrated the triumph of Jehovah over the gods of the Gentiles. Holy women, from Galilee, followed the Saviour, and ministered to Him; the Marys and others mingled their comforts and their tears around His cross; often He found repose and solace in the gentle loving attentions of the sisters of Bethany; the precious anointing by Mary is evermore to be told as a memorial of her; the group of believing women with spices for embalmment, blending the choice perfumes with the incense of spiritual love, is depicted by the Spirit of Truth in one of the most brilliant and attractive pictures of New Testament history. Again, and again, did Paul acknowledge the services of believing women; and, in Rom. xvi. 1, he formally commends to the Romans "Phebe our sister, which is a servant of the church at Cenchrea;" and ecclesiastical history informs us that the "churches elected deaconesses, matrons or women of eminent sanctity, who also ministered to the necessities of the poor, and performed several other offices, that tended to order and decency in the church." *

The qualification of woman for valuable service in the church will scarcely be questioned. The hand soothes the weary infant not more successfully than the voice can comfort the afflicted. Patience in the presence of irritability, gentleness with the wayward, hopefulness amidst calamity, and sympathy with the suffering, impart to woman a power for good peculiar to herself.

Opportunities for her Christian usefulness are as frequent as her fitness is abundant and proved. Whether young or old, maiden or widow, the privilege is offered her of glorifying Christ in labours of love as fully as it is enjoyed by man. And there are numerous circumstances in which the agency of woman is much more appropriate and effective than that of man. In inquiry into the religious experience and character of female candidates for membership with our churches, a Christian sister, from her natural acquaintance with the diffidence and other distinguishing features of her own sex, and from the greater freedom and confidence with which the candidate would reveal her heart to her, will be much better able wisely to advise the church than the wisest of men can be. Then it not unfrequently happens that a young sister,

* Mosheim Cent. i. cap. ii. sect. x

like Mercy in the "Pilgrim's Progress," receives significant attentions from some Mr. Brisk. Mercy is not represented as consulting Greatheart, her minister, but Prudence, a damsel of the House Beautiful. No man, be he deacon or minister, however sagacious and esteemed, can so hopefully entreat a sister to observe the law to "marry only in the Lord" as a mother in Israel can. Young Christian wives need advice how to behave to their husbands, and not unfrequently counsel upon early domestic difficulties; expectant mothers need words of caution yet of hopefulness; young mothers require to be instructed in the importance of training their little ones in the way they should go; but whilst it would be injudicious and even indelicate in a man to go to a house and seriously talk of these things, a woman may do so with the highest propriety and with good promise of usefulness. Again, it sometimes happens that a female communicant, either from the insecurity so often attendant upon an ignorance of wherein vice consists, from careless confidence in admirers, or from impetuosity of youthful passion, forfeits her innocence. But, though she may afterwards sincerely repent of the sin, and fully enjoy the forgiveness of God; yet shrinks from what she feels to be the immodesty of conversing with a man upon her lapses, when she would be exceedingly thankful to open her heart to a sister, and, through her, to reapply for the privileges of Christian fellowship.

Further, there are certain charges of immorality which can be thoroughly sifted only by the matrons of the church. A case of the kind was recently before a society in the immediate neighbourhood of the writer. A domestic servant charged her master, who was a member of society, with being the father of her expected infant. Certain other members, without ascertaining whether there was what we may conveniently term a *corpus derelictum*, or that the woman was at all in the condition in which she represented herself to be, and destitute of the finer qualities of Christian charity, bitterly condemned the accused. He, though formally acquitted by the church, felt the "stain like a wound," and left England for the United States. Shortly after he had found a home in the Western world, his former servant, who had accused him freely, confessed that her charge against her master was totally unfounded, and that she was not and had not been *enceinte* at all. Had there been female officers in that church, to act as a jury of matrons, her guilty misrepresentations of her condition would have been at once discovered and exposed; the heart of the man protected from cruel and malicious laceration, and the church from lamentable scandal and injury.

I think the advantage of having female officers of the church, formally and deliberately elected, may easily become apparent to all thoughtful persons. The ministries of individuals in their private capacities, however prized and useful, are received as the Christian kindness of the individuals, but are not esteemed as expressing the sympathy of the church; and, consequently, they neither throw the power of the church into the comforts offered, nor increase the affection of the recipient for the church with which all the parties are connected. But let the visitor be not only a Christian sister but also an officer of the church, her advice gathers additional weight, her sympathy a new force, and her acts of charity have a different expression, and convey an additional significance.

The appointment of such sisters would lead to a large increase of manifested Christian love and kindness. Many refrain from offering counsel, though eminently qualified to give it; from visiting the aged, the poor, and the sick, though longing to engage in the work; from using their influence in our schools, though fitted to do so with the happiest results, from a commendable unwillingness to appear officious and obtrusive. On the other side, persons are disposed to resent unofficial interference; and through temper, so aroused, to become much more indifferent to spiritual duties, and unwilling to accept consolation, than if the church had cherished no anxiety for them and displayed no feeling. Thus, as it appears to me, the state of heart in both the visitor and the visited would give considerably better promise of desirable consequences from official than from unofficial visitation, counsel, and sympathy.

The institution of sisters among us would greatly promote the religious health and happiness of the churches, of the lady officers, and of all who by invitation might co-operate with them. I am convinced that there is a large amount of ability to work for the Lord Jesus, and a widely-spread disposition to engage in the work, which, if called forth, would react most beneficially upon the possessors of them. There are ladies amongst us, old and young, in whose cases spiritual inactivity is eating their strength away and despoiling their beauty; and to whom the regular discharge of appointed spiritual functions would be as a celestial medicine, invigorating both mind and soul. Activity would become to their religious joy what oxygen is to the blood, increasing health, raising the tone of the spirits, developing muscularity and multiplying the power of endurance. It will be a bright and happy day for both members and churches, when not only the Aquilas but also the Priscillas watch the young life and opening gifts of youthful believers, and show the way of God more perfectly.

Though I may be unfortunate in describing my short paper as "on Sisterhoods in connection with our Churches," I must solicit the reader to distinguish between the religious communities of the Churches of Rome and England and the institution I now commend to his consideration. I will not contend that it would be wise to establish *sisterhoods* amongst us in imitation of the churches just mentioned; but I maintain that it would be wise to appreciate and officially to employ the exquisite and varied talent our Lord has given to the sisters of the church. I am not advocating the adoption of conventual life, for that life would defeat my object. To separate those who give themselves to the work of Christ from family ties and associations incurs the risk of their becoming instruments in the hands of a priesthood, and, by drying up the domestic affections, renders them unfit for the most perfect discharge of many of the obligations of their office. Nor am I maintaining the propriety of assuming a conventual or any uniform dress. Whilst freely admitting that the costume enables sisters of charity and mercy to enter districts without fear of molestation or disrespectful treatment, where a lady robed in the fashions of the day, whose object would not be known, might be insulted and robbed, I by no means desire to see any lady amongst us proud of an official dress, or apparelled as if she judged that physical ugliness is indicative of

spiritual beauty, or that the street refuse collected by a draggling gown gives forth any odour of sanctity. What I solicit is, that on the part of our churches there shall be a recognition of the fitness of our sisters for departmental work in the Church of the Lord Jesus, and that they may have a formal and official appointment thereto.

MY FLOWER GARDEN.

A PAPER FOR CHILDREN.

DEAR Children,—As a page is given to you in this magazine, and as you had a sermon on flowers, birds, and fields a month or two ago, may I, with the Editor's leave, offer you a story on the same subject, partly in allegory, and partly in real life?

Come, Mary, come, and see the May,
In snowy white on every spray!
Birds are singing,
Gladness bringing,
And summer is not far away,
Come, Mary, come, and see the May!

Thus Mary and I sang together one fine spring morning, and went hand-in-hand down the narrow walk of a pretty garden, not far from the smoke and din of London.

"Come and see my garden," said Mary; "and mine," said Johnnie, running up to us out of breath. "And mine," said little Susie, who kept fast hold of Johnnie, and fell in trying to thrust her tiny hand into Mary's and mine.

"Yes, yes," I replied quickly, "I should like to see everything; but why tread down this pretty thrift border, or go out of the paths made for us to walk in."

The children's merriment was unbounded this morning, because they had something of their own to show me. Their little flower beds were soon in sight, with borders of white stones and shells put carefully round them. They had just been weeded and raked, and the flowers in them were bright and cheery, such as please everybody.

When we had looked at everything, and Johnnie had told us of his trouble in getting things to grow there, we returned up the narrow walk, talking together. Amongst other things I said, "Your three gardens are very pretty, I cannot say which I like the best. They are unlike each other, perhaps for this reason: Mary is older than Susie; and as to Johnnie, he likes to have some things in his garden which men have in theirs, so he grows a potato in one corner and a cabbage in the other. The sweet scent of mignonnette in Mary's garden I have not yet lost; and as to the beautiful colours of the flowers, did you notice how well they suit each other? such as the violet and yellow in little Susie's, the red and blue in Johnnie's, and the purple and orange in yours, Mary. Some of the brightest of these colours are in the wild flowers, which I am glad to see in your gardens."

"You have seen a rainbow, have you not?"

"Oh, yes," said Johnnie, "I saw it

in the fields, when the rain came and wetted me all over."

"The next time you see one, will you try to find out how many colours there are in it, and in what order they follow each other? Then put together the same colours in flowers, and you will see how well they look together, or suit each other, as I just said."

"Now, as I have seen your gardens, and know all about them, shall I tell you about the garden I had once, and the pleasure I used to take in it? I am much older than you, but I will try to tell you about it in words which you can understand."

By this time little Susie had run away to fetch her doll; but Mary and Johnnie jumped about and laughed merrily at the mention of my garden; and this is the story as I told it them.

Taking a hand of each and walking on, I said, "Let us imagine we are going down the winding path of a meadow which at length loses itself in a thicket of tangled grass and bushes. Just beyond this thicket, which was very difficult to get through, was a field, which my father made into a kitchen garden. At one time this field was nothing but a swamp, and of no use to anybody; but he so drained, raised, and improved it that it soon yielded very good crops.

"At one corner of this field was my garden. The thicket and a high bank sheltered it on the north side; but it was open to the bleak east wind, which come a long way overland. On the south were distant meadows and hills, which were always green and beautiful. Although so far away, I could always see these meadows and hills by the help of a little magnifying glass which I had; and was sure to think most about them when the cold east wind blew upon my garden. It was a trial at first to go so long a way to it, and through the lonely thicket, too: but I went from day to day, and at length became so fond of it that every half-hour I could spare, I was sure to be there. Indeed I was as much at home there when planting, weeding, and watering, as you are when playing round the fire of an evening. I thought my garden a beautiful place, and that the lark never sang so cheerfully as he did just over it. Then there was near by the gentle ripple of a brook, which mingled with the song of birds, and all was loveliness and peace.

"When my father first gave me the ground, he said to me, 'My child, you may do just as you like with it, but I should advise you to let the gardener dress it for you, and put in a few choice plants of his own rearing. If you are willing he should do so, he shall come now and then to look at the plants; and should they not grow, he may find it necessary to take them back to his own garden or hot-house.' I took this kind advice, and was delighted to have the gardener's help, for he knew everything about plants, and I could trust him.

"These are some of the flowers as they stood in their pretty square bed. North, in the most shady part, were the lily of the valley and violet; south, a rose and very choice lily, with a little forget-me-not close by; on the east, a marigold and heart's-ease; on the west, besides crocuses and snow-drops, were the primrose and other wild flowers which I had brought from the fields and hedges. One day I noticed a daisy coming up near the primrose. How it came there I do not know; but I was glad to have it, for I loved it when a child, and played with daisy necklaces, as you do sometimes. Perhaps the gardener put this plant there one day, when I was away; for he noticed

and liked the commonest flowers, as well as the rare ones.

"As the garden improved, and the plants flourished, I longed much for one thing, and that was to *see* them grow,—for instance, a leaf or a bud unfold itself; but I never had that pleasure. A rose would sometimes be quite ready to burst open, but it seemed to me as if it *would* keep itself shut until I was gone. Then, the next time of going to the garden, I found a full-blown rose.

"One morning in April, while walking down the narrow path, I felt as if something wrong had befallen my garden. My thoughts that day were just like the weather—now cheerful, now sad; for the rain fell often in shining drops on the grass, and then, all of a sudden, it was fine again. 'How much like fretful people is this April weather,' I said to myself; 'it plays merrily with these beautiful sunbeams, breaks them, and weeps over them, and then laughs through its tears. Young and old are like this weather, sometimes, Johnnie;' but when things look bright and cheerful again, we forget our sorrow, and our fears are gone.

"But who should I find that morning standing by my pretty flower-bed but the gardener. He was so deep in thought that he did not notice me at first. I was delighted to see him, took hold of his hand, and began to ask him about the flowers; when he said, 'I must not stop to talk with you now, for there is something of great importance I must do.'

"For a long time he looked at all the flowers—at the wild ones from the banks and fields, as well as at those from his own garden. At length he fixed his eye on my darling, sweet-scented lily, which drooped very much towards the sunny hills. He never took his eye off it, until, with loving face and gentle voice, he said to me, 'I am sorry to tell you what I am come to do this morning, because it will grieve you; I am come to take away your lily. I see it is bending its head; I must not leave it here any longer. You remember what your father said when he gave you this garden; and, besides, I do not mean to take *wholly* away what I gave you. It shall be yours just the same, only it will be in my garden there (pointing to the beautiful country on the south), where it will live and thrive.'

"All the time he was speaking I looked at him, not at the lily. But when I saw him take a trowel out of his pocket, stoop down, and gently loosen the soil about my flower, I began to weep. As he snapped the tender roots, and raised it from the ground, I knew then that all was over with my lily. Turning to the place where it had stood, I wept over it most bitter tears. I shall never forget that morning, nor the love I had for that flower. The gardener stayed by me while I was weeping; and when I had a little recovered myself and wiped my eyes, I looked up, and saw him weeping. This surprised me most of all; for why should he weep, as he had the lily? Afterwards I thought it was because I did not trust him. This I still think, and am much grieved with myself for it. I have told you how kind and good he was to me before this time; and now I was afraid he would never come to see me again. But, as he was carrying away the lily, he turned and looked at me with the same loving face, and spoke a few words, which I shall never forget. He said, 'Weep not. Some day I will come for you, and will take you to see your flower; but I must not bring it to you again. If you could once see my garden, you would be glad to have all your flowers there;

for there are no weeds, nor worms, nor ever can be any.' He then stepped back to the bed, stripped off the piece of decayed root and the withered leaves from the lily, and laid them down on the ground. I tried to keep these for a little time; but, at length, they wasted away, and I now have nothing left of my sweet flower. The pretty little forget-me-not seemed to turn towards me when the lily was gone, as if it would like to take its place, and be a friend to comfort me. I was very glad indeed of this flower; and, after a time, was happy about the lily too, because it was safe with the gardener. As to him, I now loved and trusted him more than I had done before he took away my flower.

"Now this morning, dear children, I can only tell you about one more flower in my garden. At that part of it where the east wind blew so strongly, the gardener put me a flower which I did not think much of. He brought it me from some garden near by, and said he knew it well, and that it would bear any amount of cold wind which came that way. This I found true; for whenever I saw it, in hail, snow, or storm, it always looked well. Even in old age its leaves were green; for the gardener told me he had known it for many years. It had not half the attention of the lily, nor so good a place as it had in the bed. Moreover, it had only a little box to shelter it, and even this was rooted up one day by a dog passing by. After this plant had been with me a few years, one night, when I was asleep, the gardener came for it; and I never saw it again, nor any flower like it in my garden. Its name was heart's-ease.

"Perhaps when I come to see you again I may have time to tell you about some other flowers in my garden. You would like to know a little more about the gardener and those sunny meadows and hills on the south where he has his garden. I may, also, have something more to say about my darling lily."

Our walk and our story were now ended for the present. At dinner, little Susie joined us, and we all had a happy afternoon's play together.

In the evening, before parting, as we had been so familiar with flowers that day, and they seemed just like pleasant companions talking with us, we sang together this

SONG OF THE WILD FLOWERS.

We are flowers of humble mien,
Dwelling in the meadows green;
Down below the tread of foot
Grows our little tender root.

We awake at early morn,
When the day begins to dawn;
And at night we rest our head
On a soft and mossy bed.

We can neither toil nor spin,
Yet have work to do unseen.
We can neither sow nor reap,
Yet our food in store we keep.

We can neither sing nor play,
Yet are always blithe and gay;—
Thus we live, and thrive and grow,
Though we cannot tell you how.

But we can, with voices clear,
Whisper in your gentle ear—
Child, your Saviour made us so,
Who hath lived and died for you!

All our leaves, and flowers, and bloom,
And our rich and sweet perfume,
Are His gifts, on you bestowed,
That you, child, may love the Lord!

He who clothes us lilies, fair,
Feeds the sparrows by His care;—
Will He fail the child to bless
Who seeks Him with humbleness?

So, whene'er you pass us by,
Turn again your friendly eye;
Listen to the voices clear
Which we whisper in your ear!

Last of all, we thanked our

heavenly Father for the pleasures of the day; for the gift of flowers; but, above all, for the gift of Jesus, through whom all our sins and faults might be forgiven.

H. H. C.

(*To be continued.*)

"LET US PRAY."

BY THE REV. T. R. STEVENSON.

THESE are familar words. We have heard them from our youth. Like "mother," "home," and some other well-known phrases, they are associated with our earliest recollections. They resemble a strain of music or the fragment of a verse which, at one time or another, is in every one's mouth. As if by the point of a magic wand, they summon before us many scenes, and put within our view manifold places. The oft-used formula suggests to us grand old cathedrals, the glory of our land, where architectural intellect has embodied itself in strong splendours and crystal costliness; "the dim, religious light" making its way through windows which are eloquent with Old Testament story and Gospel history; the sweet tones of youthful choristers wending along, a gentle stream of liquid melody, round venerable cloisters and massive pillars; the murmured responses of worshippers rising devoutly towards the vaulted roof and richly-sculptured arches; and the "majestic organ," seeming by its subdued strains to "roll contrition from its mouth of gold," or by its outburst of jubilant praise to shake the very foundations of the time-honoured temple. It reminds us, too, of the quiet village church, whose grey spire, like a finger pointing guilty earth to pure heaven, rises from the midst of beautiful foliage, its graveyard—undulated by green mounds that tell of those who have gone to rest, occupied by a few sheep that doze in the shade or nibble the green turf, and rendered sombre by the dark, wide-spreading yew-trees which, time out of mind, have been regarded as symbols of grief; its porch overgrown with ivy; its threshold worn by the thousand steps of generations that have passed away; its high-backed pews affording accommodation to people of all ranks and ages, from the squire to the wrinkled old folk of the almshouses, from restless children to tottering, white-haired sires; its oaken pulpit, lofty and canopied, more useful than ornamental, and an unmistakable relic of "auld lang syne." The term in question is closely connected, also, with more private spiritual services, as, for instance, cottage prayer-meetings, in which shelves adorned with willow-pattern crockery, walls provided with American clocks, hearth stones well washed, floors neatly sanded, and furniture cheap and plain, are seen in the vicinity of smocks, blouses, fustian jackets, and cotton dresses, worn by artisan or rustic worshippers.

"Let us pray." There is no better

resolve and no wiser advice than that. By all means, "Let us pray," whoever and wherever and whatever we may be. The man never breathed who repented doing it. Indeed, even the worst people will readily admit its importance. It must be remembered, however, that good things may be done in a wrong way, and thus lose all, or nearly all, their value. When a medical man sends his patient medicine he attaches to the bottle directions as to its use. You must give heed to what the label says about the time at which the restorative is to be taken, and the quantity to be taken, or it will very likely do you positive harm. Nor is it otherwise with spiritual duties. "Teach us *how* to pray" is a request one often hears, and it is a highly-appropriate one. A few simple and practical counsels may be of aid to the reader.

"Let us pray," *but let us be careful that we are charitable and large-minded.* What fierce and numerous ecclesiastical battles does this world of ours see! Had half the energy which has been bestowed upon controversy been given to zealous effort for men's salvation, how vast an amount of good would have been done. Nothing seems to have escaped becoming "a bone of contention" or an "apple of discord" to theologians. All doctrines, all duties, all developments of devotion have been pressed into this unhappy service. Prayer has formed the basis of divers and deplorable contentions. Not seldom, both in public and in private, we hear the partisans of different modes vigorously opposing each other. Here is one who is the advocate of extempore prayer: nothing, according to him, is like it: other methods necessitate formality; it alone is consistent with "the perfect law of liberty;" —they who need a book, show that they need more fervour. Here is another who contradicts each of these assertions: he maintains that free prayer degenerates into vague generality: forms are not fetters, but wings: nothing can be better than to make the glorious words of David, the holy utterances of Jerome, and the pious pleadings of Augustine or Chrysostum chariots in which to carry our thoughts heavenwards.

What shall be said to all this? Surely it is the old story of the shield: there is a golden and there is a silver side to it. We believe that candid and impartial men will say that both methods of prayer are lawful. Circumstances must decide which is the better. What suits one man does not so well meet the wants of another. The truth is, that we must be large-hearted and broad-minded in all that we say about these matters. We have no right to dictate dogmatically one to another. Plainly enough, both set prayers and extempore prayers may be acceptable to God. The Bible affords examples of each. When our Saviour was in Gethsemane He twice repeated the same language: "And He left them, and went away again, and prayed the third time, using the same words." There was much reiteration in the liturgical worship of the Hebrew temple: in the one hundred and thirty-sixth psalm David has the same expression no less than twenty-six times: at the end of each verse occurs the delightful refrain, "For His mercy endureth for ever." On the other hand, there are manifold instances of extempore prayer. When Samuel said, "Speak, Lord, for thy servant heareth;" when Peter cried, "Lord, save me;" when the early Church met to choose a successor to Judas in the apostolate, the language used was spontaneous.

"At the siege and taking of New Carthage, in Spain, there was dis-

sension betwixt the soldiers about the crown-mural due to him who first footed the walls of the city. Two pretended to the crown; parts were taken, and the Roman army, siding in factions, was likely to fall foul, and mutually fight against itself. Scipio, the general, prevented the danger by providing two mural crowns, giving one to each who claimed it, affirming that on the examination of the proofs, both did appear to him at the same instant to climb the wall. Oh, let us not set several kinds of prayers at variance betwixt themselves which of them should be most useful, most honourable. All are most excellent at several times, crown-groans, crown-ejaculations, crown-extemporary, crown-set, crown-mixed prayer. I dare boldly say, he that in some measure loves not all kind of lawful prayers, loves no kind of lawful prayers. For if we love God the Father, we can hate no ordinance, being His child, though perchance an occasion may affect one above another." Such was the opinion of quaint Thomas Fuller. We shall do well to ponder it.

Just one other remark here. In another sense we should be large-hearted in our prayers; be it ours to pray for all. It is possible for our devotions to occupy too limited a ground; they may move in a sphere unjustifiably contracted. Some supplications remind us of a poor blind-folded old mill-horse that walks round and round in the same weary circle all its days. "I exhort that prayers, intercessions, and giving of thanks be made for all men," wrote St. Paul. A— is prone to think only of his own sect, B— remembers England, but is remiss in asking God's blessing on foreign nations; C— asks the "Father of mercies" to be near his own family, which is perfectly natural and right, but he seems to ignore the fact that it is also right to bear upwards, on the wings of devotion, the wants of other households. One ever and anon meets with persons whose God-ward cries savour of selfishness. The personal pronoun, first person, singular number, occurs with painful frequency. They lose sight of the significant word with which the model prayer begins, "*Our* Father who art in heaven." Our prayers will gain much in worth if we acquire the habit of making them far-reaching in their objects and subjects. Be none of our fellow-creatures forgotten by us; especially should we remember those who are in wickedness and woe. The felon hardened in crime, the captive pining in prison, the outcast lost to virtue, the mariner tossed on tumultuous billows, the soldier hastening to a fiery death amidst the dreadful revelry of war—all these claim our devout aid.

> Pray thou for all who living tread
> Upon this earth of graves;
> For all whom weary pathways lead
> Among the winds and waves.
> Pray thou for all the poor beside;
> The prisoner in his cell,
> And those who in the city wide
> With crime and misery dwell.
> Pray thou—for prayer is infinite—
> Thy faith may give the scorner light,
> Thy prayer forgiveness draw.

"Let us pray;" *but not in trouble alone.* In the backwoods of Canada there resided a good minister, who, one evening, went out to meditate, as Isaac did, in the fields. He soon found himself on the borders of a forest, which he entered, and walked along a well-trodden tract. Falling into a musing mood, the shadows of the twilight gathered around him before he was aware of it, and he began to think how he should spend a night in the forest. He trembled at the idea of remaining there, when, on a sudden, he saw a light in the distance among the trees, and imagin-

ing that it might be from the window of some cottage where he would find a hospitable retreat, he hastened in that direction. To his surprise, he found, not a house, but a space cleared, a rude platform constructed, and a speaker addressing a multitude. He thought to himself, "I have stumbled on a company of people who, in this dark forest, have met to worship." To his surprise and horror, however, when he came nearer he discovered that the preacher was an infidel declaiming against God in the most blasphemous terms. It was altogether a singular scene; the place was lighted up with pine-knots, which cast a glare here and there, while in other regions thick darkness still prevailed. The people were intent on listening to the orator, and when he sat down he was loudly applauded. While the minister was deliberating as to the course which he ought to pursue, his plans were cut short by an unexpected occurrence. A middle-aged man arose, and, leaning on his staff, began to address the assembly. "My friends," he said, "I have a word to speak to you to-night. I am not about to refute any of the lecturer's arguments; I shall not criticise his style; I shall say nothing concerning what I believe to be the blasphemies he has uttered. I shall simply relate to you a fact. When I have done so, you can draw your own conclusions. Yesterday, I walked by the side of yonder river; I saw on its floods a young man in a boat. The boat was unmanageable: it was going fast towards the rapids; he could not use the oars, and I saw that he was incapable of bringing the boat to the shore. I saw that young man wring his hands in agony. By-and-by he gave up the attempt to save his life; he kneeled down and cried with desperate earnestness, 'O God! save my soul. If my body cannot be saved, save my soul.' I heard him vow that if his life were spared he would serve God. These arms saved that young man from the flood; I plunged in, brought the boat to shore, and saved his life. That same young man has just now addressed you, and cursed his Maker." Is there not much in this fearful occurrence that is characteristic of human nature? How many there are who make vows which they fail to keep, and whose approaches to God are rare and fitful. They are prone to seek Him earnestly only when they are in sorrow. During the night of tribulation they call fervently upon His name; but when the dark shadows begin to pass away, when the light slowly arises in the distant horizon, when the morning of joy appears, they forget God. A beloved friend, child, or partner is taken away by death, leaving in the heart an aching void; and in the whole house, as Tennyson says, "the quiet sense of something lost." Or sickness comes, with its weariness and pain. Or circumstances of peril, by land or sea, occur. What follows? "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses." Unhappily, we must also add the Psalmist's wish, "O that men would praise the Lord for His goodness." Saved from the danger, whatever it may be, and recovered from the trial, they cease to look to Him.

The Greek story strikingly portrays the evil of which we speak. Mandrabulus the Samian, having under the auspices of Juno, and through her directions, discovered a gold mine, in his instant gratitude vowed to her a golden ram; which he presently exchanged in intention for a silver one; and again this for a very small brass one; and this for nothing at all;—"the rapidly descending scale of whose gratitude," says Archbishop Trench, "with the

entire disappearance of his thank-offering, might very profitably live in our memories, as so perhaps it would be less likely to repeat itself in our lives." Too often is the adage true, "The river past, and God forgotten." Unworthy indeed! What should we think of one who professed to be our friend who sought our sympathy merely when his purse was low? Such a friend would, most assuredly, have little of our confidence and esteem. Yet this is how we too often act towards God.

"Let us pray," *but let us be sure that we mean what we pray.* The device of the Buddhists is, perhaps, known to our reader. We refer to their praying-machines. A Missionary in North India thus describes them:—"The whole road to some of the Temples is lined with these machines, not only the small ones turned by the hand, called skunies, but great ones, a foot and more in height. But even this mode of contracting for prayer seems too much trouble, and they have, therefore, placed a large number of these machines in a small house, where they are turned round and kept in motion by a water-mill." He afterwards found whole rows of these praying-machines turned by the wind, like wind-mills. Many who would shudder at the thought of sanctioning a ridiculous and wicked practice like this, do something akin to it. They are lamentably mechanical in their devotions. The form exists when the spirit is absent. As a specimen of formal petitions, we have only to point to the solemn language, "*So help me God.*" This is nothing less than a prayer. But how few who repeat it regard it as such! Nothing is further from their minds than that which is on their lips—imploring divine aid in speaking the truth. Nor can it be doubted that the Liturgy is uttered by not a few who, it is feared, seldom infuse an intelligent and earnest purpose into it. "Lord have mercy on us," cries one, in the course of a service, who, perhaps, never thinks of the Lord or His mercy until next Sunday. "We beseech thee to hear us, good Lord," cries another, who is all the time pondering the state of the corn-market or the probabilities of to-morrow's stock-exchange. "From all hardness of heart, good Lord deliver us," cries a third, whose attention is fixed on the price of shares or the rate of discount. Moreover, in other and different places of worship it is to be feared that ejaculations to the following effect, "Hallelujah," "Amen," "Glory," "Bless the Lord," sometimes occur as a matter of mere routine.

Do not mistake us. Far be it from us to insinuate that the majority of those who pray are formal, or that our sanctuaries are the rendezvous of insincerity. No: we cannot believe that hypocrisy is a sin largely attributable to the Church. We merely express a doubt as to certain petitions: a doubt surely warranted by the contradictory lives of those who utter them.

For prayer to be acceptable it must be honest. To "say our prayers" is not enough: we must mean them. There was really something admirable in what the little boy, of whom we have read, said on one occasion: "O God, bless father and mother, brothers and sisters, and please make my boots go on easily." Excellent — because sincere. He asked for just what he wanted. He did not use a number of grand words about things that he cared nothing about. By no means. His boots were the things that troubled him most; his boots were one of the main trials of his juvenile life; and, accordingly, he remembered them

when he knelt by the side of his bed at night. My reader, depend upon it, *we want more praying like that.*

"Let us pray," *but let us also praise.* St. Augustine says, "Praying is the end of preaching." May we not add, praising is the end of prayer? Let us praise. There is always reason to do so. When David was in the cave he gave thanks. When Daniel was threatened by the cruel royal decree he still adored. When Paul and Silas were in prison they "sang praises unto God." Look over those grand psalms which the Church retains as some of the most precious legacies of the past. How praise abounds in them! There is hardly one without it. Many that begin with supplication end in gratitude. And this is as it should be.

Let us praise, *for everything around us is meant for our good.* No doubt of it. God Himself has plainly said so. As an old author remarks, "The physician prescribes medicine for you when you are ill. You go to the chemist, and he makes it up. How? There is something taken from this drawer, something from that phial, something from yonder shelf. Any one of these ingredients alone, it is possible, would be a deadly poison, and would kill you if taken separately; but he puts one after another into a mortar, works them all up with a pestle, and *together* they work your good. Thus does God with us. Joy alone is not well for us; it must be mixed with sorrow. Sorrow only would injure us; it must be accompanied with joy. All things work together for our good." What perpetual reason, then, have we for thankfulness!

Let us praise, *for we receive more than we deserve.* We merit nothing at God's hand. If ever we had a claim upon His care, by sin we have forfeited it. Did we but remember this we should be less discontented and more grateful. Our unthankfulness arises partially from an over-estimate of ourselves. If a man receives, for certain labour, five shillings, he will probably be thankful for it, supposing he thinks that it is more than he merits; he will be unthankful if he reckons his work worth double that sum. To quote from Thomas Carlyle, "By certain valuations and averages, we come upon some sort of average terrestial lot. This we fancy belongs to us by nature and indefeasible right. It is simply payment of our wages, of our deserts—requires neither thanks nor complaints: only such overplus as there may be do we account happiness. What a fund of self-conceit there is in us! All comes of vanity—of what thou *fanciest* those deserts of thine to be." When we can cry, with Jacob, "I am not worthy of the least of thy mercies," we shall learn the secret of gratitude.

May we all be enabled, by divine power, so to pray as to bring down blessings from heaven upon ourselves and others!

Luton.

UPON THE USE OF THE WORD CHURCH.

THE following paragraph, quoted from the *Pall Mall Gazette*, appeared in *The Times* some months ago:—"Mr. S— gave a lecture on Tuesday night at a Quakers' Meeting, in Bishopsgate-street, on George Fox, the founder of the sect. Mr. S— eulogized his hero very warmly;

praised him for calling Churches '*Steeple houses*,' and abused Dissenters of the modern school for calling their meeting-houses *Churches*." Of course, we do not, and need not, vouch for the exact correctness of the above fragmentary report. The only conclusion we draw from it is, that our respected brother, Mr. S—, strongly objects to apply the word Church to a Dissenting place of worship, and perhaps also feels as good Mr. Harbottle, of Accrington, did, who, it appears, would not apply the word even to an Episcopalian place of worship; and, with due reverence for the memory of George Fox, termed the parish time-piece "the steeple clock." As there are two sides to this question, and as we are sure that many Dissenters do not agree with our respected Brother S— in the use of the word Church, we propose to give the subject "an airing," with the view of throwing, if we can, a little more light upon it, and eliciting somewhat more certainty concerning it than we seem at present to possess. Probably it is correct to say that the meanings of the word Church may all be arranged under two classes. The first class would include all the *spiritual* or *social* uses of the word. These are as follow:—1. The word stands for *the whole body of Christians in earth and heaven*. As in Galatians i. 13, "I persecuted *the Church* of God;" Ephesians iii. 6, "To the intent that now . . . . might be made known to *the Church* the manifold wisdom of God." In this, the first sense of the term, as Dr. Angus well remarks, "All the phrases which Roman Catholic writers have used on the necessity of being in the Church are true, *extra ecclesiam nulla salus*, 'out of the Church there is no salvation.'" Applied to the Roman Catholics in a narrow worldly sense, this proverb is false; applied to the mystical body of Christ, it is a mere truism. To be in that Church is to be a new creature—it is to be in Christ. By this the widest and sublimest sense of the word Church are designated all the redeemed and sanctified people of God in every age and of every clime. The redeemed on earth we sometimes term "the Church Militant;" the redeemed in Heaven, "the Church Triumphant," to whom the Papists wrongly wish to add, "the Church Patient,"—sons in purgatory; those who are, as Hamlet's father said,

> "—— confined to fast in fires,
> Till the foul crimes done in their days of nature
> Are burnt and purged away."

2. The word Church is very often used to mean "a *particular community* or company of believers associated together for religious purposes." Thus we read, of 2 Cor. viii. 23, "the messengers of the *Churches*," "the seven *Churches* of Asia," "the *Church* at Philippi," "the *Church* at Colosse," etc. These are the only two senses, so far as we know, in which the *inspired writers* employ the term; but, as all students of theology are aware, several other meanings have been added to it by "the traditions of men," some of which obscure the scriptural signification, and others are in direct opposition to it. Thus we read of the Roman Catholic Church, the Greek Church, the Lutheran Church, the Scotch Church, and the English Church. Of course all the truly Christian people belonging to these ecclesiastical sections are members of the true Church, which is one and indivisible; but the New Testament knows nothing of National Churches, as such. The term can never be a mere "geographical expression; and, notwithstanding the plausible teachings of such men as Dr. Arnold,

Dean Stanley, and Mr. Kingsley, we as little believe that all "baptized English people are Christians," as we believe that all trees are oaks, all stones diamonds, or all men princes and kings. Most of our readers are aware that *ecclesia* is the Greek word which the English version translates by the term Church, and that it means literally, those who are "*called out*" to form a meeting, an assembly, a congregation of any kind. In Acts xix. 41 it is used of a tumultuous gathering of people; where it is said of the town clerk of Ephesus, "he dismissed the assembly;" literally the *ecclesia:* or, as we should now say, *he dispersed the mob.* The Greeks often used it to signify any lawfully assembled meeting; or, as we should call it, a town's meeting, a municipal meeting; and the inspired writers selected it to signify any portion of those who "are called out," chosen by Divine mercy, from the world to be "members of Christ, children of God, and heirs of the kingdom of heaven." It is worth remembering that the root of the Greek word for Church is the same in at least four of the chief languages of the earth, in Hebrew *kaal*, in Greek *kal*, in Latin *cal*, and in English *call.* A proof of the primitive affinity of all human languages, and a presage of the happy time when the Church shall be as large as the world, and all men "*the called of the Lord.*" We come now to the more difficult part of our subject, in which we are to speak of the word Church as applied to the building, the material structure, in which Christian people are accustomed to meet.

We freely admit, in passing, that there is no sanction for the use of the word in the New Testament; for the words, "*robbers of Churches,*" Acts xix, 37, should have been rendered "robbers of *temples.*" When the Scriptures are silent concerning the use of a word; custom, convenience, and even individual taste and feeling will have their weight in deciding concerning the propriety or non-propriety of its use. The chief argument against the employment of the word Church to designate a building, is its ambiguity. At first sight it does seem strange to use the same word to signify a company of believers *and* the building in which they are met together. But this objection is perhaps more specious than solid, for all words which have more than *one* meaning must necessarily be ambiguous *per se*, and therefore require, both in reading and speaking, to be interpreted by the other parts of the sentence in which they are found. Thus the word servant may mean any person from a kitchen-maid up to a cabinet *minister;* just as in Greek the word hall signifies any place from a sheep-pen up to a palace. The *practical* inconvenience of the double use of the word Church does not amount to much, if we may judge from American experience; for while our Baptist brethren across the Atlantic are for the most part "strict communionists," they almost invariably apply the word Church to their places of worship. Another objection, some would say, to the use of the term in a material sense is to be found in its derivation. It is usually understood that the word Church (*kyrid, kirk*), is derived from the Greek term *kurios*, which means *Lord;* and therefore as the word means "the Lord's," it is much more proper to apply the word to the sacred people than to the sacred place. But as "The earth is the Lord's, and the fulness thereof," and as, moreover, none among us would probably object to term a place of worship the Lord's house, the argument, even if we admitted the correctness of the commonly admitted derivation of the word, does

not seem to rest upon a very strong foundation.

But we decidedly demur to the correctness of the opinion that the word Church is derived from, or connected with, the term *kurios*—the Greek word for Lord. A controversy upon the point occurred last year in *The Times*, in the course of which Max-Müller, a great authority in such matters, rejected the common derivation as unsound; and we know that other learned men hold the same view. We wish to be modest in any statement we ourselves make upon the point; but we are inclined to think that the word, which in Anglo-Saxon is *circ*, connects itself with our word *circle*, also with the Greek *kuklos*, and that it originally meant a circle, or enclosure of stone (like Stonehenge), or of wood. If this theory be correct, the probability is that the word was first applied to the place of divine worship, and then, by a natural transference, to the Christian people who worshipped therein. So we speak now of the "Sublime Porte," meaning the Sultan; because anciently the Sultan sat at the gate of his palace to administer justice. We speak also in the same way of "the Queen's *Bench*," of the "Upper and Lower *Houses* of Convocation," meaning, of course, the prelates and their clergy who compose convocation. And when we read of "the votes of the *House* of Commons," we meet with the same figure of speech as that which our ancestors used when they called (if they did call) a congregation of Christian or supposed Christian people a Church, from the name of the place in which they were accustomed to meet. If the tenour of our preceding remarks is in accordance with truth, then it seems to follow that the use of the word Church, as the name of a place of worship, is not so wrong as some of our friends seem to suppose; certainly it is not so wrong as the use of the word *Chapel*—to the use of which not many of our readers would object, though *its* derivation and associations are much more objectionable than those of the term Church. The word chapel—in French *chapelle*, in Italian *capella*—means literally the place of a cap or hat; and was so called either because the Cardinal's hat was placed in the recess of a cathedral to be worshipped there, or from the fact that the supposed cap, or hood, of St. Martin was by the ancient Kings of France carried with them into the battle-field as a sacred relic, and to be prayed to for help in time of danger. This sacred head-dress was carefully placed in a tent, and entrusted to the care of a priest, called *Capellanus*. We have now said what we know, as a small contribution to the amicable controversies which have arisen concerning the meaning and use of the word Church. We are not conceited or sanguine enough to suppose our words will prove "an end of all strife" upon the matter; but if they throw a little extra light upon the subject, and afford a little fresh material for the final settlement of the matter, we shall be glad.

ORIGINAL LETTERS, HITHERTO UNPUBLISHED, OF THE REV. CHRISTOPHER BLACKWOOD.

(*Continued from page* 440.)

THE journey he was meditating with some feelings of apprehension was, as appears from the next letter, to the North of Cheshire—no light undertaking in those days for one whose health was enfeebled. What the providential opening may have been that induced him to undertake it does not appear; but it was probably connected with a charge in the Parliamentary army. His excellent advice to the lady about to enter into the bonds of matrimony is worthy, I should say, to be inscribed in letters of gold. We may notice, also, that the female mind in those days, even in the middle class, was educated in classical knowledge; and he advises her not to give up her Latin, but to make its study subordinate to weightier considerations.

4. [*To the same.*]

Deare and loving Sister,—The last time I did not write to you because I was in a hurrye of busines, now having a little leasure I would have you see a glymse of that true affection I beare to you: what God will doe with mee I cannot tell; I am as clay in the hand of the potter; when he hath tryed me I shall come forth as gold. I long for the time of our meeting together: remember my kind love and respects to your friend Mr. Jeake. I am heartily sory yor busines should be delaied by my meanes: I have no more but onely to exhort you to stand fast in the faith and to cleave unto God, who will never faile you nor forsake you if you cleave to him: remember ther are eternall joyes with X. far beyond all married joyes of this world; in the enjoyment of our God; heare let us a little encorage our selves hoping for a fuller enjoyment hereafter: deare Sister, take heed how you bee not bewiched with the pompe and glory of this world: keepe your acquaintance with X.: renew it every day. For my affaires, my wive's le. can tell you how it is; remember me in your praiers: let your heart be drawen up often to prize X.; in adverse times, if ever you be cast upon them, then you will find lasting consolation. It is he that is able to supply the want of father, B^{r}, friend: strive to live to God: make him yor end: make him yor joy: beware of declining in affection to the lord: seeing he is ever lovelye; if the world come upon you, let ther be largenes of heart to doe good that fruits may abound in the day of yor account; remembring that a fruitfull life never wants arg^{ts} of assurance: my dearest sister, farewell! the lord grant us a joyfull meeting!

I rest your affectionate B$_{r}$ till death,

CH. BLACKWOOD.

From Collonel Duckenfeilds in Duckenfeild pish, thirtye miles wide of Chester this 11th day of June 1651.

[Super.]

These, for my dearest sister Mrs. Frances Hartridge Marden Present.

Colonel Dukinfield was Governor of Chester in 1648. See "Carlyle's Letters, &c. of Cromwell," vol. i. p. 274. Dukinfield parish is on the border of Lancashire, near Ashton.

5. [*To the same.*]

Deare Sister,—I wrote to you June 14th: I hope you received it. This is to informe [you] that, God willing, about the 8th or 9th of July I purpose, God assisting, to bee in Marden, against which time let all yor busines bee readye, and if you please you may write to Mr. Jeake to bee ther about the tenth of Julye: remember my cordiall respects to him. I shall desire yor happines in yor proceedings, I suppose as much as any friend you have in the world. *Dicere quæ puduit scribere jussit amor.* One of my greatest southerne sorrowes is, that wee must part, but this comforts me, that it is for your good, and that I trust once more I shall behold you in this world, if not oftener: how much more, that I shall behold you at the right hand of the judge! In reference wherto, goe on to follow your God who never failes us: make him yor joy: make him your treasure: pray for mee! I expect to be saluted with a lc. from you at london: my dearest sister farewell! I shall pay Mary Streater at my returne if God will: present my true love to Mr. Jeake: my God keepe you all! in whose eternall armes I leave you hoping ther to find you and rest

Unalterably yors,
C. BLACKWOOD.

Chester, June 17th.

[Super.]
These for my deare sister
ffrances Hartridge
Marden
Present.

6. [*To the same.*]

Deare Sister,—I cannot passe by you unsaluted. I wrote in my former wch I suppose you have received, that about the 10th or 11th of July I hope your busines will be finished, if the lord bring mee home: howbeit, because things are casuall in so long a journey, doe not appoint it till I come home and then wee will send a messenger over to him. Pray for mee that the lord may bring us once more together which is my exceeding desire. Encorage your selfe in God in all hard times: grow out of love with the world: stay your selfe on that all sufficiencye who hath not failed you in a time of need, nether will it faile mee. Remember X., and all things goe together: feare nothing but sin: love God soveraignelye: Pray fervently and look for answers to your praiers. Be afraid of decayes, and tremble at declinings: breath often towards X.; and let things bee on such good tearmes betwixt X. and you that you may long for his appearance. I have no more to offer save the affections of him who loves you with an unfained deareness, and

rest yors

June 21, 1651. C. B.

Remember my kind and hearty respects to Mr. Jeake.

[Super:]
To my deare sister
ffrances Hartridge
Present.

Having returned to Marden at the time appointed, the important business on hand was straightway brought to a happy conclusion. "Bee it remembered that Thursday, the 17th day of July, in the year of our Lord 1651, Samuel Jeake, of Rye, Gent., and Frances Hartridge were joined together in marriage in the presence of Mr. Christopher Blackwood, Mr. John Hartridge, uncle of the said Frances, Mr.

Thomas Boys, and many others." [Register, Rye]. The next letter is to his "deare sister," now become Mrs. Samuel Jeake.

7.

Deare Sister,—I received my Brs. le. and pceive you had beene downe out of yor chamber, and were something recovered from yor sicknes, I desire to bless God for his goodnes to you, and desire that you may make a sanctified use of the chastisement of the lord: learne to see that these visitations to the elect are as cups out of the hand of a father; who are chastened of the lord that they may not be condemned with the world. Let it be yor wisdome to profit by the lord's hand on you, who delivered you from a double danger that God may hearby double yr prayses to our God: in yor prayses remember that God had respect to yor strenth, and that he was yor present refuge in your trouble. Let the use of this triall bee to make you humble before the lord, and meeke towards them with whom you doe converse, and to search for the sin which hath caused the lord to break in upon you. Remember to pay the resolutions you made to God in the time of yor trouble. Strive to bee cheerful; the righteous are oft called to rejoyce in God as well as to mourne for corruption: too much melancholye doth not credit our profession: we are called to serve the lord with gladnes: strive for contentedness of spirit; it will not onely make yor condition easie, but the condition of others in yor familye: you are as a citye set on an hill: labour to hold forth an holy life, least it be said, what doe you more then others: regard not any ornament so much as that of a meek spirit which beautifyes in the sight of God: let your heart breath after ordinances, in the want of them: We desire to see you and my brother as soone as God shall make you fit for travell. All or familye are, through mercy, in health, but many about us verye sicke: I desire you to excuse my suddaine departure when I was last at Rye, which was for diverse causes necessitated: but future opportunitye, God willing, may occasion a longer tariance. My wife received her things by Rich. Johnson. Remember my kind love to Goody Shoesmith and the rest of my freinds, also my wive's love. Present my love and dutye to my mother and tell her that I expect her to come over shortly unto us: so with both our loves to you and my Br very kindely remembered I take leave and rest

Yor assured loving Br

CH. BLACKWOOD.

Marden, Aug. 9th, 1652.

[Super:]

To my well-beloved
Sister Mrs. ffrances Jeake
at her house in Rye.

(Seal, *Time with scythe and hour-glass.*)

The illness alluded to was after the birth of her firstborn on July 4, 1652. An interval of several years now elapses, during which he had removed from Marden and taken up his abode in Ireland, before the date of his next letter, in which he intimates his return, and intention of proceeding to Holland.

[Two other letters dated April 1, 1661, Pembury, to S. Jeake, relate to the letting of a small farm there, and the sale of some timber belonging to Jeake. They are unimportant except as indicating a casual visit to Pembury and return to Ireland before leaving it in June following.]

8. [*To Samuel Jeake.*]

London, June 14th 61.

Lo. Br.—I have no new thing,

onely the Lord in his good providence with a stretched out arme hath through many dangers brought us back from Ireland, and made our way prosperous in or journey, for the which I desire my freinds prayers to the lord together with mine. I am now on my journey for Holland, whereunto I have appointed the better part of my goods alreadye. I shall desier to hear from you next weeke; next Wednesday or Thursday at night I think to be at Marden: the newes in Ireland are, a voting an uniformity of worship, and sundry psons to the number of thirty at least are upon exception as to estate.

Sr I am
yor assured lo. Br till death,
CHR. BLACKWOOD.

Expect to hear from me fro Holland if Providence order my way thither, and that I be not stopt. Remember me to all friends, to Mr. Boys, Mr. Miller &c.

[Super:]
ffor Mr. Samuell
Jeake, in Rye,
Present
these in
Sussex.

Seal, *an eagle displayed.*

The final clause in his last letter may afford the clue to his reason for leaving Ireland, where his ministry had been exercised eight years.

9. [*To the same.*]

Dear Br.—I was in Kent last week where I made a full end with my Br. Waggon [Waghorne], and let my sons land for 7 yeares commencing last Michaelmas. I think it will be best for you so to do: possibly mine may help yor in the letting: I drew up articles because I once had informed Br Waggon that I could not demise by lease: when you see my articles, which I suppose Br Wagorne will show you, you may make yorr by them, or else amend yorn wherein I come short: I have but 7li. 10s. over and above all taxes whatsoever, and 20s. for my annuitys to be paid in london half-yearly. I bated him an angell to avoid trouble. If ye lord bring me to Holland, I shall be sure to write to you, and the place of my settlement: yor presence will be much desired by me, but not to yor losse: howbeit who comes ther must look to come to his losse in this world, but if we have Christ to make up or losses, we shall have enough. If you agree with Br Wagorne, order yor rent to be paid in london: I had thought next week to have been gone: the best of my goods being last week gone for Holland; but thers some incoragemt, as some think for liberty, and therfor I shall for two weeks longer demur, to see what answer our petition hath, whereto we were encoraged by severall of the lords: howbeit I see but little hopes hearein, seeing yesterday there was a vote past for to bring in a bill for the confirmation of the service-book; and I hear ther are sore penalties to those who shall not conform therto: which if so, I shall sooner expect your companye. We have time to wait and pray. We have met two or three daies publikely in london and are let alone, but we expect not long so to meet. Myselfe and wife desire very kindly to be remembred to you. . . . [Then follow some allusions to private affairs] . . . I have no more save the desier of yor praiers: mine are for you; I begg excuse for my prolixity.

I am yor assured lo. Br.
CHR. BLACKWOOD.
london, June 26. 61.

[Super:]
To my very loving
Br Mr. Samuell
Jeak at his house
in Rye These &&.

John Waghorn of Pembury, Kent, married Mrs. Blackwood's sister, and the fourth daughter of the Hartridges married Daniel Harington. He alludes to the Act 13 & 14 Car. I. enforcing subscription to the Common Prayer Book.

10. [*To the same.*]

Dear and lo. Br.—Freinds though they have no busines use now and then to salute by lr.; having this opportunitye I would not passe it by. We are in this sickly time, through the lord's gratious forbearance all in health. I have not gone my intended journey by reason of psent liberty of conscience which we do not expect beyond this winter: though no employmt as to my calling, yet the lord (who hath never failed me) hath comfortably provided for me and mine. I give my paines, preaching where desired; the news of burning the service book is nothing, being onley done by some private psons; as a woman in lestershere; and some few tumultuously assembled in Scotland. A pclamation this day hathe raised the price of gold: 22s. peece goes 23s. 6d.; and 20s. peece goes 21s. 4d., and so other gold proportionally. I desire to know what you have let yor land for p. ann. to my Br Wagorne: the best of my goods are beyond seas, which shall so remaine till we see what God will do with us. My wife desires to present her love to you; mine to you and cosen Sam: remember me to Goody Shoesmith and other freinds.

I am yor assured lo. Br. to serve you,

CHR. BLACKWOOD.

Septem 2, 1661.

We are at present at Cloke lane, but intend to go to or quarters in Aldersgate Street; direct yors to me in Cloke lane.

[Super:]
ffor my kind and loving
Br. Mr. Samuell Jeak
at his house in Rye
Present.

Having thus settled his affairs preparatory to his departure from England, the next letter informs us of his arrival at his destination.

11. [*To the same.*]

Deare Br.—least you should thinke that I had forgot you and chang'd my mind with my Country, I have sent these few lines to witnesse for me the providence of God hath placed us in Amsterdam: we live till May next (if the lord will) in the Hersey Strate in Amsterdam, next door to the Virgulden Host, or, in English, the guilded head. We live very comfortably through mercy: my wife hath set up shop and I have got some small employment; several of our freinds the English are gone and going into Germany to Count Weed his country 40 miles from Colen: the place is called Newinweek upon the Rhine; he lets them land very reasonably: I do not yet intend to stir: the place they goe [to] is five or 6 daies journey from Amsterdam: trading is very dead hear by the desolations of war made in Germany, Poland, Denmark &c.: things hear are reasonable: the city very pleasant; consciences free without force or mulct; but house rent very dear. Remember my kind love to Mr. Miller, Mr. Boys, and ther wives, not forgetting Mr. Marshall and his wife, Mr. Shinner and his wife, goody Shoesmith. I will not counsell you to come out of yor country, but this I counsell you, do any thing rather then sin. Most of the English come over know not well what to do, and therefore resolve to follow a country life in Germany: at May is the removing time for houses hear, and then we have taken an house

in the New market place in Amsterdam for one yeare, commencing at May: myself wife and son are all in health, and desire to be kindly remembred to you: remember me to Cos. Sam. By what I have wrote you may know how to write to me till May come a twelvemonth, if we shall live so long: you may send yo^rs to my son Phineas at the signe of the Boatswaine in Tower Street, who will send them by sea. I have no more save my true love to you.

I am

Yo^r affec^t lo. B^r

CHR. BLACKWOOD.

Amsterdam, Jan. 18th, 1662, new stile.

[Super:]
ffor my kind and loving
B^r. Mr. Samuel Jeake
at his house in Rye
in the countie of Sussex,
&&.

The "Count Weed" mentioned, was Friedrich, of the family of Runkel-Wied, a reigning prince from 1634 to 1698, when he died æt 80. He founded Neuwied on the Rhine [here called "Newinweek"], about ten miles N.W. from Coblentz, and assigned it as a place of refuge for persecuted Christians of every creed and nation. The Act by which he granted certain privileges to the New Town bears date June 7, 1662, and was confirmed by an imperial decree Sept. 4, 1663. Such a noble act of Christian liberality ought to be better known in this country than it seems to be. [See "History of the Courtly and Princely houses of Isenburg, Runkel, and Wied," by the Rev. J. St. Reck, Weimar, 4to. 1845. *Notes and Queries*, 3rd S. i. 409, ii. 111]. The "desolations of war" refer to the thirty years' war, terminated in 1648.

12. [*To the same.*]

Amsterdam, May 4, 62
old stile

deare B^r,—Yo^rs I received: I perceive of yor inclination to come towards us, though other while you are resolved to stay till put out; God direct you hearein, for I am not wise enough! I should be exceeding glad to see you, so that It may be for yor good. If you intend actually to come you may buy you a Dutch testament and some other books, in order to learn the tongue; which will be verye expedient and profitable for you. If you come over, send yor estate by bills of exchange, and bring no commodityes, for the country is very full and trading very dead. If you take bills, take none but Mr. William Riffin or his son Mr. Hulin charged upon Mr. Robert Stiles in Amsterdam, where I doubt not of yor punctuall payment and honest dealing: the which you may informe other of our freinds thereof. If you come, be sure you come not in winter, but before Michaelmas: and if you come, come not to Amsterdam first, but to Rotterdam, for the passage to Amsterdam is as long againe by sea: from Rotterdam you come in a day to Amsterdam, in a narrow pleasant river and pleasant bote. If you can put of [off] yor goods any thing near ther worth, Its best so to doe: beds are cheaper hear: but bring all your clothes, as blankets, Rugs; for such things are dear: Brasse is cheaper here and so is linnen: the trades that thrive hear are belly-trades. I like yor drawing yor estate to a narrow compas: write to me dwelling in the new market at the corner of Dikes strate in Amsterdam. Remember me to Mr. Miller, Mr Boys, and all freinds as it named.

I am yor assured lo. Br

CHR. BLACKWOOD.

(To be continued.)

THE CLAYTON FAMILY.*

By Mr. J. Waylen.

Robert Hall once observed, in a select company at Denmark Hill, that if he were asked to name a man whom he considered the happiest, in the wide sphere of his observation, he should without hesitation point to Mr. Clayton. "Looking," said he, "at his domestic relations, his personal endowments and character, his happiness in his church, and his position and usefulness in the world, I seriously regard him as the most favoured individual I ever saw, or ever heard of."

The weightiness of this declaration rests on the scrutinizing acumen of him who uttered it. Were the additional force of mere numbers required to sustain the testimony, it would be easy to supply it from a hundred sources. To such men as John Clayton the elder, the high places of honour are unhesitatingly accorded; and though they never lack imitators, none arise to reembody precisely the spiritual organism which they fulfilled. This of itself is an argument that they are sent of God. It is not out of every block of wood, the poet tells us, that Apollo can be carved: and the true Python-slayer who is fitted to lead the van in any division of Immanuel's army will bear upon his forehead the stamp of a more than ordinary divinity. Of the various providential agencies, relative, personal, and ancestral, which contributed to the formation of the character now under review, many may be delightfully and profitably traced in the pages of Mr. Aveling's book; though their remote springs, hidden in the abysses of a past eternity, are known only to the creating Mind.

Independently too of their connexion with the Clayton family, these historical memorials possess an interest of their own. It is pleasant to find new light thrown on the court and camp of that Queen among the Calvinists, Lady Huntingdon;—pleasant also to see an extra touch put to the portrait of honest John Newton, confirmatory (though indeed little needed) of his steady faith in the eternal, and his loathing of the meretricious. Then Wesley, Whitefield, Toplady, Mrs. Siddons, and the members of the Clapham-sect pass once more in review; and last, not least, the religious character of George III receives vindication and illustration.

On this latter topic it may not be unreasonable to linger for a moment by way of parenthesis, in consequence of the recent revival in Heneage Jesse's life of the monarch and the subsequent explosion by Mr. Thoms, of the old scandal associating the boy-prince of fifteen years of age with "the fair quaker Hannah Lightfoot. We remember to have met in bygone years with one of the early publications of the Religious Tract Society, long since we believe out of print, setting forth in a variety of anecdotes the personal Christianity of the much-abused King. The publication of such a collection of facts and illustrations would, we think, well bear repetition at the present day; not only because the materials available for the purpose are more numerous and better authenticated than formerly, principally through the testimony hand-

* Memorials of the Clayton family, by Rev. Tho. W. Aveling. Jackson, Walford, and Hodder, 1867.

down from Mr. Redford the dissenting minister of Windsor, who was always held in high personal esteem by the King; but also because we are now in a better position to estimate the character and motives of his assailants. The fact is that George III. was most scandalously treated by both Whigs and Tories. As public men, neither party gave him credit for any principle more profoundly seated than their own. In the early part of his reign, especially, every coxcomb seemed to think him fair game, from Junius down to Alderman Beckford; while his ill-concealed contempt for State-religionism exposed him in turn to the triumphant sneers of the opposite class. But the King had far greater shrewdness and power of reading men's characters than the majority gave him credit for; while, happily for himself, the inner life which he led as a Christian broke the force of unnumbered outward ills, drove him to the only source of peace, and shone out even amid the ruin and desolation of a lacerated heart.

Taking into consideration the impetuosity of his nature, it is not too much to say, that the subjugation of his personal feelings when, for the peace of the country, the young King finally abandoned the hope of marrying Lady Sarah Lennox, was a heroic sacrifice, to which very few in his realm would have been found equal. It was an act which, coupled with his tender conduct towards her whom he eventually made Queen, ought for ever to have screened his memory from the faintest whisper of scandal.

Clayton is a North-country name, principally from Lancashire. The head of that branch of the family which becomes conspicuous in modern days was Ralph Clayton who died about 1662. These were the Claytons of Adlington, near Lancaster, occupying an ancient monastic house still known as Woodend Farm, and traditionally said to be haunted by the ghost of a priest once murdered there for the sake of a treasure he was supposed to hold. Here it was that George Clayton the father of the first John Clayton carried on the business of a bleacher, and here it was that his eminent son was born in 1754. How early the family had become notorious for liberal principles the biographer fails to declare; but from the pages of the Commons' Journals during the great Civil War, we learn that the Parliament's cause in Yorkshire was supported by John Clayton, Recorder of the borough of Leeds; and that this John Clayton had a son styled "Captain Clayton" who bore arms, apparently in Fairfax's army, for on the 18th of October, 1643, this son receives the thanks of the House as the bearer of a despatch announcing that General's successes in Lincolnshire. "Commissary Thomas Clayton" is another name conspicuous on the same side, in the management of the Irish wars, 18th January, 1647-8.

All this is in full accordance with a circumstance related by Mr. Aveling as belonging to John Clayton's school-days. His comrades it seems were pretty equally divided between Romanists and Protestants, and the animosities engendered by the recent invasion of the Young Pretender, in 1745, being still kept awake in that part of England, the pupils were in the habit of fighting the battles o'er again, not in words only but in well-ordered line of attack; and in all such encounters we are further informed that John Clayton's courage and stature made him a conspicuous champion of the Protestant faith. This character he never lost. It was the heritage of his family. In after years, fortified by conscientious

study, yet chastened by love, fidelity to the spiritual claims of Christianity was cherished both by himself and by his sons, in spite on the one hand of Unitarian animosity, and on the other of flattering offers of preferment in the National Church. This was all the more creditable to them because the tastes of the family were unmistakeably conservative in political matters; so much so as to awaken the censure not only of Robert Hall but of the great majority of their own body.

Mr. Clayton's ministerial career commenced under the auspices of Selina Countess of Huntingdon, and he appears to have been for awhile her favourite student. Great, therefore, was her mortification on learning his final determination to refuse episcopal ordination, and to cast in his lot among the Nonconformists. "How often," she exclaims in her letter of dismissal, "shall I lament you shut up in dry, dead Presbyterian houses, ... your gifts and grace withering under the unprofitable hearers." Her parting was, however, more in sorrow than in anger; and it must not be forgotten that she had already been at considerable expense in his professional education. Contemporary with Mr. Clayton's secession from her ladyship's "Connexion" occurred that of an impetuous young Cornish baronet, named Sir Harry Trelawny. The two youthful evangelists, between whom there was much in common, now pursued the work of itinerant preaching in concert, and became for awhile inseparable. In course of time the baronet underwent the formula of Presbyterian ordination, in a Southampton chapel, then married; at last grew shy of his nonconforming friends, discovered that he could be more extensively useful in the Established Church, and finally crept within the pale of Romanism. Mr. Clayton, meanwhile, accepted the pastorate of the congregation meeting in the King's Weighhouse Chapel, in Little Eastcheap, which, after forty-three years' faithful service, he resigned to Mr. Binney, and died at his house, of Great Gaines, near Upminster, Essex, in 1843, aged eighty-nine years. It is also well known that Mr. Clayton's three sons all became, like himself, ministers of the Independent denomination. His only surviving daughter, Mary, was Mrs. Johnson, of Upminster. The respective careers of the sons may be thus briefly summarized: John, the eldest, was minister of the congregation which met first in Camomile-street, and subsequently expanded in the Poultry; he died at Bath, in 1865, aged eighty-five. George was minister first at Southampton, and afterwards for more than fifty years at York-street Chapel, Walworth; dying at Gaines, near his father's residence, in 1862, aged seventy-nine. William, first the pastor of a church at Saffron Walden, and subsequently chaplain of Mill-hill Grammar School, died suddenly in 1838, aged fifty-three. Mrs. Johnson died in 1857, aged seventy-one.

Very few of the present generation are aware in how many aspects the elder Clayton was looked upon as the man of his day. Even the friends of his children are now old people; and though the memories of the family are still fragrant, the personages themselves have become historical, and a fresh order of work has become the demand of altered times. From these and other causes manifest on the surface of the narrative, Mr. Aveling's work may be described as biography written under difficulties; and he will scarcely be surprised to discover that it possesses but small fascination for those among the young who regard the

Clayton mind as deficient in sympathy with modern activities. Its chief charm seems to lie in the memory of departed goodness; and this, which is ever a refreshing draught, has even revivified the pen of Mr. Hobart Seymour (still resident we believe in Bath), the venerable author of "The Life and Times of the Countess of Huntingdon," who has contributed fourteen pages of "Recollections" to the account of the elder Mr. Clayton. Many others besides Mr. Seymour have had their latter days brightened up by tracing once again these paths of holy peace.

The Claytons were all men of mark, gentlemen in every sense, endowed with tact, good sense, and uprightness. Above all, they were eminently pious and charitable. The prayer of the aged John Wesley was signally answered, when, just before his death, he placed his hands on the heads of the two brothers, John and George, who were taken to see him, and with patriarchal fervour said, "The angel which redeemed me from all evil, bless the lads." As excellency has its degrees, it will be no offence to add, that of all the children, John Clayton and Mrs. Johnson most resembled one another in ability, in transparency, in natural elegance of mind, and in dignity of manner—unmixed with the slightest attempt at effect, either in things spiritual or temporal. To the father, nevertheless, must be conceded the highest rank as a leader among his contemporaries; a position which he owed not only to the facile outflow of ideas, but to a majestic presence and a courtly address. In him, both intellectually and physically, the race seems to have culminated. But let us hear what he thought of his son John in higher matters, writing to his daughter Mrs. Johnson—perhaps about 1823: "Dear John preached last night for the Walworth Charity Schools, and slept here. The partiality of a father out of the question, he is certainly a very superior minister. His strength of thought, ingenuity, and high raised ardour, awakened my admiration to no small degree. I had not heard him for a considerable time, and was glad of the opportunity. His pre-eminent talents, and the honour God has been pleased to put upon all your brothers, instead of elating my mind, produce a humble fear lest any bold temptation should prevail so as to sully our characters and interrupt that usefulness for which many are grateful to the God of grace. It is only in heaven that hearts never grow worse and reputations never tarnish. Pray for those who stand in high places, which few occupy; that they may know their danger, and take heed lest they fall."

The Claytons had, first and last, many eminent men among their hearers; Mr. Pollett, for instance, the late Recorder of London, and Serjeant Wylde, afterwards Lord Truro. In the Sunday school of John Clayton, jun., was a lad who began life behind a poulterer's stall in Leadenhall Market, and afterwards found his way to college. Nominated subsequently to a colonial see—Gibraltar we believe—he called on his former pastor to say good bye, and addressed him thus: "Well, Mr. Clayton, you have often seen me in a blue apron, now you see me in a black one." To which Mr. Clayton replied: "It was not my intention to allude to the circumstance; but, as you make no secret of it, I suppose I may congratulate you on the change."

The only surviving bearer of the family name is Edward, youngest son of John Clayton, jun.; neither of the other brothers having sons. Of Mr. John Clayton's eight children

three only survive him. His daughters, Mrs. Randall, of London, Mrs. Rawson, of Clifton, and the above-mentioned son, but he has left numerous grandchildren.

OUR SUNDAY SCHOOLS.

THE Eastern ruler, who offered a premium for a "new pleasure," was either a fool or a philosopher. A fool, if by excessive indulgence he had destroyed his capacity for every-day enjoyments; a philosopher, if he wished to enlarge the circle, and increase the springs of humanities. Be this as it may, "a new pleasure" has often and intensely been realized. Mozart, the great musician, confessed to a new and sublime sensation, when he first heard the Sunday school children of London sing, under the dome of St. Paul's, the Old Hundredth Psalm.

Montalembert, the famous French politician, told us, some years ago, that he now and then came to England to get "a bath of liberty," an unusual luxury, it appears, across the channel; and that he felt a new pleasure when he heard the Sunday school children of Birmingham and its neighbourhood sing, by tens of thousands, in the presence of our beloved Queen. Times are altered since a good man, whom we knew, stood up in a church meeting in Bedfordshire, and denounced Sabbath schools as "the work of the devil;" much altered since a venerable member of the Corporation of London, still spared to us, was advised in his youth by his *minister* to have nought to do with them, "if he wished to preserve his piety." "Say not, then, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

What a proof do Sunday schools afford of the *vitality* and *value* of *kind thoughts!* We reverence the memory of Robert Raikes, as the founder of Sabbath schools, and as such his name will never perish; but the grand idea did not originate with him, though his must be the praise of so adopting and using it, as to constrain many others to be coadjutors with him, and thus to secure for it a perpetual existence.

The Rev. Theophilus Lindsey established a Sabbath school, at Catterick, in Yorkshire, as early as the year 1763; and six years later a similar school was commenced by a benevolent and pious lady, at High Wycombe, Bucks; that is nearly twenty years before Mr. Stock and Mr. Raikes commenced the good work "in Gloucester city." We cannot have too much faith in the development and value of benevolent thoughts; for just as one acorn can produce a forest of oaks, so one compassionate thought may lead to incalculable moral and spiritual good. "Who hath despised the day of small things?"

What a noble example of Christian philanthropy do Sabbath schools present! The famous England of "good

Queen Bess" only contained twice as many subjects as there are children now in the Sabbath schools of this land; two and a half millions of children, instructed gratuitously by a quarter of a million of teachers! What a triumph of Christian kindness! What "a work of faith, labour of love, and patience of hope"!

Neither have the practical results been unworthy of the noble scheme. Those of us who can look back forty years and contrast the Sabbath then with the Sabbath now, —the prevalence of brutal sports, the bull baits, cock fights, and duck hunts, which were then so common, with the comparatively quiet conduct, educational attainments, and social condition of the masses of the people—cannot fail to be struck with the great change, and bless God for the existence of Sabbath schools, which certainly must be credited with much of the good resulting from the change. The Sunday school system is nowhere in more widespread and vigorous operation than in the northern counties of England, and nowhere has it produced fuller and richer fruit. What would our country be *minus* the strong love of liberty, the mental activity, the commercial enterprise, and religious zeal which prevail there? The gigantic war against the first Napoleon derived its "sinews" chiefly from the cotton trade; and if the south of England produced the immortal Cobden, it was the north which called him to his wonderful work, and sustained him till it was successfully achieved. In the estimation of many the name of John Bright is scarcely less famous than that of his revered friend, and the north is none the less proud of him because a glowing eulogy of Sabbath schools has come from his eloquent lips. It will not soon be forgotten that during the cotton famine, when a fresh supply of the raw material came to hand, the people accompanied the long-looked for bales to the factories, singing, "Praise God, from whom all blessings flow;" and certainly none but people who had been trained in Sabbath schools, and were deeply imbued with the principles of piety, could have displayed the patience, resignation, and hope in an awful crisis, which called forth the admiration of the world. Of course we shall not be understood to assert that Sabbath schools have reached the meridian of their usefulness, either as to numbers or efficiency. We know a school, the original class book of which was "Jack the Giant-killer," and though we trust that that juvenile classic is no longer publicly perused, we suspect that the style of study in multitudes of Sabbath schools is painfully defective, and far, far below the elevation of secular knowledge to which the last twenty years has raised our national and British schools. There can be no doubt, that, as water finds its level, so the intellectual tone of Sabbath school-teaching will be advantageously affected by modern improvements in secular instruction; but we think that the time has come for some strenuous effort to be made in the form of *systematic* and even *competitive examination.* Why should not the Sunday School Union of London divide the country into districts, and in conjunction with local committees, appoint examiners of known piety, and tried ability, to test, report upon, and endeavour to improve, where needful, the whole system of Sabbath school teaching? There may still be differences of opinion as to whether the giving of secular education is or is not the duty of the State; but there are none as to the advantages which have resulted from the periodical and strict

examination both of teachers and the taught, which the last thirty years have established among us. Let a similar system be voluntarily and mutually arranged between the superintendents and teachers of the Sabbath schools of Britain, and we cannot but think a most salutary change will be produced, and an elevation of teaching attained to, as superior to the present level, as that level is far beyond the one which existed when "Jack the Giant-killer" was in use among them. No one can think much more highly of the value of Sabbath schools than we do, either as it respects their history or their capabilities; and it is because we firmly believe in their capacity to confer boundless blessings upon future generations, that we would most earnestly entreat their conductors and patrons to aim to make them equal to their great destiny.

Correspondence.

THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—In accordance with a resolution of the Committee, I beg to hand you a copy of Mr. Lewis's letter, which will present to your readers a graphic account of the state of our Mission in India, and which, I trust, you will kindly insert.

I am, yours respectfully,
FRED. TRESTRAIL.

"Caterham, June 7th, 1867.

"MY DEAR BRETHREN,—I believe that it is your purpose to appeal to our Churches, both to remove the debt which now encumbers the operations of the Society, and by enlarged liberality to raise its income to an amount better proportionate to the magnitude of the work it has undertaken. In view of such an appeal, may I ask your attention to the following facts concerning our Missions in Bengal and the North-Western provinces of India?

"Mr. Bate, who sailed for Calcutta last August, is the only new Missionary who has gone into the field since the end of 1868. On the other hand, taking no account of any merely temporary withdrawals from Missionary work, we have sustained the following great losses:—Mr. Kalberer, of Patna, and Mr. Williamson, of Birbhoom, have gone to their rest in heaven. Mr. J. G. Gregson and Mr. Sampson have been compelled to decline further service abroad. Mr. Edwards has gone away from the provinces in which we labour to Bombay. Again, Mr. Jackson's departure for Allahabad has led to the settlement of Mr. Evans there. Mr. Parsons, of Delhi, declares himself unable to continue to reside in that city; and, lastly, Mr. Page, of Barisaul, is compelled to go away to Simla in search of health; and both he and the brethren who best know his state think that he cannot hope to occupy any longer the station where, since the year 1848, he has laboured so arduously, and with such remarkable results.

"The losses thus briefly adverted to most seriously impair the efficiency of our Mission in India, and should, if possible, be made good without delay. A reference to some of our stations may still further show the necessity for immediate reinforcement of our Missionary band.

"In Benares we have now only our brother Heinig, whose health has been undermined by a most painful and debilitating disease. With an enormous idolatrous population around him, to whom he is well qualified to preach Christ,—with orphan schools which his own benevolence has collected, and for which he has hitherto obtained support without asking aid from our Society's funds,—and with a good substantial chapel for preaching to soldiers and to other European residents, recently built by a liberal public subscription,—he is, in his failing strength, and at his present age, pitiably overburdened, and he ought at once to have an intelligent and active colleague to relieve him of a fair share of responsibilities which, undivided, are far too great for him to bear.

"At Sewry, Mr. Johnson is now, I believe, left alone, Mr. Reed having gone to Serampore to assist in supplying Mr. Trafford's lack of service in the college. If Mr. Johnson is left at Sewry without relief, he will, I fear, be compelled to abandon the interesting work among the Sonthals, from which he expects most happy results, and to fit himself for which he has laboured so patiently and with so much self-denial. I trust that it will be found possible to afford him the help which will avert this disaster.

"What arrangement will be made to supply Mr. Page's place at Barisaul I cannot conjecture. If his colleague, Mr. Ellis, should undertake the service, we shall have to occupy *his* post, and for this a brother must be withdrawn from some other station.

"To Calcutta the Committee have already resolved to send a schoolmaster to take charge of the Benevolent Institution. If some suitable teacher is not soon found, there is much reason to fear that the Government allowance, now for so many years granted to the school, will be ignominiously cancelled. I very greatly wish that it were possible for you also to send out for Calcutta two first-class men—one to join himself to brother Wenger in the work of the translations, and the other to carry on simple and direct Missionary work in the city and its suburbs. We greatly need such an addition to our present staff of labourers.

"It would be very easy to speak of other posts which need to be occupied or to be strengthened, but I will not further trespass on your attention. My knowledge that your funds were already taxed to the uttermost has deterred me from saying much since I have been in England as to the necessity of enlarging the number of your Missionaries, but if ampler funds are to be asked for from our Churches, it is important to exhibit the urgent necessity for increased agency, which the facts I have referred to, with many others, only too clearly demonstrate.

"With kindest regards,
"Affectionately yours,
"C. B. LEWIS.

"To the Committee of the Baptist Missionary Society."

Reviews.

The Gospel of the Resurrection. By BROOKE FOSS WESTCOTT, B.D. Macmillan & Co. 1866.

THE resurrection of our Lord occupied a more important place in the preaching of the Apostles than it appears to do in the minds of most Christians of the present day. We fix our thoughts too exclusively, perhaps, on the *death* of Christ; the Apostles preached "Jesus and the *resurrection*." The death of

Christ, it is true, was the atonement for our sins, but the resurrection implies that death as its basis, and teaches us further that it was not in vain. In the cross of Christ we see our sins atoned for; in the resurrection we see that that atonement has been accepted. By the cross we are crucified unto the world, by the resurrection, as risen again with Christ, we enter upon a divine and eternal life. Had Christ not risen, death and sin would have been the conquerors, and our souls would have known no peace; but the one fact of His resurrection assures us that He has died, and thus borne our sins, and that He has conquered death and sin, and thus brought in eternal life.

Hence the message of Christianity is emphatically, as Mr. Westcott calls it, "the Gospel of the Resurrection." It is based on the resurrection, and all its doctrines, and its hopes, and its power, are bound up with it. The object of this suggestive, though short treatise, is "to show that a belief in the resurrection of our Lord is not indeed the solution (for that we cannot gain), but the illumination of the mysteries of life: that in this fact the apparent contradictions of the immensity and insignificance of the individual are harmonized; that in this lies an end to which pre-Christian history conveyed, a spring from which post-Christian history flows; that in this man finds the only perfect consecration of his entire nature; that in this there is contained a promise for the future, which removes, as far as may be, the sense of isolation which belongs to our finite nature, and unites our world again to the absolute and eternal. That in this, to sum up all briefly, we may contemplate Christianity in relation to history, to man, and to the future, not as a vague idea, or as a set of dogmas, or even as a system, but as the witness to actual events, in the substantial reality of which lies all its power and all its hope."

The resurrection, as the author remarks, is either true or false. There is no middle ground. It is nothing to say that it is subjectively true. If it is not an objective fact, then Christianity, which is based upon it, ceases to exist as an authoritative revelation from God. Nothing then remains of it but a system of morals, which, springing out of human consciousness, can never rise higher than its source, or raise man out of himself.

Mr. Westcott first discusses the question whether the resurrection, as a fact, is antecedently credible, in other words, whether a miracle is possible. There are mysteries, it is acknowledged, in Christianity, but only such mysteries as we are daily brought face to face with in nature, mysteries which may be all summed up in one, the co-existence and the mutual relation of the finite and the infinite.

We look around upon nature, and we see that its processes are all according to rule. Hence we speak of "laws of nature;" but what do we mean by this term? Simply that we observe processes follow one another in a certain sequence. Why they thus follow, what power produces this sequence, of this we know nothing by observation. A "law of nature" accounts for nothing. It is purely relative. As Mr. Westcott defines it, it is "the law of human apprehension of phenomena." It supposes an unknown force continually at work. If the personal Will of the Divine Being be that force, producing all the phenomena of nature, why should we limit that Will, and say that it will never act otherwise than as we see it now act? "The belief in the immutability of the observed law springs wholly from ourselves, and is simply a special expression of the axiom that the same power will produce the same results under the same circumstances. *But we have no right to assume that the circumstances will always be the same.* The range of our observation is bound within very narrow limits. And if, as we have supposed, the divine thought of the world leaves room for the exercise of free human will, it is antecedently likely that we should be enabled in some way to be made sensible of what we call by a figure the Divine Will. We may expect from time to time in the evolution of the whole scheme of creation to be made aware of the presence of a Personal

Power, not by the suspension of the laws of sequence which we commonly observe, but *by the action of the new force.*"

These remarks are very weighty. The more we observe of nature, it is true, the more we see that its phenomena follow a certain order; but to infer from this, that it is impossible that under any circumstances they should ever follow another order, is surely anything but philosophical. A certain unknown force produces these phenomena. Man's inner nature believes, and Christianity presupposes that this force is, mediately or immediately, the Divine will. It is the merest assumption to lay it down as an axiom that it is impossible that special circumstances should ever occur in which the Divine Being should see fit to interpose a new, special force. And yet this is what is done by those who say a miracle is antecedently incredible. Verily the dogmatism of Christianity is nothing to the dogmatism of Science! "Vain man would be wise, though man be born like a wild ass's colt."

A miracle Mr. Westcott defines as "a phenomenon which, either in itself or from the circumstances under which it is presented, suggests the immediate working of a personal power producing results not explicable by what we observe in the ordinary course of nature." He proceeds to add:—"From what has been already said, it will be seen that a miracle cannot be declared impossible by any one who believes in a Personal God. Nature is the expression of His will, and, antecedently to experience, we could not have determined that it would be manifested in one way rather than in another. Nor, again, can all conceivable experience give us a complete knowledge of the conditions which may affect its manifestation to us so as to exclude variety. On the contrary, under particular circumstances which may happen if God reveals Himself to men, miracles are as probable as ordinary phenomena under common circumstances." A miracle, it must be remembered, is not an abrogation or suspension of laws, any more than holding a ball in the hand suspends the action of the law of gravity. In each case a new force is brought in to modify the operation of the forces already at work.

Nor is it an afterthought, a correction of a mistake, as it is often supposed to be. To God, nothing is after or before another; all things are present to Him. The whole course of nature, ordinary or extraordinary, the common events of life that run through centuries, and the miracle that is to mark a special hour—all form one perfect system of Providence, ever present to the Eternal Mind.

A miracle, then, is a possible thing—to affirm the contrary is to believe, as the ancients did, in a fate to which the very gods must bow. The next question is, does the fact of the resurrection of our Lord rest on sufficient evidence? And here Mr. Westcott makes a distinction with regard to the evidence on which a miracle must rest, which we have always felt to be most important. The character and the circumstances of the miracle must be considered, as well as the positive evidence for it. We must perceive a certain *fitness* in the miracle, or we shall never believe in it. It will be to us a mere "wonder," not a "sign." It is probable that no amount of evidence would make us believe in such a thing as the flying house of Loretto, or any similar popish miracle. "No external evidence alone could ever establish more than an 'otiose' belief in the occurrence of an isolated or seemingly arbitrary miracle in a distant age, while the combination of external and internal evidence is capable of producing a measure of conviction which is only less certain than an immediate intuition." And thus, in respect to miracles as well as to the other proofs of the divine origin of Christianity, Bishop Butler's profound remark is true, that the very character of the evidence for Christianity is a part of our moral probation. We shall receive the facts on which the Gospel is based only as we see a moral fitness in them.

"If the Resurrection were alleged to have occurred abruptly, in the middle of a series of events which passed on slowly to their consummation unaffected by its interruption; if it stood in no definite relation to the past, as in some

sense a solution of the riddle which had baffled exhausted nations; if its insignificance had not been witnessed to at once by the rise of a new and invincible power which fashioned the development of all after-time; then we might have paused in doubt before so stupendous a miracle, and pleaded the uniformity of nature against the claims of such an event upon our belief. But now the testimony of nature itself is in favour of the fact."

Christianity stands alone among the religions of the world. It stands alone in its nature, for its central truth is that salvation depends upon *faith in a Person*, in one who is *in himself*, not merely in his example or teaching, the only Saviour of mankind. And it stands alone in its relation to all history. All Jewish history points to it, prepares for it, leads to it. Greek literature, Roman dominion, the thought and the power of the ancient world, combine to prepare its way.

It comes in one of the most marked crises in the history of the world; when the Jewish people were all expecting the advent of the promised Great Deliverer; when Roman power had "gained the whole world" only to know its utter vanity and insufficiency to satisfy the cravings of man's higher nature; when Greek philosophy had done all that unaided human thought could do, with the only result of proving that it knew nothing. "Thus the fulness and the exhaustion of hope met at the epoch of Christ's coming. The hope of an external deliverance, which had been gradually moulded through a long history, was waiting its fulfilment. The hope which man had formed of working out his own way to truth and freedom was well-nigh quenched."

And as pre-Christian history looked forward to Christ, so post-Christian history looks back to Him. His life is the central fact of history, to it all else converges. Is it not likely then, rather than unlikely, that it should be marked by wondrous signs? "If it (Christianity) was—and this cannot be denied—wholly original in its fundamental idea, if it effected a revolution in the popular conception of the relation of man to God, if it came to a world prepared to receive, but not to create it, if it was bound up with a long anterior history, and has been in turn the life of modern nations; then we may expect to find that the circumstances which attended its origin were themselves also exceptional, but not unnatural. . . . Nothing indeed can be more unjust than the common mode of discussing the miracles of the first age. Instead of taking them in connection with a crisis in the religious history of the world, disputants refer them to the standard of a period of settled progress" (p. 56). Thus it is antecedently likely, rather than unlikely, that a crisis which stands alone in the history of the world would be marked by facts also which stand alone.

What then is the positive evidence for the truth of the Resurrection? Mr. Westcott, in reply to this question, confines himself primarily to documents of undoubted authenticity, and to acknowledged facts. The most sceptical acknowledge that the Epistles to the Corinthians, Galatians, and Romans, were written by the Apostle Paul within twenty-six years from our Lord's death. In these, the Resurrection is treated throughout as a fact universally recognized in the Church, and is made the groundwork of the Apostle's reasonings. In 1 Cor. xv. 1-8, he details the Lord's appearances after His resurrection. He himself was so convinced of the reality of the appearance to him of the risen Christ, that it led him to endure persecutions and hardships of every kind for the remainder of his life, and to close that life by a martyr's death. The Resurrection was not regarded as the embodiment of a hope, so that the hope might have produced the belief in the fact; but, on the contrary, the belief in the fact was the basis of the hope.

"No one probably will deny that the Resurrection was announced as a fact immediately after the Passion. Nothing else will explain the origin of the Christian Church." Were the disciples deceived? The sepulchre of our Lord was found empty; His body was never produced. He appeared again and again for

forty days, and that to many witnesses, five hundred at one time—were they all deceived? And if so, how came they to be deceived? It could not be their imagination; for so far from expecting their Lord to rise, they would not believe the testimony of those who said they had seen Him, and nothing but seeing Him with their own eyes convinced them. The Apostles, as represented to us in the Book of Acts, seem totally different men from what they are in the Gospels. In the one they cannot understand Christ's references to His death and resurrection, and on His death they seem like sheep without a shepherd. In a few weeks they are bold as a lion, and dare to stand up before the people and their rulers, and say to their very face, "Whom ye have taken, and by wicked hands have crucified and slain, Him hath God raised up." Whence this change? The resurrection of Christ accounts for it all, and for all their boldness to the end of life, and for the wonderful history of the spread of Christianity, which is based upon it. And nothing else will account for it. Moreover, would the death of Christ be dwelt upon as it is by the Apostles if that death were the closing event of His life? The early Christians could never have "gloried" in such a scene of agony as the cross, were it not for their belief in the resurrection. "If ever the idea of delusion can be excluded, it must be in a case when it is alleged to explain a conviction which transformed at once the cherished opinions of a large body of men of various character and power, and forced them to painful and perilous work, for which outwardly they had no inclination or advantages." This evidence, irresistible as it is, is thus far wholly independent, it will be observed, of the testimony of the four evangelists.

The Lord, then, is risen indeed! This is one of the sure facts of Christianity. But it is represented in the writings of the Apostles not only as a fact, but as *the* fact of Gospel, the basis on which the Gospel rests. If Christ be not risen, our faith is vain. But if He is risen, then have we "a lively hope through the resurrection of Jesus Christ from the dead." What is the *significance* of the resurrection? This question Mr. Westcott now proceeds to answer, so as to justify his calling our faith "the Gospel of the Resurrection."

There are three questions, he says, to which the soul of man longs for an answer. Will our personality be preserved after death? What is the future relation of Self to God? What is the relation of Self to the world? To these questions nature gives no answer. It can tell us nothing about a future life—whether there be one; and, if there be, of what sort it is. We can hardly conceive of our existing apart from some bodily form; certainly we have no natural proof of such a possibility. Reason can show that we survive death only by showing, either that the soul will itself have a personal existence, or that it will act through an organism corresponding to its present one. But neither of these assumptions can be proved. "For us, as far as the teaching of nature goes, this life stands absolutely alone." Man looks around him and sees that all men die. He knows that he himself must die. Death is the universal victor. None have eluded his grasp. None have escaped and returned to life. At the crisis in history when our Lord appeared, man had tried the utmost powers of reason to discover what should be after death, and found he knew nothing. How joyful to men thus hopeless, and thus longing for certainty, was the good news preached by the Apostles, that a man had appeared who had conquered death, who had risen again. Death was no longer the invincible tyrant. It was no longer a hopeless thing to overcome him. There is a hereafter; we may live again. Our body and soul, our personality, is not destroyed at death—for here is one who is risen from the dead, with the same soul, and the same, though glorified, body. "For the Resurrection is not like any of the recorded miracles of raising from the dead. It is not a restoration to the old life, to its wants, to its special limitations, to its inevitable close. It is not an extension of an existence with which we are acquainted, but the manifestation of an existence

for which we hope. . . . . The life which is revealed to us is not the continuation of the present life, but a life which takes up into itself all the elements of our present life, and transfigures them by a glorious change, which we can regard at present only under signs and figures." But, it would be said, He who rose again was a holy being; I am a sinner. If He rose again, it does not follow that I shall rise again. To this the Gospel answers, It is true you are a sinner, and Jesus was holy. But He was more than a holy man; had He been no more your reasoning would be just. But He is more than man—He is God, and God would not have taken our nature upon Him, even to the cross, but for some gracious and glorious purpose. What can that purpose be but to raise man by His own risen life?

But, as I am a sinner, if I do rise again, how do I know that it will not be that I may be punished for my sins? To this the Gospel again answers: Consider who this is that rose again, remember His life; remember His death. His resurrection involves His death. Remember that that death was the death of the cross, with its untold agony. Remember that this Holy One was on that cross, forsaken of His Father; that a horror of great darkness came upon Him; that He, the Innocent One, suffered unutterable anguish. Whence this anguish? What could be the cause of it? What, but that He was the sin-bearer of the world? The doctrine of the Resurrection is not merely, though that were a great thing, that a man has conquered death; but that the Son of God became man to raise us to God; and that He "died for our sins, and was raised again for our justification;" and that as in Him we die, so in Him we rise again, body and soul, to a new and undying life.

Thus the first two great questions with regard to the existence and nature of a future life, and the relation of Self to God, are answered in the Resurrection. And so also is that other question of the relation of Self to the World. The Gospel teaches us that believers form a Kingdom, a Temple, a Body; and the Resurrection is the conquest of the new spiritual Kingdom; the Spirit, a gift consequent on the Resurrection, dwells in and hallows the Temple; and the Resurrection life is that which binds together the Body of the Church.

We have endeavoured thus to give a brief summary of the thoughts with which Mr. Westcott works out his idea of "the Gospel of the Resurrection." The title, as we have said, is suggestive, and it is most thoughtfully worked out through the whole treatise. The work is equally valuable as a defence of the great cardinal fact of Christianity, and as a book well adapted to edify the thoughtful believer. It lays the foundation, and then "builds us up on our most holy faith." We trust that Mr. Westcott may be long spared to enrich the Church of God with many more such works as he has already given us.

The Comparative Geography of Palestine and the Sinaitic Peninsula. By CARL RITTER. Translated and adapted to the use of Biblical Students, by WILLIAM L. GAGE. Vols. I.—IV. Edinburgh: T. & T. Clark.

THIS work will be welcomed by all Biblical students. It is a condensed translation of those volumes of Professor Ritter's great work on the Geography of Asia, which describe the Holy Land, or rather those which relate to Palestine and the Sinai peninsula; about eight volumes of the original work. It is not so much a condensation as a selection of portions which illustrate the Sacred Scriptures, of a publication designed to be scientific, rather than a commentary on the Bible. The work of Ritter is a careful digest of the entire literature of the subject down to the date of its publication, about fifteen years since; and the translator has incorporated many illustrations from more recent travellers. Few men were better fitted than Ritter for such a work. He had a perfect acquaintance with the Greek and Latin, and also the modern European languages, and was intimately associated with the most distinguished Orientalists of his time. His power of collecting and generalizing and condensing facts, and

his broad and comprehensive grasp of mind, were unsurpassed. The translator having been one of his pupils, and an ardent admirer of his attainments and character, in some respects the most beautiful of his age, combining dignity and tenderness with an intense regard for the honour of Christ and the Christian name, has carried into his task that enthusiasm which imparts to these volumes a special charm. We tender Messrs. Clark our hearty thanks for their publication; and also an apology for having so long delayed this notice.

The Pastor's Note Book; or, Preparations for the Pulpit. By the late Rev. BENJAMIN KENT, of Lower Norwood, Surrey. Pp. 311. London: W. Kent and Co., Paternoster-row, 1867.

THIS volume is a welcome memorial of a good and gifted man;—of one whose literary accomplishments and truly genial disposition made him the charm of the private circle; and whose richly-instructive preaching proved a blessing to many minds. "The contents of this volume (the editor informs us) are, in the strictest sense, notes or outline preparations for the pulpit:"—but they will not the less be prized by the friends of the departed, and none the less useful to that happily increasing class of Christians who instinctively turn aside from mere sensational, rhetorical writing, to ponder the utterance of sanctified, scriptural *thought*.

We can command space for only one quotation from this interesting volume; but as the following sentences are but a fair average specimen of its contents, we trust the perusal of them will prompt not a few of our friends to secure the work for themselves.

The end of every good thing is out of itself. Consider that true life begins when the purpose of life begins. All things are made for purposes higher than themselves. Thus vegetable life is for animal life, and animal life for human life, and human life for the divine life. Everything looks up for its end to a kind of life superior to itself. Again, take the successive stages of human life. The individual is for the family, and the family is for society. And so also the growth of the body is in order to the growth of the mind; and that again for a social purpose. Whatever we are or have, finds its rest in something social. Man is for men. The voice, the ear, all point to society, without which they cannot be any better or more useful than the organs of brutes. . . . . Now, the true life of a community is the practical recognition of this law of mutual dependence. We must he interested in the spiritual life of the body of Christians to which we belong, and feel that it is our own life—that our welfare is unworthy of the name while existing *alone;* there must be felt the conviction that health is general, shared by the whole body from head to foot. We must rejoice in our own spiritual life as a criterion of the soundness of the community. . . . . The want of deep and just convictions as to this purpose of the Church must be noted as the great defect in the Christian life of our day. Let any one honestly consider how many sad hours he has ever passed—whether he has ever really felt anything like distress of mind—in consequence of the inaction of the Church to which he belongs. Sensibility to our own evil, to our own danger, is, I trust, not an uncommon thing; and I believe there are thousands who would prefer death to bringing any disgrace on the community to which they belong. But sensibility to the evils of that community, making its lowness, its shame, its characterless inactivity our own, feeling them as we would personal shame, the want of this is the defect of our day; and it is through despair of seeing this corporate life realized that many good men have limited themselves to the inculcating of individual piety, and adjourned the question of Church life to a better day. Like the old Egyptian physicians, who devoted themselves each to the study of some one particular organ of the human body. Call in one for a fever, and you find his studies have been limited to diseases of the ear! . . . . Think how much better it would be for you to be raised in soul along with others, than to be raised alone. How much better to share a feast than to eat alone, with famishing people all around you! Think how much we all lose by not being enlarged in our aims; how much we miss the full meaning of the Scriptures; how little in our day we understand the analogy of the body. If there could be such a monstrous thing as a member of a family contented with his own health or wealth, while five or six children around him were pining in sickness, which he did not attempt to remove, might we not tell him, among many

other things, that his happiness would be sevenfold greater than it is if all were well? So we may say to one another, our religious life will be a hundredfold more bright and blessed when shared and called *ours*, not mine. Let us summon ourselves to the consideration of this imperfection of our day; let us believe that God has a glorious future for society, when we have learnt to understand the meaning of the *body*,—a future as much more glorious than the present, as family life is better than the selfish life of the individual.

Lectures on the Epistle to the Hebrews. By the late WILLIAM LINDSAY, D.D., Professor of Exegetical Theology in the United Presbyterian Church. 2 vols. 1867.

IT was the opinion of that devout critic and eminent theologian, the late Henry Craik, of Bristol, that, of all the books composing the New Testament, the Epistle to the Hebrews is the least accurately translated in the Authorized English text. And this was a view, he assures us, not hastily taken up, but was the result of many years' habitual study of the Greek Scriptures, and of very especial attention to this Epistle in particular. It was Mr. Craik's conviction, moreover, that at the time when he issued his amended version in 1847, there had not yet appeared any re-translation of the Epistle in question which could properly be regarded as suitable to the great majority of Christian readers. With what caution and veneration he himself approached the subject of the revision of the sacred text; how solicitous he was that the Church of Christ would wake up to a more enlightened interest in the work; how graphically he was in the habit of bringing to view and illustrating the force and beauty which lay hidden to the careless reader in many an unsuspected coincidence; how small a share self-glorification had in his fruitful studies; and how, in short, he resembled his predecessor, Tyndale, in honesty of purpose,—all this is well known. No one would have been more devoutly thankful for additional light poured upon this or any other portion of the Word of God than Henry Craik; and though it is very possible that, in connection with future authorized translations of the entire Scriptures, his name will be less conspicuous than those of Anglican or Presbyterian dignitaries, the end for which he lived will be equally answered, and not a tittle of his labours will fall to the ground. The results of those labours cannot be ignored; Gospel positions have become more than ever impregnable; new translations could not now mislead, even if they would; conflicting forces have been more searchingly estimated; and in contemplation of the ever-waxing light shed upon the doctrine of the Cross, whether by science, by history, or by exegesis, he must be without excuse who cannot at last repose in the quiet conviction that no weapon formed against the Word shall ever prosper. And here must be sought and found the reward of all diligent workers in the fathomless depths of Divine Revelation. They who have dug most deeply and successfully are ever the most conscious of their own shortcomings, while they hail with cordial recognition the value of a brother's toil. We can imagine the serene delight with which Henry Craik would have wandered through the pages of the Treatise now before us; and why should not other Christians also, though sitting on lower forms, emulate the same high enjoyment and drink at the same fountain? It may be true that the mental constitution of all men is not equally fitted for such studies; but there are not a few among our readers whom we would urgently counsel to make the experiment, and snatch the reward which always awaits those who exchange an indolent repose in established forms of thought for the athletic exercise of their own faculties. For such a pursuit, then, there lies before them, in Dr. Lindsay's work, a field of amplest magnitude and most inviting variety. A knowledge of Hebrew and Greek is, of course, indispensable. To follow him fully, we ought to add, half the languages of Europe; but the act of following him just so far as we are able is still an exhilarating task, prompting to higher and more exhaustive effort.

These lectures, it appears from the testimony of his editor, George Brooks, of Johnstone Manse, were never fully prepared for the press by their author. Though often solicited to publish them during his lifetime, Dr. Lindsay delayed doing so, on the ground that nothing short of a whole year's uninterrupted leisure ought to be previously devoted to their revision. Such as they are, we entirely agree with Mr. Brooks in saying that they convey a very exalted estimate both of the scholarship and of the piety of the author. The Editor's own share in the labour challenges the like commendation.

In illustration of Dr. Lindsay's acumen, we cannot avoid giving a brief specimen or two:—Heb. iii. 16. The authorized version has it: "For some when they had heard did provoke, howbeit not all that came out of Egypt by Moses." Dr. Lindsay agrees with Henry Craik's form: "Who now were they that when they had heard did provoke? Why, indeed, were they not all that came out of Egypt by Moses?" But he carries the idea onward in the following felicitous manner:—

Yet perhaps, after all, this last clause may rather require a somewhat different shade of meaning. There may be no reference at all to the number of the persons spoken of, but solely to their circumstances; and this idea is more suitable to the scope of the passage. The former question was, not how many had rebelled, but who had rebelled; and the second question embodies the answer to the first in an interrogative form. Well, then, who were they? "Were they not all persons who had come out of Egypt under the direction of Moses?" Observe, the statement is, not that all who came out of Egypt rebelled, but that all the rebels were persons who had come out of Egypt; and these two ideas are very different from one another. The latter defines not the number, but the character and circumstances of the rebels: they had been all brought out of Egypt under the leadership of Moses. And why describe them by this circumstance? Because it was this circumstance which constituted the main ingredient of their guilt, and most strikingly displayed their hardened obstinacy and unbelief.

In treating of chap. x. 22: "Let us draw near," &c., we have the following:—

It is a most appropriate sentiment, therefore, that is expressed according to the arrangement proposed. Having been baptized, and having thereby professed our faith in Christ, let us hold fast the profession thus made. As pardoned individuals, let us serve the Lord; as baptized individuals, let us be true to our profession. It is denied, indeed, by Calvin, Beza, Ernesti, Limborch, and others, that there is any allusion here to baptism at all. They suppose the sole reference to be to the washings practised under the law, and make inward sanctification the thing that is really meant, of which the outward application of water is only an emblem, as in Ezek. xxxvii. 25. But sanctification is not, like justification, a condition of acceptable worship. It is rather the result to be developed after acceptable worship has begun. Besides, the contrast between ῥαβίσι and σώματι shows that the latter is not to be understood figuratively. The blood of the old sacrifices was as much sprinkled upon the body as the water of the old washings. When, therefore, the Apostle speaks of blood sprinkled upon the heart, he must be understood figuratively; but when he speaks of water applied to the body, he must be understood literally.

Anti-Ritualistic Tracts. By the Rev. J. H. Hinton, M.A. 1. *True Worship Spiritual.* 2. *The Eucharist not a Sacrifice.* 3. *The Church Catholic.* 4. *Priestly Absolution.* 5. *The New Gospel.* Price Twopence each. London: Houlston & Wright. Reading: Lovejoy.

We rejoice that our venerable friend is permitted, after so lengthened a course of labour in the Master's service, still to wield the sword of the Spirit both in the pulpit and the press. We commend these tracts to the attention of our readers; and although not authorised to make such a statement, have little doubt that if purchased in large numbers for gratuitous distribution, a considerable reduction will be made in their cost. The Lord be pleased to quicken the churches, and send us help against the destructive follies which these tracts ably denounce.

Exeter Hall Lectures, 1866-7. London: J. Nisbet & Co., Berners Street.

After a successful career of twenty years, it is found that the Exeter Hall Lectures begin to flag, and the most popular men have failed during the last season to fill

the hall. It is difficult to account for it, but the fact is undoubted that there is a fashion in the public taste which waxes and wanes in its season. The Lecture age is dying out—What next? We hope this useful organization, the Young Men's Christian Association, will not decline. It is a power in our great cities, and deserves the support of all who wish well to the coming generation.

The Religious Objections to the Union of Church and State. A Lecture by the Rev. W. WALTERS, of Newcastle-on-Tyne. London: ARTHUR MIALL, Bouverie Street, Fleet Street.

The heads of this very able and useful lecture are—1. The Union of Church and State is in direct opposition to the teaching of Holy Scripture; 2. It is an encroachment on the kingdom of Christ; 3. It originates and promotes an unholy traffic in Spiritual things; 4. It tempts those who seek to minister in the Church to falsehood and to act unfaithfully to their conscience; 5. It proves most hurtful to the best interests of religion. Each of these portions is well sustained by argument and illustration. This tract is admirably adapted for wide gratuitous circulation.

Coming Wonders Expected between 1867 *and* 1875. *Explaining the Future Literal Fulfilment of the Seals, Trumpets, Vials, and other Prophecies of Revelation and Daniel within the final Seven Years; commencing with a Napoleonic-Judaic Septennial Covenant for the Restoration of the Jews, &c., &c., &c.* By the Rev. M. BAXTER. London: S. W. Partridge, Paternoster Row.

WE have not quoted half the title-page of this sensational volume; our space is really too valuable for such rubbish. Mr. Baxter assigns a wonderful destiny to the French Emperor; he is to restore the Jews to Palestine, to conquer England, Spain, Italy, and a great many kingdoms beside. A quotation from the preface will serve to illustrate the author's zeal:—

"Believers in these views will find the pamphlets—'The Coming Battle' (32 pages, 2d.), and the threepenny abridgment of the Napoleon treatise (96 pages) very useful for distribution in their respective neighbourhoods. It may also be mentioned that as it is the author's aim and desire to send gratuitously one or other of these pamphlets to as many ministers as possible, especially in country places and distant colonies, where such information is not easily obtainable, and particularly during the present postal facilities for spreading information, before they are greatly impeded by approaching wars and revolutions; with this object, any sum of money can be sent to Messrs. J. Wright and Co., printers, Thomas Street, Bristol, England, for the gratis circulation of these prophetic works, by persons who may wish thus to help in disseminating these views. The author has received many applications from ministers in the Southern States of America for a gratuitous supply of copies of his books."

Public Worship: The Best Means of Conducting it. By the Rev. J. SPENCER PEARSALL. London: Jackson, Walford, & Co.

THERE are few subjects that have attracted more attention of late years than that of public worship. Whether this fact indicates a healthy state of things we are not certain. We rather think *not*. Where the spirit of worship exists, the forms of worship will be of comparatively little importance. External adornments will not impart much beauty to a corpse; and the most perfect ceremonial cannot infuse life into the spiritually dead in our sanctuaries, nor make them true worshippers of God. Christianity is now an established fact. Men cannot ignore it, and therefore feel compelled to pay it some respect. Dissent has become respectable. Conventicles are now churches, and multitudes flock to them who have no love for God, nor genuine piety. To make the service attractive to such outer-court worshippers has become the question—a question to which an answer can never be found. The attempt to find it has, however, induced innovations and forms and ceremonies, threatening the destruction of the public worship, if not the faith of the people of God. When the simple piety of our forefathers shall be restored, the externals of worship will, we imagine, have much less consideration. In the meantime, this book of Mr. Pearsall's may do good. It is comprehensive, if not exhaustive. It answers satisfactorily very many questions, and leaves unanswered very many more. It is simple and thoughtful. It is the expansion of a paper read before an assembly of the Congregational Union. It called forth an expression of cordial thanks, and well deserves attentive perusal.

The Young Man Setting Out in Life. By W. GURNEY, F.G.S. London: Jackson, Walford, & Hodder, Paternoster Row.

WE commend this little book to the attention of young men, and to those who

have the means of placing it in their hands. It contains sound advice, faithful warning, and generous encouragement.

The Rose of Cheriton: A Ballad. By Mrs. SEWELL. London: Jarrold & Sons, and S. W. Partridge, Paternoster Row.

THIS is a vigorous protest against the drinking customs of our country, clothed in the telling language which Mrs. Sewell knows so well how to employ, and full of the generous sympathies which pervade all her writings.

Words of Comfort for Parents Bereaved of Little Children. Edited by WILLIAM LOGAN, Author of "The Moral Statistics of Glasgow," &c. Third Edition, Enlarged. London: James Nisbet & Co., Berners Street. 1867. Pp. 492.

A JUDICIOUS selection of the thoughts of scores of wise and good men, upon a subject of intense interest to thousands of parental hearts. The volume concludes with 150 pages of appropriate poetry.

Personal Recollections of the Hon. George W. Gordon, late of Jamaica. By the Rev. DUNCAN FLETCHER. London: Elliot Stock, 62, Paternoster Row.

THIS memoir of the martyr of Morant Bay contains much interesting information; it has not, however, in our estimation, had that care expended upon it which the subject deserved. There is still room for a good biography of Mr. Gordon, and we hope our friend Dr. King will be furnished with the materials required, and that he will undertake the task for which no one is so well qualified as he.

Lectures on the Book of Revelation, delivered in Bunyan Meeting, Bedford. By JOHN BROWN, B.A. London: F. Pitman, 20, Paternoster-row, 1866. Pp. 206.

IT is right pleasant to see a book written by a successor of the immortal Bunyan,—and written so well. The Apocalypse is rather an adventurous theme for a young author; but Mr. Brown has acquitted himself in the matter with more wisdom than some older men have displayed. In his lecture upon that "vexed question," the Millennium, he is not sparing of his censures of good Dr. Cumming, who fixed upon 1866 as the year of the end of the world. The year is gone without witnessing the fiery finis, and we trust Mr. Brown will long be spared to ponder and preach the Divine Book, concerning the conclusion of which Milton finally says, "The Apocalypse of St. John is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies."

Songs in the Night: Words of Comfort for the Sorrowing Children of God. London: The Religious Tract Society.

A MOST appropriate little book to place in the hands of the afflicted. Any reader would be afflicted indeed who could not find consolation in its gracious contents.

Old Humphrey's Tales: Ripe Fruit for Youthful Gatherers: Lively Lectures and Cheerful Chapters: Everyday Tales: Portfolio: True Things and New Things: Sketch Book. London: Religious Tract Society, Paternoster Row. Price Twopence each.

WELL do we remember the excitement caused in juvenile circles when these graphic and good stories first made their appearance. Their re-publication by the Tract Society in little separate volumes will be a great boon to the juveniles of the present age.

The Witness of the Holy Spirit. By the Rev. CHARLES PREST. London: Wesleyan Conference Office, 2, Castle-street, City-road; sold at 66, Paternoster-row, 1867. Pp. 172.

THIS is an interesting essay, by a popular Wesleyan minister, upon that important passage of Scripture, Romans viii. 16, "For the Spirit itself beareth witness with our spirit that we are the children of God." It will be welcome to our Wesleyan friends, and we trust its perusal will not be confined to that large circle of Christians by whom its author is held in esteem and honour.

Footsteps of a Prodigal; or, Friendly Advice to Young Men. By WILLIAM G. PASCOE. London: Elliot Stock, 62, Paternoster-row, E.C.; and sold at 66, Paternoster-row. Pp. 163.

A SERIES of lectures of more than average excellence, on that wonderful discourse of Christ, the Parable of the Prodigal Son. May the perusal of the volume accomplish much good!

Intelligence.

MINISTERIAL CHANGES.

Rev. C. Stovel has resigned the pastorate of the church at Over Darwen, Lancashire.

The Rev. Percy F. Pearce, late of Lockslane Chapel, Frome, has accepted a unanimous call to the pastorate of the Baptist church, Coleraine, Ireland.

Mr. John Mills, of Stogumber, has resigned the pastorate of the church in that place.

The Rev. Charles Pates, of the Metropolitan Tabernacle College, has accepted the invitation of the church at Aldwinckle, Northamptonshire.

Mr. J. B. Baynard, late of Bristol College, has accepted the cordial invitation of the church at Waltham Abbey.

The Rev. James Dunckley, of Heywood, Lancashire, has accepted the unanimous invitation of the Baptist church, Upton-upon-Severn, Worcestershire.

MISCELLANEOUS.

PORTSEA.—The recognition service of the Rev. J. Gelson Gregson, at Kent Street, was held on June 27th. The following ministers took part in the service:—Revs. J. Hunt Cooke, Henry Kitching, J. Neobard, S. Spurgeon, and W. Arnott. The Rev. J. B. Burt offered special prayer on behalf of the pastor, and the Rev. C. H. Harcourt for the church and congregation, and the Rev. W. G. Lewis gave an address to the pastor. Mr. Gregson read a brief paper, in which he gave an account of the reason why, through failing health, he was obliged to leave the Mission work in India, and how he had been led to accept the invitation to the pastorate of Kent Street church.

GUILSBOROUGH.—On June 28th, services were held in connection with the settlement of the Rev. W. Symonds, as pastor of the Baptist church. In the evening a public service was held, E. Glover, Esq., presiding. After a statement read by Mr. A. Johnson, one of the deacons, and one also by Mr. Symonds, referring to the circumstances which led to the call to and acceptance of the pastorate, the Rev. T. E. Noyes, B.A., of Creaton; J. Coles, of Spratton; T. G. Rose, of Long Buckby; and F. G. Masters, of Ravensthorpe, addressed the meeting.

EVANGELICAL ALLIANCE.—The annual Conference of the Evangelical Alliance will be held this year at Amsterdam, August 18th to 28th inclusive. Dr. Steane, Revs. J. H. Hinton, C. H. Spurgeon, F. Trestrail, C. M. Birrell, F. Tucker, will attend as representatives from our denomination.

HOLLOWAY.—The new chapel erected by the London Baptist Association at the foot of Highgate Hill will be opened for divine worship on Tuesday, September 10th. Sermons will be preached by the Rev. W. Brock, President of the Association, and by Rev. C. H. Spurgeon. Further particulars will be given in future announcements.

GROVE ROAD CHAPEL, VICTORIA PARK, LONDON.—This chapel, which has been purchased by the London Baptist Association, was re-opened on Lord's-day, June 23rd. The sermon in the morning was preached by Rev. D. Katterns, of Hackney, and in the evening by the Rev. W. G. Lewis, secretary of the Association. On the following Tuesday, sermons were preached by the Revs. W. Brock and C. H. Spurgeon. The Rev. G. D. Evans, late of Upton Chapel, has commenced his ministry at Grove Road Chapel under most favourable circumstances.

RECENT DEATH.

MR. JAMES PEARCE.

JUNE 21st, 1867, died, at Bethlehem Asylum, Lambeth Road, London, Mr. James Pearce. The deceased was truly a devoted servant of the Lord Jesus Christ, and lived in the esteem and confidence of all who had the happiness of calling him their friend and companion. Fifteen years ago he was sent to Woolwich by the Committee of the London City Mission as an agent, and appointed to a district in one of the lowest parts of the town. His labours and prayers were given to and offered in behalf of the abandoned, the profligate, and the

outcast portions of society, and truly marvellous was the hold that our friend had upon the attention and esteem of these characters. He used, facetiously, to style himself "The Bishop of Warren Lane," and, with tearful eye, would often speak of services held by himself and his "curates," as he called the gentlemen that accompanied him, in the gas-works, lodging-houses, and similar places. On these occasions no one was allowed to insult "our old friend," as the landlords called him. No. Many a summary ejection, and loss of a night's "lodging," have been the consequence of a coarse remark or threatened ill-treatment of Mr. Pearce; and his friends fondly cherish the hope that among the "waifs and strays" of society, some wanderers may be met with, whom he instrumentally, has brought into the way of salvation. Many a *mother's* heart, too, has he gladdened by restoring to their homes the fallen and erring; and "the day shall declare" that his self-denying toil has not lost its reward. As a companion, Mr. Pearce was exceedingly pleasant and agreeable. In the house of almost any Christian family in Woolwich he was always a welcome guest; while as a preacher, but more especially as a platform speaker, he was ever most acceptable. Did a public meeting hold on till rather a late hour before our friend had delivered his address, the remark would be sure to be overheard, here and there, "Mr. Pearce has not spoken yet, we *must* hear him;" while, for any room connected with the chapels in the town that he thought would answer his purpose for a tea-meeting, or aught beside, he had only to ask and have. Now, to short-sighted mortals, like ourselves, such a life appeared to be more than usually valuable and necessary; but about eighteen months ago his friends were sadly distressed to learn that his incessant labours had brought on paralysis of the brain, and consequent failure of all mental power. The only course open seemed to be to remove him at once from his family, and place him in the institution already named, and there, growing gradually worse as months rolled on, he at length, under total mental darkness, and at sixty years of age only, "finished his course." His remains were brought to Woolwich, and buried in the cemetery there by his pastor, the Rev. J. Teall, who also preached his funeral sermon to a large and attentive assembly, gathered in Queen Street Chapel, the following Sabbath morning, the text on the occasion being 1 Thessalonians iv. 13, 14. This very brief sketch of a truly good man may be appropriately closed by an extract from the last Report of the Woolwich Auxiliary to the London City Mission. The secretary, the Rev. R. Balgarnie, writes:—

"The theatre of Woolwich stands in the very centre of a district where one of the most beloved and devoted of your Missionaries has laboured for more than thirteen years. 'It is the place,' he used to say, 'where Satan's seat is.' How many labours of love—how many prayers—how many untiring Christian visits—have been expended upon it! Now, let us hope, these efforts are bearing fruit—the harvest time is coming. Yes; but our dear brother is not permitted to see it! By the mysterious dispensation of Him 'who doeth according to His will,' the faithful servant of God, 'whose praise is in all the churches,' has been laid aside from his work, and from all mental exertion. Our beloved brother Pearce! our prayers still follow thee. The work on which thy heart was set has been committed to other hands, and God is working with them; but thy prayers have been heard, and thy reward is certain: '*Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.*'"

J. T.

THE MISSIONARY HERALD.

OUR STRUGGLE WITH HINDUISM.

THE steps by which the Christian faith overthrew the heathenism of the Greeks and Romans were marked by incidents of the most varied kind. At times the old Pagan fanaticism seemed to gather fresh life, and, under rulers like the Emperor Julian, made desperate efforts to recover the ground that had been lost. The light sometimes penetrated into the inmost recesses of the heathen mind, either to stir up the bitterest opposition or to modify the beliefs of the adherents of the gods. The conflict between light and darkness often seemed to waver; truth nevertheless slowly and surely winning the victory.

Similar results appear in our work in India, and we propose to bring before our readers two or three characteristic incidents illustrative of the strife in which we are engaged. It is well known that Hinduism sanctions the shedding of human blood in honour of the gods; but that the Government of India counts it murder to destroy life, though it be performed as an act of worship and homage to the deities the people serve. Yet ever and anon a sort of idolatrous frenzy breaks out, and in defiance of every penalty idol worshippers will commit the most atrocious crimes. The Calcutta papers tell us that, on the 17th January last, two pilgrims passing through Shahabad, in Behar, found a man named Bishendarry sitting at the mouth of a cavern, within which is a famous shrine of Mahadeva (the Great God), with his throat partially cut. He tells them that he had sacrificed his son to the god. They pass on and report it to the police of the next village. Late next morning the police reach the spot, and there was the father still sitting, unable to speak, but strong enough to try to prevent the police searching the shrine, and to write a confession of the deed in Hindi. It was to the effect that he had made a vow, if a son was born to him, he would sacrifice Ganges water and do Poojah. A son was born, but no wealth came; and for this reason he sacrificed his son. A full thousand yards within the cave there lay on a stone, which, jutting out below the idol, formed a rude natural altar, a little boy only five years old, with his throat cut, and quite dead. The god had, he said, deceived him, and he returned the gift he had

received. By the act he threw on his god the responsibility of the boy's death, and would surely win his approval in the life to come.

The next incident illustrates the influence which the light spreading on every hand has upon the most staunch upholders of idolatry. Lately has died, in Calcutta, Rajah Rhadakant Deb; he was very rich, and was regarded by the Hindus as their leader in the van of opposition to all progress. In perfect consistency with his whole life, he died amid the filthy idolatries of the filthiest god of the Hindu Pantheon, Krishna, at Bindrabun. A few years ago he built a handsome temple to Krishna within his own grounds in Calcutta, and the idol is said to be cast from nine of the most precious metals. The Unitarian preacher, Mr. Dall, relates that one day he asked the Rajah, "Do you worship that idol?" "No: *men* never worship idols," was the reply, "they are for our little ones." With a smile he added, "You give your children dolls?" "Yes, to play with, not to worship." "We give *our* children dolls," he continued, "until they grow big enough to worship without such help." "Then if you never worship idols, what do you worship?" "My worship," he replied, "my religion is, to be always in the same place with God; to be drawing nearer and nearer to God; to be in conscious communion with God; to be lost in God, as a star in the morning light."

In this statement the Unitarian minister says he saw his own views on religion embodied. We see in it the purest pantheism; but it is evident that this eminent Hindu was unable to hold on to the bald idolatry of his country, in the midst of influences which on every hand are destroying it.

The last incident we shall adduce exhibits the Gospel working powerfully on the heart of a leader of the people, and bringing him to an open confession of Christ in the presence of the most powerful influences to the contrary. It is the case of a man named Rati Ram; he was the chief of the Hindu sect of Ram Suehs. He had been the chosen disciple, and became in time the successor, of a priest who had built and acquired property in a Ram Dwara, or monastery, in Beawr, N. W. Provinces. Ram Rati increased the property, and was worshipped as God by hundreds of devotees. About four years ago some missionaries of the United Presbyterian Church came into the district, and their teaching attracted the attention of the Guru. He soon showed an inclination to adopt Christianity, but his position as a priest and a god, as the owner of the temple and the rich offerings brought to it, held him back. A year ago he became very ill, and his attendants placed him under a tree to die like a dog, according to their inhuman custom. He recovered, however, and last November resolved to abandon Hinduism. "Come what may, I *must* confess Christ," he said. Great excitement followed, and attempts were made by his old followers to

arrest his purpose by charging him with a criminal offence before the magistrate. This failed, but the hope of depriving him of all his property is still cherished, and the case awaits the decision of the courts.

Thus the conflicts on our Indian field proceed. Here apparent failure, there success; idolatry in some places seems to hold its ground; in others it is weakened, and its strongest advocates are compelled by divine grace to bend their necks to the gentle yoke of Christ. The final victory may be far off; but tokens are abundant that the Lord is with us, breaking down all obstacles, and preparing the way for the establishment of His kingdom.

BENGALI CONVERTS.

BY THE W. A. HOBBS, OF JESSORE.

I submit to the English churches for their information and sympathy, a brief account of each of the last year's additions to our community.

1.—*Drupotte.*—This woman is a widow. Most Bengalee widows are women of blemished reputation; indeed, the custom of disallowing marriage to the tens of thousands of young women who lose their husbands in youth (many even before living with them), cannot but produce a most depraved state of society. Drupotte, however, seems to have led a comparatively blameless life, and was well spoken of by all her neighbours. From the time the Gospel was first preached in her hearing, she seemed to be drawn towards it, and after a time made known her determination to take shelter for her soul in the Lord Jesus Christ. Fearing that her motive might be an interested one, we gave her distinctly to understand that she must get her livelihood by her own exertions, and not throw her burden upon us. She declared her intention of doing any kind of work that presented itself; she has kept her word, has acted consistently for months, and is now a candidate for baptism.

2 and 3.—*Tota*, a widow (with child two years and a half old).—This poor woman (a mat maker), has for years been forsaken by her husband, and sometimes reduced to such straits that she has been obliged to beg by day, and sleep under a tree by night. The story of a Saviour's love won her attention, and she expressed a desire to become a Christian. We gave her a little house to live in, bought her materials for prosecuting her trade, and invited her to attend divine service. She has been amongst us now for several months, but is a slow grower in divine things. I have recently had occasion to reprove her for her indolence, and to threaten to withdraw our interest in her, which has had the effect of making her bestir herself a little. At present we can rejoice over her only as one who is regularly brought to attend the means of grace. Of her little daughter, Kamenee, we can only say that she is a very pretty but a very wayward child. She will be taught the good things of the kingdom of God. May her heart be opened to receive and love the instruction given!

4.—*Gopal.*—This young man, who is about twenty-four years of age, is a signal instance of the power of the Gospel. Two years ago he might have been numbered amongst the chief of sinners. He was an opium eater, an occasional drunkard, and a slave to lust. Suddenly he was brought up in his course by the

power of conscience, and induced to make an effort at reformation. A reflection on the reality of God's holiness, and His claims upon men, led him to think about his soul. He saw that the forms of Hindooism could give no peace of mind, and to show his contempt for them openly ate with a Mussulman, which offence against native society cost him his situation. He then turned towards Brahminism, and vigorously advocated its doctrines, but soon found that it did not contain the elements of satisfaction and comfort which his heart longed for. In great distress of mind he came to me at Magoorah, and after listening for an hour or two to my exposition of God's way of salvation, he suddenly started up to his feet, clasped his hands, and whilst his whole frame quivered with emotion, poured out such a series of earnest heart-broken petitions that I almost wept for joy. My suspicions, however, were soon aroused, when he requested me to lend him 6 rupees for a month to purchase books for his school. However, I did it. Several months passed by, and I heard nothing of him, when one day a stranger came to my study, handed me a note, and hastily departed. It was from Gopal, informing me that he had had an awful attack of fever, that at present he could scarcely walk, but that he hoped to see me soon. About a month afterwards he came, but so emaciated that I scarce recognized him. He had been standing, he said, on the bank of the river of death, had seen hell before him, and to escape from destruction had resolved to become a Christian. I found that he had been reading all the Christian books I previously gave him, and in his intense desire to become acquainted with everything connected with Jesus Christ and His religion, submitted to me such a string of questions, that it took me several hours to reply to them. His resolution once taken, nothing moved him; his old father came to see him, and in touching terms begged him not to destroy the respectability of his house, and his little remaining happiness, by casting himself into the bosom of a new and unknown religion. It was affecting to see the father with his arm round Gopal's neck begging him to have pity on him, and Gopal at the old man's feet entreating him to become a Christian and save his soul. The ordeal was a trying one, but the grace vouchsafed to the young convert brought him off a conqueror. He was then tried in another way. A deputation of Khysts from his own and neighbouring villages (Gopal was a Khyst) came to him with the tempting offer that if he would only deny that he had eaten with the Christians, they would collect £60 for a grand feast, and that his integrity as a Hindoo should be publicly proclaimed. This was rejected without a moment's consideration. A few days afterwards he was baptized in the river, and from that day onward he has been to us a source of almost daily comfort. His conduct is so consistent that no one has a word of censure to bestow upon him. Since his conversion, one by one, three other members of his family have joined us; his old father has secretly eaten with them all, and if it were not for the fearful opposition shown by his wife, he himself would embrace Christianity, and have his children once more around him in his home. I firmly believe that God will bring this about; let every reader of this report pray to God that it may be so.

5.—*Adamoonie.*—This woman is the wife of Gopal. She did not know that her husband had become a Christian till she arrived at Magoorah some little time before his baptism. When she discovered that such was the case, her rage knew no bounds; she beat her head violently against the boat, vowed that she would drown herself, or starve to death, but that she would never become a Christian. For three days she ate no food, and her husband getting alarmed proposed to take her back to her father's house, and leave her there. But this was not what she wanted, for she was tenderly attached to Gopal, and could not bear the thought of being separated from him. Prayers for the removal of her obstinacy were offered, and prevailed. She ate with the Christians, and a few weeks afterwards, on the occasion of a visit to her father's house, the family refused to allow her to step into the court yard, she became so incensed with Hindooism that she heartily renounced it, learned to read, attended public worship, and so rapidly acquired Christian knowledge, that when a few months subsequently she applied for

baptism and was examined, the answers she gave surprised and delighted us all. She is now a good, consistent Christian woman.

6.—*Ramcharan.*—This youth, (about 14 years of age), is Gopal's youngest brother. He is naturally of an amiable disposition, and has always been much under his brother's influence. When Gopal paid his first visit to his home, after his conversion, he renewed the conversation about Christianity; his mother raved at him like a maniac, his father requested him to go back to the boat, but the heart of young Ramcharan clave to his brother; and a short time afterwards, leaving his home, he came to Magoorah, refused to return with his relations who came to take him back, and in due time, after satisfying the church of his fitness for membership, he was baptized in the river, in the presence of a crowd of witnesses. He is a young man of good parts, and will eventually, I hope, be profitable to the Mission as an efficient school teacher.

7.—*Oomesh.*—This young man is about 21 years of age, and another brother of Gopal's. His mother regarded him as the stay of the family after the first-born and youngest had renounced Hindooism, and so prejudiced was the young man himself against Christianity, that he endeavoured by various means to expose his brother's folly. Cherishing hope of regaining them, even after his parents had lost all hope, he came again and again to Magoorah, and arguing sometimes with Gopal, at other times with me, with great vehemence endeavoured to show the inconsistencies of Christianity, and the moral guilt of those who for its unworthy sake destroyed the peace of loving families. Constant intercourse with the Christians, however, gradually lessened his enmity, and the inquiries which he made showed that he was honestly examining the evidences of our holy faith. In July last, his mother proposed a pilgrimage to Saugar, as the only expedient calculated to recompose her troubled mind. It was the duty of her only remaining son (for she had cursed and disowned the others), to accompany her. He went, beheld the superstitions of the holy place, put his mother in charge of a neighbour who was returning *via* the Sunderbunds (a journey of ten days), himself took train to Kooshtee, next day arrived at Magoorah, and at once announced himself a Christian. This act has caused his wife to desert him, and brought down upon him the malediction of all his former friends; but he remains faithful, and has hitherto given us much pleasure. I had the pleasure of baptizing him in the river two months since.

The father's heart is said to yearn much towards his children's faith, and is anxious to join them in acknowledging Jesus Christ as Lord of the soul, but at present the obstinacy of his wife is an insuperable barrier.

8.—*Mahendro.*—This young man was a Brahmin, and is well acquainted with English. His family are all highly respectable, and even wealthy. About a year ago he was clerk on board a river steamer, and in the receipt of a good salary. Hearing of the Christian religion, and being of a very thoughtful turn of mind, he began to pay great heed to its doctrines and evidences. The more he examined it the better he was pleased with it, and at length, that he might devote his whole time to an examination of it, with a view to embracing it, he gave up his employment, and for two months (during which he subsisted upon his savings), he resided near our brother Gogon, daily listening to his instructions, and becoming wise unto salvation. At this juncture, Gogon being removed to Koolneah, and finding it inconvenient to take him with him, recommended him to go to Magoorah.

This advice he adopted, fully embraced the Christian faith, and in due time, having given undoubted evidence of his sincere discipleship, was baptized. He has since married the most intelligent of our young women (notwithstanding her former low caste), and is now expending his regenerated energies in conducting a newly-established Anglo-Vernacular school. His influence has, and is, telling powerfully for good. May the Lord raise up many more like him.

9.—*Jacheemuddeen.*—This young man (24 years of age), is a Mahommedan convert. His parents are very respectable, and, in addition to the usual Bengali education, have given him four years' instruction in English. He has been a somewhat abandoned character, but the subject, occasionally, of very penitent feelings. About two years ago he walked from Chamgacha to Churamonkatte (a distance of twelve miles), that he might converse with Brother Anderson about Christianity. The fear of losing his social position, however, kept him a long time hesitating as to the course of conduct he should pursue. About six months ago, one of his friends (to be mentioned hereafter) suddenly resolved to renounce the false Prophet, and repair to Magoorah to embrace Christianity. He invited Jacheemuddeen to accompany him. With the few shillings there were in their purse they started on their journey, and on the third day, with sore feet and half fainting with hunger, they arrived at our bungalow. Our Christians for a few days supported them till their sincerity and resolution could be a little tested. Jacheemuddeen has now been with us three months, during which time he has given us all entire satisfaction. His relatives have been here to induce him to return; they made him the most tempting offers, and an Englishman even offered to give him a writership in his office if he would leave Magoorah. His reply has been consistent: "I do not wish to leave my family, but I must not lose my soul's everlasting happiness; if I were to return now, I am weak in faith, and only half informed about this excellent religion, and I might be tempted to renounce it; but when I am better instructed I will return with pleasure, and if you will receive me I will be glad. Soon after, he suddenly expressed a wish to go to see his friends. I did not object; he was greatly tried, but stood the test, and when he returned brought with him a woman with whom he had formerly lived in a dishonourable way, and requested that she might be instructed and then honourably united to him in marriage. He was married a few weeks ago, and is now a candidate for baptism.

10.—*Nilmoonie.*—This woman is the person previously mentioned in connection with No. 9. For two years she lived with Jacheemuddeen, in an unmarried state, as his wife. Owing, however, to the loose ideas prevalent amongst Mahommedans in relation to the sanctity of marriage, this act was scarcely regarded by them with disfavour. She appears to have been truly attached to Jacheemuddeen, and when he boldly returned to his father's house to ask for his clothes and books, she heard of his arrival, threw herself at his feet, and asked that she might go with him wherever he went. He gladly consented. She came with him to Magoorah, withstood all the efforts of her friends and relatives to induce her to return;—(her sister travelled all the way to Magoorah to persuade her to go back again)—after a week, was lawfully married, and now leads a reputable life, and seems anxious to be instructed. Her father was once a professing Christian, but subsequently relapsed into Mahommedanism; her reclamation, therefore, is specially encouraging.

These ten persons I regard as the result of the preaching of the life-giving Word. They have been gathered in from almost all parts of the district; and this fact will, I trust, show the Committee the necessity of being as liberal as their means will allow in the matter of travelling expenses. The Word of God must not be bound if we wish to see it achieve the salvation of numbers of the heathen.

VISIT TO HURDWAR FAIR.

BY THE REV. JOHN PARSONS, OF MONGHYR.

My last was addressed to you on the 13th February, and as I have since been on a somewhat extraordinary tour, performing a distance of about 1,600 miles in going and returning, in order to visit a mela, I will endeavour to give you a sketch of the labours that were carried on there. The mela, or fair, I refer to, is the Hurdwar mela, which this year was larger than usual. The fair occurs annually, and there is always a large concourse of people; but every twelfth year there is some particular astronomical conjunction, on account of which attendance is considered particularly meritorious, and the fair is then called a "Koombh" mela, and the rush of pilgrims to it is enormous. The intermediate sixth year's mela is also large; it is called the "Half-Koombh."

The Government on this occasion took extraordinary and very praiseworthy precautions to prevent casualties. To obviate overcrowding, ten or eleven bridges of boats were built across one stream of the Ganges, to enable pilgrims to spread their encampments upon an island formed by two branches of the river; strict sanitary regulations were enforced, and hospitals were erected in several parts of the fair, and litters kept in readiness at the police stations to convey to them promptly any persons that were taken ill. A very large police force was collected from many districts, under the efficient leadership of Major Watson, to regulate the movements of the people, so that there might be no crowd meeting crowd, and no crush or choking in any of the narrow passages or bazaars, or on the bridges.

Major Watson supposed that not less than 1,500,000 persons were in the fair, occupying all parts of Hurdwar and the island opposite, with the two villages of Kunkhul and Juwalapore, and the land around them, and between them and Hurdwar. Crowds upon crowds were eagerly moving through every road and passage; there seemed to be no end to the multitudes.

THE MISSIONARIES' WORK.

We found four missionaries of the American Presbyterian Mission there, and a considerable number of native brethren, some preachers, some colporteurs. The missionaries welcomed us very kindly, and even told us that had we written to them, we need not have been at the trouble and expense of bringing a tent, because they would have arranged for our accommodation. We in a measure co-operated with them during our stay in the fair, which extended to fifteen days.

In the general out-door preaching in the mela, Brother McCumby, Soodeen, and myself were generally together. Our daily routine was to take a stand in some part of the fair in the morning and preach till nine or half-past nine o'clock, by which time the sun became very warm. About three p.m. we went to the awning, and commenced conversing with the people, and preaching to the crowds that readily gathered, so that by the time the other missionaries came to commence the devotional exercises we had a large assembly, whom we invited to remain for the service, and our invitation was usually accepted by the majority. Then after the devotional exercises, unless it was Brother McCumby's or my turn to conduct them, we went abroad in the fair and preached till evening. For many days after our arrival, fakeers formed a large proportion of our hearers; they generally come to fairs earlier than the mass of the people. As long as they prevailed in our audiences we had much discussion. Most of those who argued with us were Vedantists, *i.e.*, Hindoo Pantheists. This form of Hindoo religious opinion was very prevalent throughout the fair. "Who is in you?" "Who is speaking by

you?" are questions with which these persons frequently open a discussion, intended to prove that "Bruhm," the Supreme Being, pervades all things, and especially all sentient beings.

THE CONGREGATIONS.

On the 7th April, I remarked that the laity (in distinction from the fakeers) had flocked into the fair in such numbers as to displace these in a great measure from our congregations. Then we had larger congregations, and a larger proportion of quiet listeners, and a somewhat different order of objections. Two things I noticed to be in a great measure absent here—advocacy of Ram, and grumbling against the British Government; the latter may have been wanting because of people's being in good humour with the excellent arrangements of the fair; the former, it would seem, on account of the Ramayun, by Toolsee Das, being less studied in the north-west than in Behar and Tirhoot. The most frequent argument or illustration urged by the common people in favour of their gods was that as there are many inferior officers of Government whom it is necessary to propitiate, that by their means one's request may reach the ears of the Governor-General, so the devtas (gods) must be propitiated and entreated, in order to obtaining blessings from God. Easy as it is to show that this illustration is not pertinent to the subject, it was very frequently brought forward. It was evident from the style of remark of a large proportion of our hearers, or from their silent wonder at the nature of our discourse, that they were from districts where missionaries had seldom been, or from villages remote from the influence of missionary stations. It was interesting to hear the questions of some; and one man, especially, interested us by the readiness with which he received Brother McCumby's answers to several queries, and when they told against the Brahmans, the boldness with which he turned to the Brahmans near him, and impressed the sentiments on them. We had the privilege to meet and converse with several such deeply-interested and apparently docile characters, and it cannot but awaken regret that we cannot renew our intercourse with them. We may never again meet them on earth; but may God, who ever seeth them, send His Holy Spirit to guide them into saving truth!

INTERESTING CONVERSATIONS.

Others there were who knew more of the New Testament, and who put us on the defensive by raising objections through false views of the facts recorded there. One respectable Hindoo from Saharunpore conversed for a considerable time on two succeeding days, adducing such arguments as these: that it is unjust for one person to bear another's punishment; that it is inconsistent with God's character that He should have shown mercy to one in leading him to Christ, and not to another; and that Christ should not be addressed as Lord, seeing He prayed in Gethsemane for the cup to pass from Him. I need not detail the replies given to these objections and others that I have mentioned.

Two persons, young men, Brahmans from Hatras, came to our tent professing to wish to embrace Christianity; but their manner and the tenor of their conversation did not encourage a good opinion of their sincerity. When leaving Hurdwar to return, we embarked on a passenger boat with upwards of sixty persons, intending to proceed in it to Roorkee. While we were waiting for the boat to put off, a pundit, who was also going in it, and was sitting on the shore, called Soodeen, and asked him if he was a Christian; Soodeen replied that he was. The pundit told him he had done perfectly right to embrace Christianity, for it was beyond a doubt the true religion; and added that he would gladly embrace it too, were there not some obstacles, which he did not explain, that prevented him. We did not proceed far in the boat before, through unskilfulness or inattention on the part of the boatmen, it was carried by the rapid current of the canal against a

pier of a bridge, and we were for a time in great apparent danger of going down. By the Lord's goodness, however, boat and passengers were all kept safe; but we, in common with most of our fellow-passengers, had to walk to Roorkee. In doing so, we met again with the pundit, a man whose whole bearing conveyed a most favourable impression of his character. He saluted us very cordially, and said that now he had seen, and knew that ours was the true faith, and more to be valued than tens of thousands of earthly wealth, for it had kept us calm in the midst of danger that threatened life.

The Lord has graciously brought us all three back to our respective homes in safety and health. May He enable us to follow our labours with earnest prayers! And I would beg of you, and our friends in England, to join your prayers with ours.

HOUSE TO HOUSE VISITATION IN DACCA.

BY THE REV. J. SUPPER.

Continued from page 482.

THE BOOKSELLER'S SHOP.

A few weeks ago I went into a bookshop, thinking that I would find educated people to converse with. I asked for "Marshman's History of India," which, with a few other histories of India, was shown me. Expressing much pleasure in seeing such good books in this shop, I said that it was still very deficient, not having the Word of God amongst its volumes. This gave rise to a long discussion, whilst the shop filled fast with people. The Trinity of God was chiefly the subject, which I handled according to Howe, only, of course, in a plain way. All went on in questions and answers. A Bramho was my dissenter, and the culminating point at last was that the Bramho asserted God existed as one Spirit, whilst I stated that He existed as Father, Son, and Holy Spirit—three Spirits so thoroughly united together that, as we can say of the distinct body and spirit of man, they are but one man, so with still greater justice we can say of the three Spirits, it is but one God. In this conversation there was a Baboo at my side, who listened till he had heard the Bramho's as well as my arguments. At last he took the word, asking me kindly to let him put a few questions to the Bramho. He quickly repeated my argument, saying that it seemed to him no one could perceive the slightest discrepancy; all was complete, and all was possible. "But now, Baboo, will you have the goodness, and in the same way, first tell me from where you know that God is only *one* Spirit; and, secondly, how you then account for the immense and unlimited variety of God's attributes? According to you, does it not seem as if God is less than man? According to the Sahib's explanation we see not that difficulty." Night fell in, which was a relief for the Bramho, who was glad to be able to say that there was not sufficient time to give his opinion. I asked the Baboo, who had taken him up, for his whereabouts. He then walked with me to my house, and since then he has been several times to see me. He says that only his old mother keeps him from becoming a Christian now: when she has died he would not wait any longer.

A MOTHER'S INFLUENCE.

Mothers are often great obstacles in their sons' way. Poorna Chundra's mother (Poorna Chundra is the young man whom Brother Bion lately baptized) is said to be so ill from grief that she is not expected to live. Another young man

of good caste also wanted to be baptized, but his mother told him it would inevitably lead to her death, and the young man has made some postponement. I could go on to write volumes about my house visitations. Yesterday I had such a singularly good reception in a rich Zemindar's house that at last, in going with me to the door, the Baboo said three times, "Sahib, your visits indeed give me great pleasure. Come sooner the next time; please, come sooner." The Baboo knew English well, but for R. Charun's sake we spoke Bengali. I have only one difficulty: it is, that this kind of work requires so much the whole mind; and constant endeavour how it could be done better puts me often out of sleep, and sleepless nights, as I have them, are more or less injurious. May the Lord help us.

BAPTISTS IN FRANCE,

BY THE REV. V. R. BOUHON, OF GUINGAMP.

I returned to my work here on the 17th May, after a fortnight's absence, having gone to attend the annual meetings of our Protestant societies in Paris, but more particularly to spend myself on behalf of our Baptist Union in France. As I was about to start, Brother Robineau, of Angers, invited me, in the name of his church, to come over and preach on my way among them; so I first went to strengthen these our brethren. They gave me a cordial reception; I found the schools prospering under a faithful and much loved teacher; the asylum for the aged only contained five persons, but from various parts of France, and happy to have been brought to this refuge. All were Romanists years ago. The Sunday school is frequented quite as much by the adults as by the children of the congregation; several classes are formed under teachers who are members of the church, and the pastor himself is the superintendent.

The elegant chapel on the Lord's day morning, 5th instant, was attended by 120 or 130 people, chiefly church members and their families.

The service of song was very good, and we felt that the Lord was in our midst of a truth. How could it be otherwise, since, on the previous Friday evening, at the prayer-meeting, fifteen sisters and brethren had poured out their hearts before the Lord's mercy-seat for the prosperity of this little Zion?

Brother Robineau lately gave a series of discourses on baptism; four young men and women have since asked to be buried with Christ, and to be conformed unto His death; and next week they are (D. V.) to be baptized, since already they walked after the Lamb of God. Pastor Robineau and myself reached Paris at 4 A.M. on the 6th instant. I much desired to know how Brother Lenoir was; since he had come down to Brittany last summer, to visit our little flock here, and chiefly for the sea-bathing (his health failing him), we had prayed for him, as he was also publicly prayed for in Paris. My surprise was great on learning that the previous day, 5th May, he had been gathered to his rest, and that I was invited to attend his funeral.

Among the ministers who led the devotions or offered short exhortations, during this solemn service, was Brother Lepoids, pastor of the Baptist church meeting now near the Bank of France (in rue des Bons Enfants 19, Paris). After writing his short but learned book against "The Baptism of Children," Brother Lenoir has caused his church to adopt immersion as the Biblical mode of putting on Christ publicly, whilst at the same time he continued to love as Christian brethren those who had not yet so confessed their Saviour.

The unfeigned tears of his flock, and the cordial sympathy of all the Evangelical Protestants present, will be remembered as the true measure of his worth as a minister of the Gospel in France, as well as in Paris. Not only did he watch for souls, but he was mindful also of the people's physical health; so that often he led a suffering one to the Great Physician whilst administering to the bodily wants, to restore health. He was only forty-two years of age.

It was after his funeral that was held the meeting of Baptist ministers (and other members of our churches) for which I had specially gone to Paris. We met on Wednesday, 8th instant, at 2 P.M., in the new Baptist meeting rooms. There were present: Brethren Crétin, of Denain (Nord), President; A. Dez, Secretary; Victor Lepoids, of Paris; Cadot, of Chauny; Boileau, of Lafère; Marc Robineau, of Angers, and myself. Besides Brethren Vignal and Vorgnières, as Evangelists. The absence of Brother Jenkins from our midst was much regretted. As he had written to several members of the conference stating the causes of his unavoidable absence, I was charged in the name of all to inform him of our proceedings, and to express to him our disappointment at not meeting him again.

1. The union among the various churches was our first subject of consideration. It was recognized that this union existed and had grown since the meeting in 1865, although perhaps not so visibly as some could have wished. On account of the infancy of the churches (which have sprung from missionary efforts), and of their general poverty, it was agreed that, until a proper representation of the churches could institute a yearly conference, at least the pastors and such as could come to Paris should meet for mutual edification, the exchange of local information, discussion of important and actual questions, and also to hear special reports or essays read by those brethren who had proposed particular subjects of real interest.

2. Visits to the churches by the pastors exchanging pulpits, as often as practicable, were strenuously recommended and approved.

To realise this resolution, already carried out by my visit to the church at Angers, Brethren Crétin and Boileau desired me to devote a week or two among their flocks in the Aisne and Nord. Glad as I was to see this show of confidence, and whilst, personally, I much desired to accede to their requests, I could only promise to visit Lafère on the 12th inst. This enabled Pastor Boileau to go to Lyons and St. Etienne, to visit the two little flocks meeting in those cities.

3. After a general communication of local information, showing the progress that had been made by the various churches, the conference encouraged Brother Robineau to publish his discourses on Baptism.

4. Among the questions proposed for special study, and to be reported on next year (D.V.), the following were adopted unanimously:—

1. "Religious Liberty, and how to enjoy it in France actually." . . . . . Victor Bouhon, Reporter.
2. "The Lord's Day, and its practical observance." . . . . . A. Dez, Reporter.
3. "On Worship in the Assembly." . . M. Robineau, Reporter.

The conference was closed by a prayer offered by Brother Boileau. It had lasted three hours and a half.

Whilst in Paris I attended the English meeting at the Baptist chapel, on the Tuesday, 7th instant. It was the first week-night service, and but few, say 20 at most, were present. I was happy to meet there a member of our Committee, Mr. W. G. Lewis, of Bayswater. He presided. The meeting, which was chiefly devotional, but in which we both made remarks, he on the subject of the Great Exhibition, and I concerning the work of the Gospel in Brittany.

According to the arrangement made in the conference, I visited the church at Lafère on the 11th, and received hospitality in the absent pastor's house. On the Lord's-day, 12th instant, the simple meeting-house of the Baptist church was well filled twice for Divine service, at 10 and 2 o'clock, by earnest and homely peasant people, among whom were to be noticed a few townsfolk and several artillerymen from the Imperial barracks. One of the hearers I had near the pulpit was busy, on both occasions, taking down, in shorthand, the discourse. These brethren generally help the minister by closing the meeting with several prayers of thanksgiving, which three or more church members offer in turn. The singing, if not so artistic as in Angers, was quite as hearty and general, truly expressing the praises of the worshipping assembly. The Sunday school was held between the services, and under the direction of my note-taking hearer, a very suitable one, I should say, to be superintendent. In order to remain together during the Lord's day, these brethren and their families bring their meals with them in baskets, and sit in the chapel or walk in the pastor's garden adjoining. This enabled several who reside at a distance to stay for an evening prayer-meeting, and thus passed away another day of rest on earth.

If fatigued in body and in mind, owing to much activity in Paris, I was quite refreshed in spirit, and felt thankful for having seen this church. Ties of Christian love now unite the centre, the north, and the west of France. Let us only persevere, instant in season and out of season, expecting and attempting great things for our Lord, and we shall break forth on the right and on the left till we fill the land with His praises.

REPLY OF SIR JOHN PETER GRANT.

We have great pleasure, at the request of our esteemed Missionary, the Rev. W. Dendy, to insert the following reply of the Governor of Jamaica to the address of the churches over which he presides:—

"*Reply of Sir J. P. Grant, Governor, to the Salters' Hill and Maldon Address.*

"I am sincerely obliged to you for your congratulations on my appointment as Governor of this Island by Her Most Gracious Majesty the Queen.

"It is my one object to promote the good of all classes, and the general prosperity of the colony. Wholly unconnected as I am with past events in Jamaica, it ought not to be beyond my power to keep myself free from the influences of party spirit, if any such spirit still lingers here after the state of things in which it was engendered has passed away.

"I have full confidence in your assurance of your grateful and loyal feelings to our Queen. It would indeed be unaccountable were such feelings wanting in emancipated Jamaica.

"In that submission to the law which you have been taught as a duty you will find your own happiness and security; and if to that duty you add the doing of justice to yourselves by industry and good conduct, your prosperity is not doubtful.

"J. P. GRANT."

HOME PROCEEDINGS.

Missionary meetings have been held during the last month at Stockwell, and in various towns of Cornwall, attended by the Rev. F. Trestrail, the Rev. S. Newman being his companion in Cornwall. At St. Alban's, the Annual Services were attended by the Rev. R. Smith and Dr. Underhill. Mr. Smith has also addressed the young people at Mazepond and Lewisham Road. The Missionary meeting at Lyons Hall was addressed by the Rev. D. J. East, the Treasurer taking the chair on the occasion.

An unusually interesting service was held, on the 11th July, at Regent's Park, when the Rev. C. B. Lewis gave an able lecture on the religious condition of India, and on the origin and progress of our Missions in that great country. The Hon. Sir R. A. Lush took the chair, and at the close tendered a vote of thanks to Mr. Lewis amidst the warmest expressions of approval on the part of the audience. We hope that this admirable lecture will shortly issue from the press.

During the past month circulars will have reached our friends throughout the country, appealing to them for aid to extinguish the debt and to augment the funds of the Society by adding at least one-third to their present contributions. We trust that this appeal will meet with a cordial response. It will not be found difficult to add one-third to the amount usually raised; and we respectfully urge upon our friends steadily to keep this point in view. If any additional motives are required to excite the liberality of the friends of the Society, it may be found in the earnest plea embodied in the letter addressed to the Committee by the Rev. C. B. Lewis, and inserted in the pages of the *Baptist Magazine*.

THE SEVENTY-FIFTH ANNIVERSARY OF THE SOCIETY'S EXISTENCE.

In the circular referred to above, it is stated that on Lord's day, October 13th, the Society will complete the 75th year of its existence; and it is suggested to commemorate the day by a simultaneous collection throughout the churches. We are happy to add the following remarks of the Treasurer, in a note with which he has favoured us:—

"London, July, 1867.

"Dear Brethren,—On undertaking the Treasurership of our Missionary Society, I am anxious to see every obstacle to its efficient working removed, and the extension of its influence as far as possible promoted. In order to the fulfilment of my desires in these respects it is necessary that the debt referred to in the accompanying circular should be liquidated, and a considerable increase of annual contributions secured. May I therefore commend the subject to your kind and prayerful attention?

"In October next the Society will, as stated, have been founded three-quarters of a century; and it seems therefore a peculiarly appropriate time for making such arrangements as will enable us then to have a service of thanksgiving.

"I trust that, by the blessing of God upon our united efforts, one element of our gratitude upon that occasion will be found in the greatly improved state of the Society's finances.

"I am, dear Brethren,
"Yours affectionately in Christ Jesus,
"Joseph Tritton."

DECEASE OF THE REV. T. PHILLIPS.

It is with much regret that we have to announce the decease of the Rev T. Phillips, formerly a Missionary of the Society at Muttra, in Northern India. He died at Darjeeling, on the 16th May. About a year ago he returned to India,

after a long residence in this country, with the hope of resuming his old labours as a herald of the cross to the heathen. These expectations are now at an end. When extremely weak, he still insisted on preaching; a few days afterwards he expired.

ARRIVAL OF MR. GILLOTT.

We are happy to announce the safe arrival in Bombay of Mr. Gillott, on the 8th of May. The death of Mr. Cassidy has, of course, deranged all his plans; but he was about to proceed to Poonah to see what arrangements could be made for the continuance of the work in which Mr. Cassidy had been engaged.

VALEDICTORY SERVICE.

A valedictory service will be held on the evening of the 7th August, in Salters' Hall Chapel, Baxter Road, Ball's Pond Road, to commend to the blessing and care of God our Missionary brethren, the Revs. C. B. Lewis, Jno. Gregson, and Thos Martin, with their families, who will sail for India on the 10th inst. A tea-meeting will precede the service, in which the congregations of Salters' Hall and Cross Street chapels will unite with other friends.

A similar service will be held in Bristol on the 1st August, to take leave of the Rev. W. Thomas, just accepted by the Committee for Missionary service in Bengal. Our friends will be interested to know that Mr. Thomas is a son of our late highly-valued Missionary, the Rev. J. Thomas, of Calcutta, and will rejoice that the son has resolved to tread in the steps of a father who was so eminent a servant of Christ.

CONTRIBUTIONS

From 1st June, 1867, to 18th July, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Bacon, J. P., Esq.	10	10	0
Croll, A. A., Esq.	50	0	0
Farran, Mr. R.	1	1	0
Phillips, Rev. T.	0	10	6
Pettenger, Rev. T.	1	1	0

DONATIONS.

	£	s.	d.
"An Aged Friend," for *Bengal Mission*, by Miss Challiner	15	0	0
By "Christian World"	0	5	0
Foster, Mrs. Sarah, Tottenham for *Rev. B. Millard, St. Ann's Bay, Jamaica*	5	0	0
Lyons, Mrs., Walsall, by Rev. R. Webb, Southport	2	0	0
Rouse, Rev. G. H., M.A., LL.B., for *Mrs. Kerry's School, Intally*	2	0	0
Smith, Elliott, Esq., Cambridge	10	0	0
Walker, Mr. J. W.	0	10	6

SPECIAL FOR DEBT.

	£	s.	d.
"A Constant Subscriber," Montacute	5	0	0
A Thank Offering	0	10	0
Blisworth, by W. Gray, Esq.	3	10	0
Bristol, by G. H. Leonard, Esq.	110	0	0
Kelsall, H., Esq., Rochdale	10	0	0
Pope, Rev. G., Aldeburgh	5	0	0
Reynolds, Mr. John, Cheney's Lodge, near Royston	5	0	0
By Mr. J. Reynolds, Malvern Link:			
"A Friend to Missions," Malvern Link	1	0	0
Newitt, Miss, Lee	1	0	0
Reynolds, Mr., Malvern Link	5	0	0
Reynolds, Mrs., Lower Slaughter	2	0	0
Truby, Mrs. E., Lower Slaughter	5	0	0
Under 10s.	0	3	0

LEGACY.

	£	s.	d.
Walford, the late Mrs., of Reading, Berks, by Mr. J. Belsham	10	0	0

LONDON AND MIDDLESEX.

	£	s.	d.
Bethnal Green, Good Shepherd Sunday-school—Collection	1	10	4
Bloomsbury—Contributions	69	5	0
Brentford, Park Chapel—Contributions	10	0	0
Camberwell, Cottage Green—Collections	4	1	9
Do., Mansion House—Collections	5	0	0
Do., New Road—Collections	4	0	0
Camden Road—Contribs. Sun.-schl.	6	6	9
Chelsea—Contributions	9	0	0
Hackney Rd., Providence Chapel—Collection	10	0	0
Harrow—Collection	3	10	0
Highgate—Contributions	4	7	6
Kensington, Palace Gardens—Collection	24	0	0
Newington, Ebenezer Sunday-school—Contributions	1	15	5
Do. for *N P*, by Y. M. M. A.	0	5	7
Notting Hill, Cornwall Road—Contribution	1	1	0
Poplar, Cotton Street—Contribs. by Y.M.M.A.	0	15	2
Regent's Park—Contributions	79	1	0
Stratford Grove—Collection (moiety)	6	0	0
Tottenham—Collection	9	12	0
Upton Chapel—Collection	8	8	0
Walworth Road—Contribs. on account	48	11	11
Do., East Street—Contribs., Sun.-schl., for *Rev. H. Hennip, Benares*, by Y. M. M. A.	18	10	0

	£	s.	d.
Wandsworth, East Hill—			
Contributions	18	12	4
West Drayton—			
Contributions	3	12	6

BUCKINGHAMSHIRE.

Colnbrook—			
Collection	2	16	6

CAMBRIDGESHIRE.

Contribs. on account, by G. E. Foster, Esq., Treasurer	99	4	2

DORSETSHIRE.

Iwerne Minster—			
Contributions	4	13	0

ESSEX.

Great Leigh—			
Collection	5	0	1
Contributions for *N P*	1	9	0

GLOUCESTERSHIRE.

Eastington, Nupend Chapel—			
Contributions	6	0	0
Minchinhampton—			
Contributions	4	2	1
Shortwood—			
Contribution	0	10	0
Stroud—			
Contribs. on account	13	5	0
Woodchester—			
Collections	1	15	1
Wotton-under-Edge—			
Contributions	15	10	0

KENT.

Blackheath, Dacre Park—			
Contribs., Sun.-school, by Y. M. M. A., for *N P, Trinidad*	7	10	0
Bexley Heath—			
Contribs., Sunday-sch.	2	11	4
Dartford—			
Contributions	7	4	0
Greenwich, Burney Street—			
Contribs. by Y.M.M.A.	13	12	7
Plumstead, Conduit Road—			
Collection	1	19	10
Contribs., Sun.-school, for *Mrs. Robinson's School, Ducos*	1	0	0

LANCASHIRE.

Rochdale, Holland Street Sunday-school—			
Contributions	2	0	0

NORFOLK.

Norfolk Auxiliary, on account, by J. J. Colman, Esq., Treasurer	49	3	5
Norwich—			
Meisty of United Collections	42	1	2

NORTHAMPTONSHIRE.

Blisworth—			
Contributions	15	5	5
Do. for *China*	0	10	0
Brampton—			
Collection	3	2	6
Brington—			
Contributions	3	16	8
Burton Latimer—			
Contributions	7	17	8
Broughton—			
Collection	0	12	7
Desborough—			
Collection	1	5	8
Guilsborough—			
Contributions	5	15	8
Hackleton—			
Contributions	15	13	4
Harpole—			
Contributions	4	17	6
Hartwell—			
Contributions	10	0	0
Kettering—			
Contributions	78	17	7
Kislingbury—			
Contributions	5	8	11
Long Buckby—			
Contributions	16	16	0
Milton—			
Contributions	27	12	0
Ringstead—			
Contributions	10	3	9
Northampton, College Street—			
Contributions	108	4	1
Do., Nelson St. School	0	3	11
Do., Far Cotton do.	2	0	3
Do., Hardingstone	1	17	6
Do., Princes Street—			
Contributions	13	18	7
Pattishall—			
Contributions	12	10	0
Ravensthorpe—			
Contributions	8	13	7
Roade—			
Contributions	9	14	5
Rushden—			
Contributions	24	9	3
Shipton—			
Contributions	1	10	6
Weston by Weedon—			
Contributions	13	1	4
	402	18	8
Less expenses and amount previously remitted	13	11	3
	389	7	5

SOMERSETSHIRE.

Bristol—			
Contribs. on account, by G. H. Leonard, Esq., Treas.	200	0	0
Do. for *N P, India*	5	0	0
Frome, Sheppard's Barton—			
Contribs., Juv. Association, for "*Jane Dunn,*" *in Mrs. Hobb's School, Jessore*	6	0	0
Do. do., "*John Sheppard, in Mr. Saker's School, Cameroons*"	6	0	0
Shepton Mallet—			
Contributions	2	12	6
Watchet—			
Contributions for *N P*	1	6	3

SURREY.

Addlestone—			
Collection for *W & O*	1	5	6
Upper Norwood—			
Collections	26	2	9

	£	s.	d.
SUSSEX.			
"Hastings and St. Leonard's Ladies' Auxiliary"—			
Contributions	3	6	11

WESTMORELAND.

Kendal, Sedbergh, Vale of Lune Chapel—			
Contributions for *India*	2	11	5

WILTSHIRE.

Westbury, Penknap—			
Contributions	7	3	6

YORKSHIRE.

Dewsbury—			
Contribs., Sun.-school	2	0	0
Gildersome—			
Contribs. for *Bible Woman at Jessore*	3	0	0
Do. for *Repairs of House for ditto*	2	0	0
Scarborough—			
Contribution	5	5	0

SOUTH WALES.

CARMARTHENSHIRE.

Bwlchyrhyw and Sion—			
Contributions	0	15	11

GLAMORGANSHIRE.

Aberaman Gwawr—			
Contributions	9	19	6
Canton, Hope Chapel—			
Contributions	3	18	6
Dowlais, Caersalem—			
Contributions	16	4	6
Do. for *China*	1	11	0
Neath—			
Contributions	1	17	6
Do. for *N P*	1	8	1

PEMBROKESHIRE.

Milford, Short Lane—			
Contributions	1	9	9

SCOTLAND.

Aberdeen—			
Contributions	18	16	6
Collection, John Street	2	12	6
Duncon—			
Collection	2	8	0
Elgin—			
Contributions	14	0	0
Grantown—			
Contributions	5	15	8
Huntley—			
Contributions	2	0	0
Inverness—			
Contributions	12	13	6
Lochgilphead—			
Contributions	5	2	9
Lossiemouth, Brandenburgh Chapel—			
Collection	0	12	0
Millport—			
Contributions	3	10	0
Do. for *T*	1	0	0
Montrose—			
Contributions	23	5	3
Perth—			
Contribs. for *China*	0	3	0
Tullymet—			
Collection	5	0	0

JAMAICA SPECIAL FUND.

	£ s. d.		£ s. d.
Reynolds, Mr. John, Cheney's Lodge, near Royston, for *Morant Bay Chapels*	5 0 0	Cunliffe, J., Esq., by Joseph Tritton, Esq.	105 0 0

CALCUTTA ZENANA MISSION FUND.

Rouse, Rev. G. H., M.A., LL.B. 1 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Feb. 18, 27, 28, Mar. 21, May 13, 27; Fuller, J. J., Feb. 27, Mar. 31, April 27; Pinnock, F., Feb. 18, Mar. 4, 20, 25, May 21; Smith, R., Feb. 26, Mar. 10; Thomson, Q. W., Feb. 26, Mar. 11, 30; Wilson, J., Feb. 9.

AMERICA—BOSTON, Warren, J. G., Esq., Feb. 27.
BROOKLYN, Littlewood, Rev. W., June 15.

AUSTRALIA—NEW ZEALAND, Smart, M. H., Jan. 31.
TASMANIA—TINSON, Mrs., Mar. 23.

ASIA—CHINA, YENTAI, Kingdon, E. F., Jan. 23, 26, Mar. 19; Laughton, F., Jan. 21; Mar. 8.
PEOME, Saunders, Mr. J., April 16.

INDIA—AGRA, Etherington, W., Feb. 24, Mar. 31.
BENARES, Heinig, H., Feb. 14, Mar. 23, April 9.
BARISAL—Ellis, J. R., Feb. 19, April 18; Page, J. C., Dec. 3, Mar. 16, and Simla, June 1.
BERHAMPORE, Hill, S. J., Mar. 11.
BOMBAY, Edwards, E., Mar. 19, April 2; Gillott, A. C., April 23, May 13, 18; Gorgon, A. R., May 13, 19.
CALCUTTA, Brickley, J., May 20; Robinson, R., Feb. 8, 23, May 22; Shah, G., Feb. 28, Mar. 8; Wenger, J., Feb. 23, 28, Mar. 1, 8, 13, 20, 26; April 9, 13, 22, 23, May 1, 8, 13, 18.
CHITTAGONG, McKenna, A., May 21.
DACCA, Allen, Isaac, Mar. 6, April 16, 26, May 10; Supper, C. F., Mar. 16, May 19, 30; Bion, R., Mar. 16, 30, May 4, 30.
DARJEELING, Muller, J., May 20.
DELHI, Smith, J., April 11, May 7, 17.
HOWRAH, Morgan, T., May 20.
JESSORE, Bate, J. D., April 2; Hables, W. A., Mar. 2, 19.
KHOOLNEAH, Dutt, G. C., May —, April 6.
MOOGHIA, Parsons, J., Feb. 12, 13, May 1.
MUSSOORIE, Parsons, J., May 30.
RIVER HOOGHLEY, Trafford, J., Feb. 14.
SERAMPORE, Anderson, J. H., Feb. 22, May 17; Dakin, E., Mar. 27; Pearce, G., Feb. 28, May 30.
SEWRY, Johnson, E. C., Feb. 17; Mar. 26.
TOUNGOO, Cross, C. B., Mar. 5.

COLOMBO—KANDY, Allen, Mrs., Feb. 28; Pigott, H. R., Colombo, April 30; Waldock, F. D., Feb. 28, Mar. 15, April 27, May 28.

ITALY—BOLOGNA, Wall, J., Mar. 26.

EUROPE—FRANCE, MORLAIX, Jenkins, J., April 3, 10, July 7, 8.
GUINGAMP, Bouhon, V. E., April 15, May 6, 24, June 1, 8, July 3.
HADSKANANE, Kloeckers, H. Z., April 20.
KRAGEROE, Hubert, G., Mar. 28, April 19.
ROTTERDAM, Stuart, M. C., June 5.

WEST INDIES—BAHAMAS, NASSAU, Davey, J., Mar. 9, April 6, May 4, June 1; Deacons of the Baptist Church, Grand Turk, Mar. 20.
GRAND TURK, Ker, D. L., Feb. 13, 24, Mar. 13, 18, 20, 29, April 4; Ker, S., Feb. 25, Mar. 3, 13.
HAYTI, Webley, W. H., May 23.
HONDURAS BELIZE, Henderson, A., May 9.
PORT-AU-PRINCE, Beaumann, W., April 10.
TRINIDAD, Gamble, W. H., Mar. 8, April 5, 23 May 22; Law, J., Mar. 12, June 8.

JAMAICA—BLACK RIVER, Holt, S. W., June 6.
BROWN'S TOWN, Clark, J., Mar. 21, 22, May 8.
FALMOUTH, Hewett, E., Mar. 8.
GOLDEN SPRING, Thompson, J., April 5.
GURNEY'S MOUNT, Randall, C. E., Mar. 7, June 7.
KINGSTON, Fray, Ellis, Feb. 23; Palmer, E., June 8, Canning, J. W., June 8; Oughton, Thos., Feb. 23, Mar. 23, 25, May 23.
KETTERING, Fray, E., April 5.
LUCEA, Lea, T., June 7.
MORANT BAY, Teall, W., Mar. 7, April 8.
MOUNT HERMON, Clarke, J., Feb. 28, Mar. 5, 22, April 5, 22, May 6.
MOUNT OLIVET, Watson, Mrs., Feb. 28.
PORT MARIA, Sibley, C., April 23.
RIO BUENO, Roberts, J. S., Mar. 7.
SALTER'S HILL, Dendy, W., Mar. 6, April 30, May 4, 27.
SAVANNA-LA-MAR, Hutchins, Mrs.,
SHORTWOOD, Maxwell, J., April 8, June 9.
SPANISH TOWN, Osbourne, R., Mar. 21; Phillippo, J. M., Feb. 23, Mar. 7, April 9, 22 May 8, 20, 21, June 5.
ST. ANN'S BAY, Millard, B., Feb. 23, Mar. 7 April 5, 23.
THE ALPS, O'Mealley, P., April 8.
WALDENSIA, Claydon, W., Mar. 4, 9, Kingdon, J., May 7.

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THE

BAPTIST MAGAZINE.

SEPTEMBER, 1867.

DID ST. PETER DIE AT ROME?

THE Roman Catholics seem to be certain that he did. They unhesitatingly assert that he was the first Bishop of the Church at Rome; that he died there, by crucifixion, in the year 67; that his bones are reposing by the side of those of St. Paul, under the high altar of the great cathedral there; and during this year five hundred Catholic bishops, with thousands of priests and monks, have been convened there, at the express invitation and command of the Pope, to celebrate the eighteen-hundredth anniversary of St. Peter's martyrdom, and to exult in the fact as a prophecy of the ultimate prevalence of Popery throughout the wide world. The above question, therefore, is worthy of a candid and somewhat close consideration; not only because of its connection with a great and good man, but also on account of its prominent place in the creed of Roman Catholics, who number, according to the lowest calculation, about a sixth part of the whole human race.

I. In considering the question we start with the fact that the *Scriptures* are quite silent concerning the place of St. Peter's death. The last time he is mentioned in the Acts of the Apostles is in the 15th chapter, about the year 52; he afterwards composed the two Epistles which bear his name; and then, so far as *inspired* history is concerned, disappears entirely from our view. Of course, many learned and pious men have earnestly endeavoured to ascertain the time when, and the place where, these two letters were composed; but the result of their labours at present is almost *nil*—mere labour in vain. There are just two facts connected with the later years of St. Peter's life, which shine like grains of gold amidst heaps of learned dust. The first fact is the Apostle's reference to the Writings of his illustrious fellow-Apostle, St. Paul. The reference is found in 2 Peter iii. 15—16: "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in

them of these things; in which are some things hard to be understood, which they that are unlearned and unstable do wrest, as they do also the other Scriptures, unto their own destruction." This passage is certainly an interesting and important one, but it yields a very scanty modicum of material for a biography of St. Peter's later years. The Apostle Paul began to write his Epistles about the year 54, and continued to write about twelve or fifteen years; so that all that the above-quoted words of Peter teach us concerning his own history is, that his second Epistle was written some time after the year 54, about two years subsequent to the time he is last mentioned in the Acts of the Apostles. The other reference is in 1 Peter v. 13: "The church that is at Babylon, elected together with you, saluteth you." But whether the word "Babylon," in this verse, is to be understood literally, as the name of a place, or figuratively, as a description of some great city, in which the Christians were exposed to persecution, as the Jews were in ancient Babylon, it seems impossible to decide. These things being so, namely that we know nothing of St. Peter after the year 53, except that he composed his two Epistles, the inference is obvious, that all that "*Church History*," so-called, teaches us concerning the old age of the Apostle is mere tradition, to be received or rejected, according as sound criticism may lead us to decide. As this traditional matter is not without interest in itself, and of some consequence in its bearings upon the strange claims of the Pope of Rome to be considered the infallible representative and successor of St. Peter, as the head of the Christian Church, we will endeavour to lay before our readers a brief summary of its nature, and an estimate of its real worth. Tradition tells us that St. Peter was *martyred at Rome by crucifixion*. The reference to this supposed fact is certainly very early; for Clement of Rome, towards the end of the 1st century, records, concerning the Apostle, "Having been martyred, he went to his own appointed place of glory." Here Clement asserts—but merely asserts—the *fact* of his martyrdom, saying nothing as to the time, place, or mode of the Apostle's decease. "He died a violent death, and went to heaven," is the sum of Clement's record concerning him. But see how this tradition expands by repeated utterance! see how it "*acquirit vires eundo*;" how the snow-ball gathers size by rolling! For Jerome, in the 4th century, thus expands the few words which Clement had uttered in the first:—"Simon Peter . . . . . chief of the Apostles, after his episcopate of the Church at Antioch . . . . . came to Rome to oppose Simon Magus, and there held the sacerdotal chair for twenty-five years, up to the last year of Nero. . . . By him he was crucified with his head downwards, saying, as he died, that 'he was unworthy to be crucified in the manner in which his Master was.' . . . . . Being buried at Rome, on the Vatican hill, he was celebrated by the veneration of the whole city." A beautiful fiction, this! But touched by the cold hand of criticism it melts into thin air. We will mention two reasons why Jerome's words cannot be received as truthful. The reference to *Simon Magus* is one. Early Church writers have much to say concerning Simon; how he went to Rome, and surprised the people by flying in the sky; but that he met his match, for Peter, being near, offered up a prayer against him, whereupon the magician came down quicker than he went up, and gained nothing by his journey but broken bones. Of course, Jerome believed what he tells us concerning

the magician, but we can do as we please. Again, if St. Peter "held the sacred chair at Rome for twenty-five years," is it not strange that the Acts of the Apostles and the writings of St. Paul are silent concerning it? He could not have been Bishop of Rome before the year 52, for we can otherwise account for him up to that time; but Jerome's "twenty-five years at Rome," added to fifty-two, make seventy-seven, which is absurd: for Jerome tells us that Peter was martyred "in the last year of Nero," who died in the year 68! We do not wish to be hypercritical in this matter; but as some of the worst errors of the dark ages are being revived among us; as men calling themselves members of the English Church are "making void the law of God by their traditions," we will take leave to add, concerning St. Peter, that there is not a tittle of trustworthy evidence either as to the place, time, or even *manner* of his death. There can be no doubt, of course, that the Apostle died a *violent* death. The words of Scripture are clear upon that point; for thus St. Peter was addressed by his Divine Master (John xxi. 18, 19): "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God." These words are decisive as to the fact of *some kind* of violent death, but nothing more. Tertullian's comment upon the passage is interesting, but not less fallible than the remarks of any other interpreter of Scripture: "Thou shalt stretch forth thine hands, but not, as just now, in swimming—in a more painful manner, on the transverse beams of the cross; and another —the executioner—shall gird thee, with the cords binding to the cross." In answer, then, to the question, "Did St. Peter die at Rome?" we reply, first, the Scriptures are entirely silent concerning it; secondly, inferences from Scripture would lead us to say that probably the Apostle never visited Rome; and, thirdly, that the mass of tradition upon this point is merely the amplification of the few simple words of an early Christian—Clement of Rome,—but of course an uninspired man, concerning the Apostle." Having been martyred he went to his "appointed place of glory." If our readers are of a poetical turn of mind, they will lean toward an agreement upon the matter with the following words of Dr. Stanley, Dean of Westminster:— "It may be permitted us on this point, until the day when all shall be known, to follow the cherished associations of all Christendom—to trace still in the Mamertine Prison and the Vatican the last days on earth of him to whom was committed especially the feeding of the flock of God; to "witness beside the Appian Way the scene of the most beautiful of ecclesiastical legends, which records his last vision of his crucified Lord; to overlook from the supposed spot of his death the City of the Seven Hills; to believe that his last remains repose under the glory of St. Peter's dome." The legend referred to above is that related by Ambrose, that St. Peter, not long before his death, being overcome by the solicitations of the faithful to save himself, was flying from Rome, when he was met by our Lord, and on asking, "Lord, whither goest thou?" received the answer, "I go to be crucified afresh." On this the Apostle returned, and joyfully went to martyrdom. The memory of this legend is yet preserved in Rome by the church called "Domine, quo vadis?" on the Appian Way. Such of our readers

as may have less of the poetical and more of the critical element in their mental texture will be apt to assent to the following somewhat more guarded words of the gifted Dean of Canterbury :—"On the whole, it seems safest to suspend the judgment with regard to the question of St. Peter's presence and martyrdom at Rome. That he was not there before the date of the Epistle to the Romans (about A.D. 58), we are sure; that he was not there during any part of St. Paul's imprisonment there, we may with certainty infer; that the two Apostles did not together found the Churches of Corinth and Rome, we may venture safely to affirm; that St. Peter ever was, in any sense like that usually given to the word, Bishop of Rome, is, we believe, an idea inconsistent with Scripture and the facts of primitive apostolic history. But that St. Peter travelled to Rome during the persecution under Nero, and there suffered martyrdom with, or nearly at the same time with, St. Paul, is a tradition which does not interfere with any known facts of Scripture or early history, and one which we have no means of disproving, as we have no interest in disproving it."

As our readers would probably like to see a brief summary of the arguments against the assertion of the Popes of Rome, that St. Peter was head over all the Apostles, and that they, the Popes, as successors of St. Peter, are head of the Christian Church, we conclude with such a summary, taken from the 17th volume of the last edition of the "Encyclopædia Britannica."

The assertion that St. Peter was Bishop of Rome is connected with another by which the claims of the Papacy are sought to be established—namely, that to him was conceded a right of supremacy over the other Apostles. In support of this an appeal is made to those passages in the Gospel where declarations, supposed to imply the bestowal of peculiar honour and distinction on Peter are recorded as having been addressed to him by our Lord. The most important of these are, "Thou art Peter, and on this rock will I build my church" (Matt. xvi. 18), and "Unto thee will I give the keys of the Kingdom of Heaven," etc. (Matt. xvi. 19.) At first sight these passages would seem to bear out the assumption founded on them; but upon a more careful investigation it will be seen that this is rather in appearance than in reality. The force of both is greatly impaired for the purpose for which Catholics produce them, by the circumstance, that whatever of power or authority they may be supposed to confer upon Peter must be regarded as shared by him with the other Apostles, inasmuch as to them also are ascribed, in other passages, the same qualities and powers which are promised to Peter in those under consideration. If by the former of these passages we are to understand that the Church is built upon Peter, the Apostle informs us that it is not on him *alone* that it is built, but upon *all* the Apostles (Ephes. ii. 20); and in the Book of Revelation we are told, that on the twelve foundations of the New Jerusalem (the Christian Church) are inscribed "the names of the *twelve Apostles of the Lamb*" (chap. xxi. 14). As for the declaration in the latter of these two passages, it was in all its essential parts repeated by our Lord to the other disciples, immediately before His passion, as announcing a privilege which, as his Apostles, they were to possess in common (Matt. xviii. 18; John xx. 23). It is, moreover, uncertain in what sense our Lord used the language in question. In both cases His words are metaphorical; and nothing can be more unsafe than to build a theological dogma upon language of which the meaning is not clear, and to which, from the earliest ages, different interpretations have been affixed. And, finally, even granting the correctness of that interpretation which Catholics put upon these verses, it will not bear out the conclusion they would deduce from them, inasmuch as the judicial supremacy of Peter over the other Apostles does not necessarily follow from his possessing authority over the Church. On the other side, it is certain that there is no instance on record of the Apostle's having ever claimed or exercised this supposed power; but, on the contrary, he is oftener than once represented as submitting to an exercise of power upon the part of others; as when, for instance, he went forth as a messenger,

from the Apostles assembled in Jerusalem, to the Christians in Samaria (Acts viii. 14); and when he received a rebuke from St. Paul, as already noticed. Whilst, however, it is pretty well established that St. Peter enjoyed no judicial supremacy over the other Apostles, it would perhaps be going too far to affirm that no dignity or primacy whatever was conceded to him on the part of his brethren. His superiority in point of age, his distinguished personal excellence, his reputation and success as a teacher of Christianity, and the prominent part which he had ever taken in his Master's affairs, both before his death and after his ascension, furnished sufficient grounds for his being raised to a position of respect and of moral influence in the Church and among his brother Apostles. To this some countenance is given by the circumstances, that he is called "the first," πρωτος, by Matthew (chap. x. 2), and that, apparently, not merely as a numerical, but as an honorary, distinction; that when the Apostles are mentioned as a body it is frequently by the phrase, "Peter and the eleven," or "Peter and the rest of the Apostles," or something similar; and that when Paul went up to Jerusalem, by Divine revelation, it was to Peter particularly that the visit was paid. These circumstances, taken in connection with the prevalent voice of Christian antiquity, would seem to authorize the opinion that Peter occupied some such position as that of πρωτεως, or president, in the Apostolical College, but without any power or authority of a personal kind over his brother Apostles.

ANGLICAN RITUALISM.

BY THE REV. J. H. HINTON, M.A.

NO. VIII.—AURICULAR CONFESSION.

THERE is a singular difference between the title of the tract now before us and the subject of it. "Confession," says the author, "the second part of true repentance, is the subject of this essay" (p. 10). The title of the tract, however, is "Priestly Absolution Scriptural." How this diversity has originated we, of course, cannot tell. It appears that the tract in our hands is the first of a series entitled "Tracts for the Day;"* and it is possible that the title may have been prefixed to it by mistake.

However, its subject is Confession —Auricular Confession; and its object is to prove that this is a practice of scriptural authority, a Divine ordinance. We shall get the best view of the author's course of argument from the following summary of it:

I. It has been shown that Confession, and that Auricular, was an obligation under the law; that it was practised throughout the history of the Jewish Church, and that it was resorted to under the Baptist, and continued under the Gospel.

II. That Auricular Confession was the authorized mode in which confession was to be made to God; that it was a part of true repentance; and that, consequently, exhortations to repentance implied the frequentation of the tribunal of penance.

III. That in the Jewish Church there was no remission of sins, so that the ordinance was imperfect, but that the prophets foretold its perfection.

IV. That Christ assumed the power to forgive sins foretold by the prophets, working miracles to prove His Divine mission.

V. That, before leaving the world, He solemnly conferred the same power on the

* Tracts for the Day: Essays on Theological Subjects by various Authors. No. I.: "Priestly Absolution Scriptural." Edited by the Rev. Orby Shipley, M.A.

ministry He had founded, promising to be with that ministry, ratifying its acts, unto the end of the world.

VI. That, after His Ascension, this new ministry exercised the power thus given to them (p. 17).

We must confess ourselves taken rather by surprise by the argument that Auricular Confession was an institution of Moses. We are not careful to say how closely we have examined the writer's process of proof. We have, however, examined it closely, and pronounce it to be one of the most slovenly and inconclusive arguments we have ever seen. Scripture references are given in heaps; but how little they are worth our readers may judge from a single example. The following words from Levit. v. 1 are cited as enforcing the confession of personal sin—"And if he do not utter it, then he shall bear his iniquity;" when the whole verse reads thus: "And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." This is a piece either of discreditable artifice or of equally discreditable carelessness, and, in either view, it discredits the writer's whole argument.

As we have said, however, we do not care to press the inconclusiveness of the line of proof. Of the two, we would rather it should be complete, since then we should argue at once that, since Auricular Confession was instituted under the Law, it could have no place under the Gospel. At the contrary line of argument—that which is adopted by this writer—that because a rite was established under the Law therefore it is to exist under the Gospel, we feel a degree of astonishment which we do not know how to express. Surely the Law and the Gospel are *two* dispensations, not *one*, and dispensations essentially differing from one another: the former carnal, the latter spiritual; the former typical and temporary, abrogated and vanishing away when the latter, the real and the perpetual, comes into existence. On the ground here taken there is as much reason for the perpetuity of Circumcision as of Confession; but we have not heard that Anglican Ritualists have, *as yet*, proceeded to this length.

Among the singular statements of the writer before us is the assertion that "in the Jewish Church was no remission of sins." We just say, in passing, that the phrase "the Jewish Church" is one which we utterly repudiate, our conviction being strong that the Jewish State was *not* a Church. But what will our readers say to the very frequent occurrence, among instructions respecting expiation for sin, of this phrase: "*And it shall be forgiven him*," in Levit. v. 10, 16, 18, and many other places? All that the writer means, of course, is that there was, under the Law, no instituted form of priestly absolution. It was, then, but a mutilated "ordinance of penance," after all, that was instituted by Moses; and this gives rise to the grotesque idea, stated in a subsequent page, that Christ, who did declare sin forgiven, "perfected the Jewish ordinance." What nonsense is this! Why, He abrogated the whole Jewish Law. And the reason assigned for this is quite as grotesque. "There could be no remission of guilt," says the writer, "till Christ's blood had been shed in atonement for the sins of the whole world" (p. 13). What nonsense, again! As if the sacrifice of Christ might not be — was not — in the Divine administration, acted upon by anticipation! As if the carnal sacrifices of the Jewish ritual did not avail to expiate the carnal transgressions to which alone they had

reference! As if, on this principle, Christ Himself could have forgiven sin; for He did it before His blood had been shed in atonement!

That "Christ assumed the power to forgive sins" admits of no question. It is worthy of remark, however, that Christ never either required, or received, a confession of sin; but that, "before leaving this world, He solemnly conferred the same power on the ministry He had founded," is to us a position as yet altogether unproved. We will glance at the principal scriptural proofs adduced by the writer before us.

His first reference is to John xx. 21: "As my Father hath sent me, even so send I you:" that is, says he, "*with like authority and power*." We decidedly object to this gloss, and require proof of what is so quietly assumed. When the infinite superiority of Christ to His disciples is considered, it is in the highest degree improbable—it is utterly impossible — that Christ should mean to say that He would confer on His ministers "the like authority and power" which the Father had conferred upon Him. Nor, indeed, does the writer himself believe it, even with respect to the single matter of the forgiveness of sins. Speaking in another page of the forgiveness of sins by the ministers of Christ, he says, emphatically, "Absolution is altogether conditional" (p. 28). "*Altogether conditional?*" Was the absolution pronounced by Christ "conditional" too? And, if priestly absolution be "conditional," what is the worth of it? When the priest declares over the sick man, "I absolve thee," is all that he means, "I absolve thee if thou art truly penitent"? Why, that is a mere repetition of what is already known, and that upon a much better authority than his—that of God himself. Assuredly, what is wanted by a penitent after confession is a declaration that his sins are actually forgiven, after the manner of Christ,—"Son, be of good cheer, thy sins are forgiven thee."

The writer before us puts this objection in the following form:—"It is urged that, if the penitent be really contrite, it requires no verbal absolution to declare and pronounce him pardoned." But this is mis-stating the objection. "If the penitent be really contrite, it requires no verbal declaration" to remit his sin. This is the objection, and the writer says nothing in answer to it. That it requires a verbal declaration if he is to be declared, or pronounced, pardoned, is obvious enough; but such a declaration is not supplied by an absolution which "is altogether conditional."

As to the force of the phrase, "As my Father hath sent me, even so send I you," there would seem to be little difficulty in ascertaining it. "In the manner in which my Father hath sent me, in the same manner send I you:" that is, authoritatively. "As the Father sent me in the exercise of His authority, so I send you, in the exercise of my authority."

The writer before us, of course, lays great stress on the words—"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (John xx. 22, 23). It is the strong point of his argument. If, however, this passage is to be interpreted according to the principle he lays down (p. 28)—that "absolution is altogether conditional," it is hardly worth contending for. On that principle, the words can mean no more than this — "Whosesoever sins ye [conditionally] remit, they shall be [on that condition] remitted; and whosesoever sins ye [conditionally]

retain, they shall be [on that condition] retained;" which is little, if anything, more than saying that the Apostles should be entitled authoritatively to declare the condition on which sin should be forgiven. Such an authority, no doubt, Christ gave to His Apostles, and a highly important prerogative it was; but, whether He gave it to His ministers in every age, or not, is not worth a moment's controversy.

"The power delegated by Christ," says this writer, "was received by His Apostles" (p. 15). One would have thought that a sweeping assertion of this sort should have been sustainable by a cloud of instances; but he brings forward only a solitary example, and this a total blunder. It is the instance of the incestuous church-member at Corinth (1 Cor. v.) The whole passage exhibits, not an Apostolical act of "retaining sin," or declaring that it should not be forgiven; but an enjoined exercise of church discipline, in which the offender is to be, by the Church, "delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The final treatment of this case (as recorded in 2 Cor. ii.), is of the same kind. It is not an act of Apostolical absolution, but an enjoined exercise of forgiveness on the part of the Church, in which the Apostle merely expresses his concurrence.

Few things in this strange tract are more strange than this writer's appropriation to his purpose of the phrase—"the ministry of reconciliation," in 2 Cor. v. 18. "To reconcile to God," says he, "is to remove that barrier which stands between man and his Maker—that is, sin." We think this a total mistake. If, indeed, it were the Apostle's meaning, how could he say—We pray you, in Christ's stead, be ye reconciled to God"? Reconciliation implies previous enmity; and to reconcile man to God is to induce him to abandon his enmity, and to become a friend—a proper object of a persuasive ministry, of "ambassadors for Christ." According to this writer, absolution here is not the remission of sin, but "the making a new heart and a new spirit,"—the result of the "sprinkling with clean water" foretold by the prophet (Ezek. xxxvi. 25). "This (he says) referred primarily to the washing of regeneration in the Sacrament of Baptism, and, secondarily, to the cleansing of post-baptismal sin in the Sacrament of Absolution" (p. 16). This is prophetic interpretation—or rather, misinterpretation — with a vengeance.

The Apostle John is among this writer's witnesses to Confession. "'When St. John says (says he), 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' as Confession had then its defined meaning as a ceremonial act before the Ministers of the Church, he undoubtedly refers to it" (p. 17). It is, of course, only by a reference to the Jewish Ritual that this assertion can be made good: to us, this is not only no authority, but a conclusive argument on the other side.

When this writer says that "*the believing Ephesians*, when troubled in conscience, resorted to this ordinance, for 'they came, and confessed, and showed their deeds,'" he makes either an artful or a negligent misquotation. What is stated in the Acts of the Apostles is that "*many* that believed came, and confessed, and showed their deeds:" *not all*, therefore; and those who did, obviously did it in connection with their implication in the arts of magic and sorcery so prevalent at Ephesus. If, as this writer affirms, "the Jewish

practice [of confession] was by the Apostles imposed on their Gentile converts," we might certainly have expected some other evidence of it than is afforded by this solitary and equivocal example.

If "the questioning and sentencing of Sapphira" (Acts v.) were, indeed, an example of confession and its results, it would, no doubt, prove that the rite was, in the hands of the Apostles (as this writer says), "a solemn and awful" one; but we scarcely think that the so-called successors of the Apostles would challenge the possession of so tremendous a prerogative as was exercised on this occasion. It goes far beyond any interpretation of the phrase "retaining sin."

This writer's last reference is to the well-known passage in the Epistle of James. In speaking of this, he has the candour to acknowledge "that too much stress has been laid upon the advice, 'Confess your faults one to another,'" which he justly understands as enjoining a mutual acknowledgment of minor faults; but he still insists that "to the Sacrament of Penance allusion is made by St. James, when he bids the sick Christian send for the Priests of the Church, that they might pray over him, anointing him with oil" (p. 18). At any rate, *no mention* is made in this passage of either Confession or Absolution, or even of priests, although the writer uses this term; and a writer who can see these things here, can, we should think, see them anywhere. We wonder he has not discovered them in the Garden of Eden.

We have thus taken a cursory, but, we hope, a sufficient, notice of the attempts made by this writer to establish a scriptural warrant for either Auricular Confession or Priestly Absolution. In our judgment, he completely fails. With us, the answer to the agonizing question, "What must we do to be saved?" is, as it was from Apostolic lips, "Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

MY FLOWER GARDEN.

A PAPER FOR CHILDREN.

(*Continued from page* 510.)

It was autumn when I went again to see my young friends. Who should meet me at the door but Johnnie, with his merry laugh and loud welcome,—

"I am glad you are come, for now we shall hear about the garden and the——"

"Johnnie, Johnnie," cried Mary, running down stairs, followed by Susie, "you have got my words and my flowers which I told you of yesterday——"

"And mine, too," said Susie, swinging my arm about, and laughing most heartily.

"Here is a storm all in a minute," I said to myself; "three talking at once, and at the top of their voices, too."

At length the children were quiet; so, sitting down, I called them to me, and said—

"Now, let me hear what you wish to say: only, if you please, speak one at a time. Perhaps, Mary, as Johnnie was the first at the door, we may let him have the first turn." So Johnnie began.

"I should like to know about the kitchen garden, and the heartsease that had such a cold place in your garden. Was it not bad of the dog to scratch away the box near it?"

"Now, Mary."

"I think most about the lily and the gardener, and the beautiful fields where he keeps his garden. I think I know a little about them, because there were no weeds nor worms there; but I should like you to tell me more."

"Now, Susie, what have you to say? I must no more call you little Susie, you are grown so big."

Susie was in too merry a mood to tell me anything; but I found Johnnie had told her all about my garden, and that this time she would not run away to her doll.

The day was wet; so, after dinner, we sat down round the fire by ourselves.

"There is a picture of the gardener standing by my pretty flower-bed," I said, taking it out of my pocket. "I have no pictures of the meadow-path, the thicket, or the sunny fields on the south; so that you must try to think what they were without seeing them." Then, drawing our chairs close together very snugly—"If you will listen, very attentively, I will explain to you what I really meant by all that I told you when I came before. You will find Mary is right in what she thinks about the gardener and the beautiful meadows; and perhaps even Johnnie can guess what is meant by the swampy ground becoming good ground, and yielding good crops."

"And the little blue flower?" said Susie.

"Oh, yes; the little blue flower we shall remember, because you know, Susie, it is called the 'Forget-me-not.' You shall hear all about it with the lily."

While Susie and I were talking Johnnie asked Mary what could be meant by the bad ground. I interposed—

"Ah, Johnnie, you are now fairly puzzled; but I hope all will be plain to you soon."

"Now, in my story, by my father who gave me this garden, I meant my heavenly Father, who put me into this world, that I might learn first to love and obey Him, and then to work for Him. The flowers in my garden are meant for young and old people, whom I have tried, in some way, to help; while the long meadow path, and the bad way through the thicket, are designed to show us, that if we would try to please God ourselves, or do kind things for anybody, we must take a great deal of trouble about it. As to the gardener, and the beautiful meadows and hills, Mary will tell us what these mean when we come to her questions. I shall not stop to explain any more to you now, but go, at once, to Johnnie's questions, which we remember so well, that we need not repeat them.

"Do you remember, Johnnie, the trouble you had to get some things to grow in your garden? The ground, you said, was not good at first. Then it was just like the swampy ground in my story; by which I mean the bad and sinful hearts which we all have. But the swampy ground with plenty of care yielded good crops. Thus our heavenly Father can turn

our hearts to love and serve Him, just as the swampy ground was cleared of weeds and hurtful things. To show us how much of this bad ground we have in our hearts, the Saviour tells us, in His parable of the sower, that out of four pieces of ground in which good seed was sown only one of them was good ground. (Matt. xiii.) As I want to make very plain to you what I mean by this ground in our hearts, I will recall to you what took place last year, when we were all very happy together in the fields. The sun was bright, the flowers and birds were gay and happy, there were nuts on the trees, the cornfields were cleared, so that you could run about wherever you liked, laugh and sing, and make your merry voices heard a great way off. But all of a sudden Johnnie got bad-tempered with Mary, because she took a nut which he happened to see at the same moment she saw it; then Mary was angry with Susie, because she was always teasing her to get things which she could reach herself; and Susie was vexed with both Mary and Johnnie, began to cry, and said, 'I will run home, that I will.' Now the bad ground comes again and again, in quarrelsome tempers, and unkind words. Each of you dear children may have a long time to live in this world, so that you must begin now to get the ground ready, or perhaps it will never be ready at all. By this I mean, you must begin to pray, and ask God to make you right. Bad tempers will then have less and less power over you, and you will grow more like Jesus, who 'was meek and lowly in heart.' God will then bless you, make you happy, and will give you some flowers like mine to put into your garden—that is, some work to do for Him here.

"Now, Johnnie, I come to the more pleasant part of your question; the flower which in my garden was exposed to the cold east wind, and needed so little care on my part. This flower was in my *real* garden. A poor old woman whose name was Polly D——, she and her husband lived on the lower part of a moor, which in winter was often covered with water. The poor old people never cared about that; but their house was a poor tumbledown place, and hardly a shelter from those bleak east winds which so often swept over the moor.

"Before six in the morning, John D—— might be seen, with his pick or spade on his shoulder, and his wallet of bread and cheese slung to a button of his poor old coat, wading his way through the water to his daily labour. He stooped with age and bodily weakness; and had but a poor weekly pittance for his work on a farm near by.

"As to Polly, whom they used to call, 'Old Poll,' she had few clothes to wear, and could not buy any new ones. Many times I have seen her on the moor in frost and snow in her thin garments. There are many people as poor as Polly D——, but I never saw any one half so happy in poverty. She never complained, nor begged for help. What was the cause of this contentment think you? When I first knew her, she had been a true lover of her Saviour for many years, and she often said, 'I can trust Him all the way.'

"One snowy day I went to see her, and, while walking up the little stone path to the door, I heard her singing. I could easily have opened the door, for the string of the latch hung outside; but I always knocked; and this morning I had to knock, knock again, for she sang so loud, she could not hear me. At length she opened the door, and gave me a welcome, as if nothing were amiss. On going in, I was shocked to find a part of the

house-wall gone, and the cold wind and snow blowing in upon her.

"'Oh, Polly,' I said, 'this will not do; you cannot stay here.' With a cheerful, thankful tone, she replied—

"'O yes, yes, ma'am; this will du; my heavenly Father will make wind blow t'other way sune.'

"You see that neither her poverty nor her hardships could make this woman miserable, and so she sang the beautiful hymn beginning, 'How sweet the name of Jesus sounds.' You know now, Johnnie, why I called her name 'Heartsease' among the flowers, and what is meant in my story by the dog scratching away the box from it.

"Polly D——'s house was mended, at length, but not long before the Lord Jesus came to fetch her away. I saw her one day: she was very poorly, and was taking a little tea without sugar or milk. 'This is all my comfort for my body,' she said; 'and I have all I want in my Saviour for my soul.'

"As I sat and looked at her poor body, worn threadbare, like her clothes, I thought much of the love of Jesus, which brought Him down from heaven to earth to save such as Polly D——, and I said aloud, 'Blessed be God for His unspeakable gift.'

"One night she left us all of a sudden, and we saw her face no more. It was Jesus who came to fetch her away. A neighbour who went in to see her in the night, heard these words whispered by her before she died:

"I'll speak the honours of Thy name,
With my last labouring breath;
And, dying, clasp Thee in my arms,
The antidote of death."

"What a morning that was to her when she opened her eyes, not on her mud cottage, but on the glories of heaven!

"This is all I can tell you now about my heartsease; but I shall have something to say to you, Johnnie, about beginning a garden like mine, when I have talked with Mary and Susie.

"'Now, Mary, tell me who you think the lily is meant for?'"

"'A child who loved the Lord Jesus, and whom He took away to heaven. In His garden there is no sin, nor death; so there were no weeds nor worms there.'"

"You are quite right, my dear. The child represented by the lily was Annie C——, the daughter of a dear Missionary, who had gone a long way over the sea to teach the heathen the way to heaven. Annie had been in this country, in a very happy home, provided on purpose for Missionaries' children. At length her parents were anxious to have her with them in India. She went out to them, but had not been long there when she was taken so ill that her parents were advised to send her back again to England. Neither her father nor mother could leave their missionary work and their other little ones, to return with Annie. This was a sad case, for there was no hope for her while she stayed in that country. Her parents, at length, consented to put her on board ship, and entrust her to the care of a very kind captain whom they knew. He promised she should be well attended to, and have all needful things supplied. It was hoped, moreover, that the voyage would so much improve her health that she would arrive here almost well. But it pleased God to do otherwise with dear Annie. When far away from her parents and those whom she loved at the Mission Home,—when on the broad ocean, where no land is to be seen, she became much worse, gradually wasted away, and sickened for death.

"There she lay in her little cabin, looking so ill, you would have grieved to see her. But she was patient and loving, and, moreover, had something in her heart which made her very happy. The Lord Jesus was with her; and never did a little girl love Him more than Annie C——.

"But I must tell you, there was a kind lady on board who noticed Annie, and used to go and sit with her. After a time she became so fond of her, that she would not leave her day nor night. The dear child's wonderful patience in bearing pain, and never fretting after her dear parents, won this lady's heart; and she nursed her as her own child. You know that beautiful little verse which says, 'When my father and mother forsake me, then the Lord will take me up' (Ps. xxvii.). Annie's parents were doing the Lord's work in India; so He inclined this kind lady to be both father and mother to their child. She was one of the lambs whom Jesus carried in His bosom—that is, tenderly cared for and loved; and so He provided for her on board ship.

"Annie and I had often talked together while she was in her Mission Home, but I did not then know that she really loved the Saviour. This is what I meant by watching my flowers with the hope of *seeing* them grow. You, Mary, remember what is said by our Lord of the growth of corn in the fields—'First the blade, then the ear; after that, the full corn in the ear.' This is just how He makes His grace to grow in the heart; it is, as we say, by little and little; and sometimes is so slow and silent, that we cannot *see* it grow; but it really *does* grow all the time.

"A few words more will tell you all I have to say about Annie C——. Before the ship reached England she died. Her last words to her lady friend were—'I love Jesus! Good night.' It happened that the sea was then calm, and all was still in her little cabin. Prayer and weeping were both heard there for Annie; but she was passing away; and before the dawn of the next day she fell asleep in Jesus. Her body, beautiful in death, was, after reading the Scriptures and prayer, let gently down into the sea, there to stay, till 'the sea shall give up the dead that are therein.'"

When I had finished my story thus far, the sun shone brightly, and we were all disposed to go into the garden.

Susie thought I had forgotten her question; but I took her hand, and said—

"Now, dear Susie, do not suppose I have lost sight of your question and the little blue flower, which in my garden was so pretty and innocent. No, no, Susie. As we have talked long enough together this afternoon, I will write down what I have to say about it, and also to Mary and Johnnie, about having a flower garden like mine."

We had a very pleasant evening together; and the next day I wrote to the children as follows:—

"Dear Susie,—The little blue flower of which you are so fond, was in my real garden, a dear little girl in the Mission Home, about nine years old. Whenever I talked with the elder girls about Annie C——, she used to come and take hold of my hand, and in her beautiful blue eyes I seemed to read these words, 'I should like to take the place of the lily'—(that is, of Annie C——); 'do love me as you loved her.' Dear little girl, she was much beloved; and grew up to be as great a favourite as Annie.

"Now, dear Susie, if you wish to overcome bad tempers, and the passions into which you go sometimes

pray to the Lord Jesus. He will hear you, and teach you gently; for He is 'meek and lowly of heart.' I shall hope to hear soon that you, dear Susie, have become a flower in my real garden.

"Dear Mary,—I have not much to say to you, for I know you well understand my story, and have begun a garden already of your own. I hear that you go to see a poor lame girl who is confined to her bed, and cannot read; that you teach her to read and sew, and often tell her Scripture stories, and of the love of Jesus to us. Go on, dear Mary, with your work; and perhaps you will have in her as beautiful a flower as I had in my lily.

"Dear Johnnie,—When speaking of Polly D—— yesterday, I said the people round the moor used to call her 'Old Poll.'

"I have heard some children call aged people 'old' so-and-so, instead of using their names when they speak of them. Now, whether old people are poor or rich, we must show them respect, and not call them 'old' with an air of contempt. We are taught in the Bible, 'Thou shalt rise up before the hoary head, and honour the face of the old man.'* Do not forget this verse when you see an aged man or woman again.

"I am glad you told me you would like to have *my* sort of garden. I will tell you what a little boy did who could read and write pretty well. It happened that a lad called Bill, belonging to a flat on the river Mersey, fell one day from the pier-head at Liverpool on to the deck of the flat, and hurt his knee so much that he was brought home and confined to his bed three months. Bill was twelve years old, yet could either read nor write, so he was often tired of lying and doing nothing.

"Little Tommy, living in the same row, came to see Bill one day, and said to him, 'Bill, I'll come of a night and teach you what I know, and read you my books.' You should have seen how glad Bill was when Tommy said this to him. He could now, for the first time since he lay on the squab in his mother's little house, bear his pain, and his long nights and days, without complaining. Tommy's words put new life into poor Bill, and he really cried for joy.

"It happened that a little girl, too, said to Bill one day, 'I'll teach you my hymns which I learn at my Sunday school.' In this way Bill spent the happiest time he had ever had in this world; and when he went on board again he was able to read and write and cypher, and had plenty of books lent him to read. Many a time I saw him working away at his spelling or writing. You cannot tell what a blessing all this was to poor Bill. What was best of all, at the end of the three months he knew 'the Holy Scriptures, which are able to make us wise to salvation, through faith which is in Christ Jesus' (2 Tim. iii. 15). May you, dear Johnnie, as you grow older, try what you can do to help and comfort others; and be sure you give your own heart to Jesus, who stands ready to take it."

I had the pleasure of meeting my young friends, for a short time, after this day, and of knowing that my story had not been listened to in vain. Little Susie ran up to me when alone, and said, "I will be the first flower in my garden, and then I will put—" She could say no more, ran to my arms, and by tears and sobs seemed to say, "I do want God to help me." This help was given to Susie, and to each one of my young friends.

On taking leave we gave a hearty

* Lev. x. 32.

good-bye to each other; little thinking our place of residence would so soon change, and that we should not meet again until many years had passed away. I was glad, however, to find that the children long retained a pleasant memory of my flower garden. H. H. C.

ORIGINAL LETTERS, HITHERTO UNPUBLISHED, OF THE REV. CHRISTOPHER BLACKWOOD.

(*Continued from page* 524.)

[Super:]
To my very loving
Br. Mr Samuel
Jeake at his house
in Rye in the
County of Sussex
&&.

At this period Jeake was the victim of cruel persecution, which continued many years, ultimately compelling him to absent himself from his native town; but now he manfully stood his ground, and did not join his brother-in-law in Holland. And this decision may have had some share in influencing Blackwood's return to England.

13. [*To the same.*]

"Deare and loving Br,—both or loves to you kindly remembred: this is onely to let you know that I am returned from Holland together with my wife and son; not out of any dislike to the country, but intending for Ireland, to which place I had some tye of conscience as I iudged, obliging of me; which, though it be accompanied with many dangers and trialls, yet being, as I iudge, in God's way, we intend, God assisting, to go towards Dublin. I can look out for nothing but prison or other troubles, but God's will be done! I trust the Lord will give me faith and patience to carrye through all. Remember me to all freinds that ask after me, pticularly to Mr. Miller, Mr. Boys, Goody Shoesmith, Mrs. Miller, and all that love us in the lord. I wrote you hearetofore my opinions of Holland. I have had severall crosse providences in my journey to Holland and back, in danger both coming and going: since I came to London I have had a sore fever, but am now through mercy recovered. Mr. Powell and Coll. Rich are this week, as I hear, sent away. Bp. Gawden is dead, late Bp. of Worster, as he was titled. I hope this next week I and my wife and son shall be going for Ireland. My son presents his duty to you, and his love to my cosen Sam, to whom I also desire to be remembred. Walk wisely because the daies are evill, and remember that he that keepeth his mouth keepes his soul from trouble. Our Saviour also said, take head and beware of men. No more

save my unfained love to you kindly remembred.

I am yor assured lo. B^{r} to
serve you
C. B.

London, Octr 2, 1662.

[Super:]
ffor Mr. Samuell
Jeak at his house
in Rye these.

Mr. Vavasour Powell was an eminent Baptist preacher. See Carlyle's "Cromwell," vol. iii. p. 2, edit. 1857; and Neale's "Puritans," vol. iii. p. 181, edit. 1837. The above alludes probably to his imprisonment in Southsea Castle, where he remained five years—obt. 1671. Col. Rich was a partisan of Venner, a fifth-monarchy man, and formerly one of Cromwell's dragoons. Gauden, Bp. of Exeter (*not* Worster), the reputed author of "Εικὼν Βασιλικη."

14. [*To the same.*]

Dublin, March 28, 1664.

Dear and lo. B^{r} Jeake,—Yo^{rs} I received by my son: I am very glad to hear of the wellfare and health of yor self and of my cosen Samuell. I thanke you for all yor kindnes to me and to my son when he was at Rye. I have beene lately at death door, but through God's rich mercy recovered, and both I and my wife are in health. I have bound my son Christopher apprentice to one Coll. Lawrence, a march^{t} in Dublin, who is a very good man and of great estate: he is a wholesale march^{t}; where I hope he will do well. I am something troubled to get my rent from my B^{r} Wagorne. I pray send me word what you do as to yo^{rs}. My son Timothy hath set up shop in Dublin in a priviledged place, being not a freeman, and hitherto hath had work enough. My son Phineas is gone to Boston in New England, when I afforded what money I could and sent him to my wive's son, a rich march^{t} in boston, to direct him there in merchandize or planting. I pray send me word when my cosen Sam coms to age, because when he comes to age, both you and I have entred into bond to seal the deed of Partition made betwixt the fower sisters, which deed was made at Mr. Polhill his house in Burwish. I am sorry to hear of Mrs. Marshall's death, but glad to hear the report you give of her. Remember me and my son to Cos. Sam: thank him for his token to my son; My self and wife desier to be very kindly remembred to you. My love to all frends, in particular to Mr. Miller and his wife, Mr. Boys, Goody Shoesmith, Mr. Shinner, Mr. Marshall, Mr. Allen, Mr. Waylet. I have found much satisfaction in my returne to Dublin. Remember me to my sister Sarah.

I am yor truly lo. affec^{t} Br
CHR. BLACKWOOD.

Direct yor lrs. to me at Mr. Adrian Strong his house in ffrancis Street next door to the golden horse in Dublin.

[Super:]
ffor Mr. Samuell
Jeak at his house
in Rye in the Countie
of Sussex.

The rich merchant in Boston, to whom he had sent his son Phineas, was probably the son of his first wife, who was therefore a widow when he married her; but we are, unfortunately, ignorant of her name. I have already stated that there is some reason to believe that Blackwood was in New England in 1642. The Mr. Allen whom he particu-

larizes was the Rev. John Allin, vicar of Rye, and ejected by the Bartholomew Act from his living in 1663. He was another of those worthy men who suffered for conscience sake. There is a large mass of his correspondence amongst the Jeake MSS., much of which is most curious and interesting. A selection from it, containing notices of the Great Plague, was edited by W. Durrant Cooper, Esq., F.S.A., in Archæologia, vol. 37. A long hiatus in the correspondence now occurs, which is thus resumed.

15.

Dublin, March the first, 1669.

Dear and loving Br Jeak,—My heartye and true love to you remembred. Yors by Captaine Philpot, who put in at your port of Rye, I long ago received, for which I returne you many thankes, being glad to hear of yor wellfare, and also of my Cosen Samuell. You desire to know what is the propper work of this generation: truly I am not skillful to understand the times, but my opinion is to get into the Ark, the lord Jesus, and ther to hide ourselves in him, and to prepare to bear the crosse. Sion is in travell, but I think by the Scriptures, as I suppose, shee is not near the time of her deliverance. I *think Its very near two hundred yeares before that time come.* In the mean time the kingdom of Christ is not of this world, see Joh. 18. 36.: but his subjects are mean and despicable, exposed to the crosse; and all the Goverments of the world are possessed by them who gave them; and his witnesses prophesy in sackloth: nor can we see any pompous glory in the Kingdom of Christ as yet; but we heare the sighs of poore mourning doves, some of them crye-ing, how long, Lord? Prepare for the crosse: if better come, count it all gaine. Wee are not like to see one another in this world, but let us remember one another at the throne of Grace: and when God gives you any melting and brokennes of heart in praier, then remember mee! I counsell you to buy two precious bookes, if you have them not, viz., Doctor Brownrigg's sermons in two volumes, which will cost you twenty shillings: and Mr. ffenner's works which will cost you twenty shillings more: you will not repent the laying out of yor mony. My son Christopher was nineteen year old last 9th of January: when he is one and twenty, he will, within two moneths after (when his apprentisship shall be expired) come over for England to sell his land, and hee will come (if God pmitt) to take your advice in the first place. If you live and shall have a mind to buy it, it will be most fit for you: however, in the mean time, I trust you are so far purged from self, that you will endeavor to get him a good chapman, who will pay ready mony for it, without which he shall not sell. No newes hear, save that our lord leavt the Duke of Ormond is leaving his place hear, for the which severall good people are right sory, thinking of that old proverb, seldom comes the better. All things hear are very still, and *God's people have much liberty*, blessed be God! Both my sons Timothy and Christopher are well: my son Phineas is at Virginia: my son Timothy keeps a goldsmith shop in Dublin, and is well to passe: his wife hath had two daughters, one whereof is dead, and shee is great with child: my hearty love remembred to cosen Samuell, also to Mr. Miller and his wife, and Goody Shoesmith, if alive; not forgetting Mr. Marshall, Mr. Shinner and his wife. The good lord ever more crown

you and yours with the choysest mercyes is the praier of

Yor assured loving Br
CHR. BLACKWOOD.

[Super:]

ffor my kind and loving Br
Mr. Samuell Jeak at his
house in Rye in the Countye
of Sussex these with care

leave this with Mr. Daniel Harrington who is desired to send it to Rye.

His apocalyptic period has now reached its consummation, and we hear the voice of prophetic interpretation crying in the wilderness, "All the great prophetic epochs expire about the year 1864, and if you read Eliott's 'Horæ Apocalypticæ' you will find it so; and Clinton has demonstrated that the seventh millenary of the world begins about 1866" (*Cumming*). Dr. Brownrigge was Bp. of Exeter 1642, obt. 1659. His sermons were not exceeded by any published in that period. (*Granger's Biog. Hist. of England*, vol. ii. p. 161, 8vo.) William Fenner, M.A., was Fellow of Pembroke Hall, Oxford; afterwards B.D., and exercised his ministry first in Staffordshire, afterwards became rector of Rochford, in Essex. He died in 1640, or thereabouts, æt. 40. Archbp. Laud mentions one Fenner, a principal ringleader of the Separatists with their Conventicles, at and about Ashford in Kent (*Wood's Fasti Oxon.* part i. p. 403).

16.

(*To the same.*)

Dear and loving Br Jeake,—Myne and my wive's love kindlye to you presented. We are all well through Grace, and hope you are so also, with my cosen Samuell. I pray you let me heare from you how all o freinds in Rye do, for I have a great love to that towne, and great hath ther love been to me. I pray, Br, that if you can heare of a Chapman that will buy my son Christopher's farme and annuity for ever, being in all 8li 10ss p. ann., that you would write to us thereof: however, I desire you to enquire for us: for when his apprenticeship is out, he comes on purpose to England to sell it: he is full age January the 9th come a twelvemoneth, and the first of March following he will have finished his apprenticeship. I thank you for yor last lr which I answered, and I hope you Rd it. I am in great hast, and cannot enlarge: I pray you have me upon yor heart: the lord in mercy grant us a joyfull meeting, if not in this world, yet in the world to come! I grow old, being in the last moneth of my sixty-third yeare, and also am neare my journey end: pray for me that I may have a blessed departure, wch God of his free grace grant us both, that wee may comfortably behold the face of our Judge and stand at his right hand! which is the praier of

Yor assured loving Br
till death,
CHR. BLACKWOOD.

Dublin, Aug. the 17th 1669.

[Super:]

ffor my much respected
Br Mr. Samuell Jeak
at his house in Rye in
the County of Sussex &&.

Seal, *An Irish harp, a crown over, probably the rev. of a Coin.*

The presentiment of the near approach of his dissolution, expressed so confidently and in such a truly Christian spirit, was soon to be realized, as we learn from the following letter, addressed by his son Christopher to his uncle Jeake:—

17.

London March ye 4th 167?

Hon^d and deare Unckle,—I suppose longe err this you have heard how it hath pleased God to vizett mee in takeing to him selfe my deare father, who departed this life aboute 6 months agoe: ye Lord prepare us all for our Change — yett must needs acknowledge my negligence in my soe long silence considering ye neerness of my obligations to you. I haveing some occasions in this Citty about concernes of my master's; and being now at age, doe intend, If I can to reasonable satisfaction, [to] dispose of my Interest or otherwayes to settle that small pcell of Land in Kent, which doth now fall to me: And therefore doe much rely on yor Assistance therein: And in consideration of ye shortnesse of my time in these pattes, being for Ierland very sudenly againe, doe Intend on munday next come seavenight, which will bee on the 13th of this Instant, with my unckle Harington to goe downe into Kent: And therefore must Humbly request the faver of you, if it may any wayes suite with yor Conveniency, to meete mee and my unckle Harington, at pembery, at my Aunt Harteridge's, on ye 14th of this Instant, to consult how the Case stands. But if will not stand with yor Conveniency, then doe I intend, God willing, aboute ye same time to see you at Rye: but if yor occations will pmitt you to meete mee there, it will at least save mee one Journey downe from thence to Rye, which will be a greate favor and obligation to mee, considering the shortness of my time: and Pray, S^r, be pleased to signify yor minde herein by ye next poast, that I may know how to order my Journy ackordingly. My Mother and Brother Timothy were well when I left Dublin, and desire kindly to bee remembrerd to you. I shall not add but my Kinde Love to my cozen, hopeing to see you speedily, desireing yor favorable and speedy ans^r to my request heerein, and you will much oblige

Yo^r affectionate and redy Cozen to serve you

CHR. BLACKWOOD [Junior.]

Please to direct yor letter to mee to bee left at Mr. Daniell Harington's in Goodmans Yard in ye Minoryes, London.

[Super:]
For Mr. Samuell
Jeake at his house
in Rye in Sussex these
In Rye.

Having completed the sale of his land, not without trouble, as he states elsewhere, and returned to Ireland, his correspondence with his uncle Jeake seems to have ceased; but there are amongst these MSS. a few more letters of his from 1674 to 1680, addressed to his "cozen" Samuel, who, being established as a general merchant at Rye, had manifestly made inquiries in reference to commercial transactions, and I will close this series of letters with extracts from one of Blackwood's as illustrating the state of trade at that time between the sister islands.

18.

[*To S. Jeake, Jun.*]

Dublin, Aprill ye 23^d 1678.

Deare Cousin,— . . . . . This longe suspense of A Warr with france putts a Delema on all trade here till wee see what the resulte will bee. In generall, I would not Advise you to conserne yor selfe in any good's whatsoever to importe them heere, for the trade of this Countery is to sell all Imported goods at Longe trust and badd pay. And all good's of the pduct of this Countery wee are forc'd to buy with our redy mony, nay to Advance before hand, therefore if you concerne

yor selfe heere, it must bee in hides, tan'd Leather, tallo, Butter, Beefe, salted mutton, and wooll. . . . . I have been Married this 12 month's past and have one Daughter. . . . [Postscript.] If you designe any trade heere I shall also direct you in ordering yor mony to best advantage. In ye Ex^{e} [exchange] which often proves as much advantage as the pfitt by the Goods: there is now Advantage of mony from li 8 to li 9 p. Cent.

Yo^{r} moste affec^{t} Lo. Cousin
and Humble servitor,
CHR. BLACKWOOD.

[Super:]
For Mr. Sam Jeake, Junr
merch^{t} In Rye In Sussex
These
forward Rye
p. p^{d} to Lond 6d.

Seal.—Arms: *a chev. betw. 2 mullets in chief, cres. for diff: a crescent in base with a Fleur-de-lis betw. the points.*

The WILL of the Rev. Christopher Blackwood.

Extracted from the Principal Registry of Her Majesty's Court of Probate in Ireland.

The last WILL and TESTAMENT of me Christopher Blackwood of Dublin, Clerke, being in good and perfect Memory, is as followeth; *First*, I bequeath my soul into the hands of my Dear Lord Jesus Christ In hope of resurrection to eternal life through ye Atonement he hath made for me in his own precious blood, and my body to be buried at the discretion of my Executor without any pomp or *Vaine* Glory. *And* for my worldly Goods I give and bequeath unto my well beloved wife Mary the *summe* of two hundred and fourscore pounds ster. of good and lawful Money of and in Ireland to bee paid unto her within six months after my disease, and until she do receive it my *Will* is that my Executor do allow her for the rent and interest thereof for the said six months at the rate of ten in the hundred. Moreover, I give unto her one silver watch which she now hath; also I give unto my son Phineas the summe of seaventy-two pounds sterl. provided he give a full discharge unto *Mr. John Towers* of London, of and from all title and claime to a certain lease of two tenements sold by me to the said *John Towers*, which release if my son Phineas refuse to give to my Executor for the use of the said *John Towers* his Execrs. Admors. or Assignes, then I only give and bequeath unto my said son Phineas, the *summe* of five shilling sterl. But if my son Phineas shall never return again for England or Ireland, then I give and bequeath the said seventy-two pounds sterl. in this manner, to wit, thirty-six pounds thereof I give and bequeath to my grandchild Mary Blackwood and the other thirty-six pounds I give and bequeath to [sic] my executor Christopher Blackwood, Provided that the said Timothy and Christopher do enter into sufficient bond to my wife Mary, her Execrs. and Admors. to repay the said seventy-two pounds, or each of them the moiety thereof respectively unto Mr. John Towers of London his Exes. or Assignes Provided he or they shall be molested about the titles of the two foresaid tenements by my said son Phineas, or any other son pretending to the said tenements by from or under the said Phineas. *Moreover*, I give and bequeath unto my son Timothy the summe of fower and forty pounds sterling, to be paid within four months after my decease, also I give unto his daughter Mary the sum of ten pounds sterl. to be paid unto her at eighteen years of age for which my Executor shall allow her for the interest thereof yearly the summe of twenty shillings

a year. *Item* I give unto Major Brian Smith the summe of forty shillings sterl. also to the wife of Edward Tomlins the sum of thirty shillings, to Ensign Bingham I give twenty shillings, also to Mrs. Cabbe I give twenty shillings, also to Cubberd Craige twenty shillings. Moreover my WILL is that my Executor deliver into the hands of Mr. Robert Doylye, of London, twenty pounds, in order to the printing of severall of my works, and when they are printed my WILL is that they be given to several poor Christians and others for nothing, even so many of them as amount to twenty pounds, and the remainder of the Books my WILL is that they be devided betwixt Mr. Robert Doylye and my wife and my Executor; *lastly* I make my son Christopher sole Executor of this my last WILL and TESTAMENT, to whom I give all my goods not formerly bequeathed; But if it fall out that any of [my] Debts shall bee insolvent and bee lost my WILL is that all persons that have any benefit by my WILL and my Executor also for all such goods as shall come to him by this Executorship shall proportionably abate out of their legacyes and proportions towards the summe that is so lost; *lastly*, if any clause in this my LAST WILL and TESTAMENT shall prove obscure and litigious it shall be interpreted and finally determined by my loving friends Major William Low, Captain William Sands, and *Collonell* Richard Lawrence, or any two of them in whose determination or the greater part of them all persons that have any benefit by this my last WILL and TESTAMENT shall acquiesce; *lastly*, I appoint the s[d] three gentlemen, William Low, William Sands, and Richard Lawrence overseers of this my last WILL and *Testament*.

IN WITNESS whereof I have set my hand and seal this seaven and twentity (sic) day of March, in the year of our Lord one thousand six hundred sixtye and nine.

Sealed and acknowledged in the presence of us } CHR. BLACKWOOD.

[No signatures.] (Seal.)

Endorsement on back of orig[l]. Will: "My last Will and Testament."

Probate granted by Michael Abp. of Dublin [M. Boyle, 1668—1675] 17 Sept. 1670, in the Consistory Court of Dublin. John Topham, LL.D., Registrar.

T. W. W. SMART, M.R.C.P., Lond. &c.
Northiam, Sussex.

THE PYRAMIDS.

THE Pyramids! Who built them? When were they built? and for what purpose did their architect design them? are questions which have puzzled the heads of many great thinkers for generations past. The traveller, as he trod the burning sands of the desert at their base, has gazed with wondering eye and with feelings akin to awe at their lofty summits and massive outline, and ever and anon has recurred the wondering query, How came they here? And various were the answers which came back from

the thinking world. Argument after argument has been deduced from various phenomena connected with these monuments of a hoar antiquity. The presence of a chamber deep in the heart of the massive limestone blocks, of which the Great Pyramid is built, led to speculations which took various shapes as acute minds strove to penetrate the mystery of the oblong chest of red granite which rested on its polished floor.

To enumerate some of the views put forth by the various thinkers on this subject:—

Herodotus (B.C. 413) states that he was informed by the Egyptian priests that Cheops spent twenty years of his reign in building the Great Pyramid, and that one hundred thousand men were daily employed.

Diodorus (B.C. 44) states that Chemones (or Cheops), the eighth king from Remphis, built the Great Pyramid.

Pliny thought that the Pyramids were simply monuments raised by the kings of Egypt.

The most general belief was and still is that the Pyramids are mausoleums; one traveller thinking that the Great Pyramid was intended as a mausoleum for the Joseph of Bible history. That they were intended for worship and the performing of sacred rites has also been supposed.

Fabulous stories of wealth were said by the romancing novelists of Egyptian story to be buried beneath the massive masonry of the Great Pyramid. And the search made in order to discover this precious inheritance by one of Egypt's later rulers led to the discovery of the chamber already referred to, but, alas! for the searchers! void of all wherewith they might enrich themselves, it contained nothing but a rectangular chest without a lid. Travellers now began to explore the interior, and to proceed to make measurements of the most striking features of the building, and various have been the results, even although performed by men of science—as diverse almost from each other as the dates assigned by various calculators of the building of this ancient structure—dates varying from nearly 2000 B.C. to upwards of 4000 B.C. A few years ago a book appeared written by a Mr. John Taylor, of London, in which he started a completely new and astounding theory of the purposes for which the Great Pyramid was designed. He had for many years collected and studied all the statements and measurements made by the various travellers who had visited the Pyramids, and the result of the examination of their measurements was convincing to his mind that the architect of the Great Pyramid must have possessed a wonderful knowledge of mathematics and astronomical phenomena. His reason for holding this belief lay in the extraordinary coincidences in the relation of the various dimensions of the Pyramid with each other, as also the peculiar size of the chest in the inner chamber. After duly considering the whole of this extraordinary evidence, he came to the conclusion that the Great Pyramid had been intended to serve as a standard of measure for all nations. He found that the chest or coffer (sarcophagus it had always been called) held exactly a quantity equal to four chomers of Hebrew measure, or four "quarters" of our own British measure. The height of the Pyramid (about 486 feet) as it was at first, before being reduced by the removal of the casing of marble which adorned its sides, he found bore a peculiar ratio to twice the length of a side of the base, viz., that of the diameter of a circle to its circumference. The peculiar angle also at which the passage leading to the chamber, or King's room, was inclined led him to make astronomical calcu-

lations, aided by Sir John Herschel, in order to discover the date of the erection of the building. This was found to be about 2160 B.C. Amongst other things of interest in the peculiar coincidences amongst the various figures of the dimensions, he found that the British inch had a place in the measure of the Great Pyramid.

These views necessarily caused great discussion, and were not very favourably received by those especially who believed that the Pyramid was intended for burial purposes. But Mr. Taylor went further, he believed that from the early date of the erection of the Pyramid—more than 4000 years ago—that a building so marvellously designed, as to the proportions of all its parts, must have had for its architect a supreme intelligence, and that the builders must have been inspired by the Architect of the Universe to rear a pile which would serve for all time coming, and to all nations, as a standard of exact and perfect measure. In reference to this theory of Mr. Taylor, Lord Neaves, Vice-President, Royal Society, Edinburgh, said:—"If these things are only coincidences, they are most extraordinary coincidences; but if they are facts, that is, if the metrical proportions indicated were designedly and purposely established, they form the most remarkable discovery of the age."

The views of Mr. Taylor were taken up and tested by Professor Smyth, of Edinburgh, who, after having gone carefully over the various statements made as to the dimensions and other features of the Great Pyramid, found that his result was substantially the same as that of Mr. Taylor. Not content, however, with the statements of the various travellers and men of science who had already visited the Great Pyramid and its somewhat lesser neighbours, Professor Smyth set out for the scene of exploration, and after a stay of some months he has succeeded in obtaining numerous measurements, which he, as an astronomer, was well fitted to execute, and also has brought home a series of beautiful photographs, taken by him, not only of the outside and surrounding features of the Pyramids, but by the aid of the magnesium light he has been enabled to photograph the chamber and coffer, which until now, unless illuminated by the Arab torches, have been shrouded in Egyptian darkness. Those who have seen the magnified photographs of those wondrous buildings, will never forget their striking features so beautifully and microscopically rendered by the clear sunshine of Egypt. Professor Smyth has returned thoroughly convinced of the truth of the theory in reference to the Great Pyramid having been designed by supernatural means, and as a standard of measure to all nations for all time. The supporters of this theory will have a hard battle to fight, their opponents are numerous, and include in their ranks men of the deepest Egyptian research; but whether victory may declare to the one side or the other, on this particular point, it is universally conceded that the Great Pyramid is the patriarch of Egyptian Pyramids, and that it reared its massive form above the desert sands, seen from afar glittering in the light reflected from its polished slopes, before Abraham set foot in Egypt. A far back link in the chain which binds us to the primeval world, when Earth was young and ere the footstep of conquest had begun to desecrate this fair creation in rearing up mighty monarchies which only preserved their "local habitation and name" by host exterminating host. It had seen the march of centuries pass over it by the time of Moses. And must have been often gazed upon by the Israelitish bonds-

men during their long sojourn in that land. Assyrian, Persian, Grecian, and Roman monarchies, lived and died, Jewish theocracy waxed and waned. The fiery zeal of Mahommedanism burnt itself out. More modern dynasties have rocked to and fro in revolutionary throes, but the aged Pyramid still rears its head unaffected by the wear of time. Man has done his worst against it with but little effect, and it is still a standing witness against the gross idolatry pictured on later Egyptian monuments, no idolatrous markings having ever been detected on the masonry of the Great Pyramid. But older still are the shells in the desert sands around, and the fossils of the limestone blocks; these, again, but of yesterday when measured by the cycle of geological history, and yet another step and we come to "the beginning," when the almighty arm of Jehovah "hung the earth upon nothing."

W. J. MILLAR.

THE INFLUENCE OF MODERN HERESIES ON OUR OWN DENOMINATION.*

BY THE REV. J. GREGSON, OF AGRA.

IN restricting our inquiry to the members and churches of the Baptist denomination, we shall not be understood to imply that they only have altered, or have even passed through greater changes, than other Christian bodies. No one conversant with the course of events can look back through the past fifteen or twenty years, and not perceive that all religious bodies have been going through a process of transformation. In the Church of England Rationalism and Ritualism have sprung up with rapid growth, until now they present themselves to view in large and formidable proportions. Methodism has become less noisy, and has found it necessary to relax or ignore rules that were once regarded as distinctive and essential. Quakerism, quiet and unobtrusive, after being agitated and weakened by controversy, has made large concessions to the spirit of the age; and has laid aside much of its ruggedness and peculiarity. Independents and Baptists have come to tolerate and approve much which their sturdy forefathers would have regarded with suspicion and alarm. Whilst finally, amidst the various changes and divisions of the so-called Plymouth Brethren, are presented to view, what we may almost designate new forms of Christian life. The Baptist body, then, has only experienced changes in common with all sections of the Church of Christ; and if we confine our attention to IT, we do so because our own relation to this body gives it a pre-eminent claim upon our regard, and because the subject, as thus restricted, will be more than sufficient to occupy all the time we can give to its consideration.

The more important changes which appear to me to have recently passed over our body, may be classed under three heads:—I. Rationalism; II. Ritualism; III. Worldliness.

* A paper read at a meeting of ministers at Bootle, Lancashire, on the 4th March, 1867.

I. As to Rationalism.

My observation, since returning to this country, has tended to awaken the suspicion that there is to some extent a diminution in the confidence, reverence, and love, that was formerly felt among us for the Bible. That in some quarters there is a tendency towards a lax and latitudinarian sentiment which has little sympathy with positive and dogmatic teaching, and is disposed to regard with indifference or approval divergences of belief which at one time would have been looked upon as serious and important. That belief in divine and supernatural influences has lost somewhat in intensity and clearness, and that we may occasionally meet with those who manifest an impatience of mystery, and who reject or stumble at some of the teachings of Scripture because difficult to human comprehension.

All I think must admit that there has crept into our own body some little of that Rationalism which has been so disastrously conspicuous in the Establishment of this country; and which exalts human reason over the ruins of revelation.

Our Nonconformist forefathers were distinguished by their firm belief in the Bible, and their warm attachment to its truths. It was their recognised and sole guide in all matters of faith and practice. Its teachings were to them necessary, authoritative, and final. They might differ as to its interpretation, not as to its claims. And believing in its divine origin and unspeakable value, to them every word was sacred; its passages were explored with careful and laborious diligence; and its decisions ever received with simple and unquestioning submission. But of late years the literature of our country has presented a new phase of religious controversy. We have had little of the old outspoken infidelity, which sneered at the Bible as a whole, and denounced it as falsehood and priestcraft; but we have had much of covert, and though avowedly friendly, yet not the less hurtful assault. The enemies of Christianity have been those of our own household. We have seen men of high positions, of great learning and ability, men who had subscribed to orthodox creeds, and were solemnly pledged to uphold the Christian faith, who yet have not hesitated to impugn the veracity of the Bible. The inspiration of the Scriptures has been doubted, explained away, or denied. The Bible, no longer trustworthy as a whole, is alleged to contain much that is to be rejected, and man's reason and sensibilities are enthroned as judges to decide this vital controversy, and to separate the true from the false. Some again, on other grounds, have come to regard certain books or passages of Scripture as of questionable authority. Collation of manuscripts exposes to suspicion some portion of our authorized version. Biblical criticism throws doubt upon others. Scientific scepticism questions more. Doubts thus thrown upon some portions of the Bible, may create suspicion as to the authority of others, and weaken our faith in all.

Now is there not reason to fear that in the midst of contests like these, the minds of many among us have been affected; and that some, unconsciously perhaps, yet not less really, have lost something of that firm reliance on the veracity and authority of the Bible our fathers cherished? Is the Bible to US all it was to THEM for doctrine, for reproof, for correction, for instruction in righteousness? We seriously doubt it.

Is there not reason to believe that the doctrine of the verbal inspira-

tion of the Scriptures has been to a large extent abandoned? Do all among us hold tenaciously to their plenary inspiration? Might not some be found who question the inspiration of the Scriptures at all in the sense in which that phrase has been commonly understood? Are there not some whose views of the inspiration of the Bible are indefinable and hazy, and who would scarcely hesitate to admit that the inspired writers have been led into some errors and mistakes? But whatever may be the real state of the case in reference to these points, is there not reason to fear that the Bible has lost something of its hold upon the present generation, that there is not the same firm, unhesitating confidence in it, as a reliable, complete, and exclusive revelation of God's will to man; nor the same deep reverence for its peerless majesty and worth. Now the Bible is the fountain and support of Christian life, and anything that affects its position in our esteem and confidence, must tell with unerring certainty on all our religious views and feelings. And to some such source as this—viz., diminished reverence for the Scriptures—may we not trace much of that difference which many feel distinguishes the teachings and belief of the present day from that which existed among us some years ago. Is the preaching of the present day as full of Scripture, and as doctrinal as it used to be formerly? Do our ministers keep as clearly, and as prominently, in view the grand distinction betwixt their converted and their unconverted hearers, and are appeals to the latter as frequent, forcible, and earnest as in days gone by? Are sermons on doctrinal subjects, such as human depravity, repentance, justification, the atonement, the agency of the Divine Spirit, providence, general and special, and kindred themes, as common as they used to be? Would not the views of many on these topics be found to differ much from those generally held twenty years ago? Is there not a feeling, in some quarters, that the method in which these questions were formerly dealt with was rigid, mechanical, or puerile; that Scripture was never intended for such rigorous treatment, and that we must be satisfied with more vague and general views? I cannot but think that all will admit there has been some change in these directions.

Once more, has there not arisen among us an impatience of mystery, and a tendency to ignore, explain away, or set aside, at the call of reason, some of the teachings of the Bible? I have frequently been surprised, and sometimes shocked, at the way in which estimable Christian people have talked and reasoned on Biblical topics with little or no reference to the Bible. Take, for example, the doctrine of the eternal punishment of the wicked. Now it is a very fair question to ask what the Scripture has to say on this subject, and we ought to feel that its teachings alone can guide us to the truth. But when this subject has come up before me for discussion, I have found that the FEELINGS are generally appealed to, and that more mention is made of human reason and sensibilities than of Divine revelation. There are in the Bible many mysteries; truths which we can only know through Divine teaching, and which in their very nature surpass the limits of human intelligence. And I sometimes meet with good people who seem impatient with these mysteries, anxious to get rid of them, as though ignorant or forgetful that the same mysteries meet us in the facts of daily life. The mystery of evil, the mystery of suffering, the electing

love of God, the depravity and guilt of man, the condemnation of the unbelieving, the misery and darkness of the heathen; these, among other themes, as set forth in the Scripture, seem to me less palatable to modern taste, and as though faith in them were waning. Indeed, it has sometimes appeared to me as though the English people of the present day had lost something of that clear and vigorous intellect which alone could originate a work like Butler's Analogy of Religion; and which is to some extent needful for its appreciation, and were in danger of yielding themselves up to the influences of a vague and dreamy sentimentality. Like the ostrich, who hiding his head in the sand, sees not his pursuers, and thinks himself secure. So I have sometimes thought many in the present day pronounce very authoritatively on religious subjects, who yet shut out from view all that could give breadth and accuracy to their views.

It may be that we have misinterpreted much of what we have seen, and that the suspicions here expressed are scarcely warranted. We shall rejoice if it be so. But that a considerable change has taken place among us in these directions recent intercourse with many members and ministers of our body assure us, and I think is to some extent evinced by the reception which a lately-published book—"Ecce Homo"—has met with among us. That a work of such pretentious emptiness, so uncritical and shallow; a work abounding in such absurdly gross and grotesque perversions of Scripture: that such a work should have met with the reception it has in religious circles can only be accounted for on the supposition that the Christian intellect and conscience of the present day is greatly different from what it was in days gone by. We feel quite sure that a book of this sort would have met with a very different reception twenty years ago.

II. We proceed, secondly, to consider another direction in which our denomination appears to me somewhat changed—namely, that of

RITUALISM.

Perhaps I am scarcely justified in using so formidable a term as a heading for the remarks I am about to make. The ritualism at present among ourselves is very unpretending and harmless, and is entirely free from that priestly assumption and symbolism, which constitute its most objectionable and hurtful features in some other communities. Still I know of no other term which would so fittingly express the changes in our places and modes or accessories of worship of which I have to speak. Those changes, so far as they have gone, may not be very serious or important; but they do indicate a considerable change of thought and feeling in our body, and MAY only be introductory to others. Larger changes are in some quarters talked of and advocated; and those that have already taken place would have been sufficient to astonish and alarm some of our forefathers.

The circumstances which our Nonconformist ancestors occupied were not favourable for the cultivation of the æsthetics of worship. They had to fight a fierce battle against a gigantic system of error, clothed in a gorgeous and imposing ritual. Their hatred of this system was comprehensive and intense, embracing it as a whole, and extending to every detail. Everything pertaining to it was to them intolerable; and hence it may have happened that some forms or accessories of worship were regarded with suspicion and disapproval, not on the ground of their real merit, but simply because found

in connection with a system so hurtful and erroneous. In addition to this they were persecuted, were forbidden the public worship of God, and their services had to be conducted by stealth, in barns, secluded nooks, and lonely forests. Even here they were liable to pursuit; and, in case of detection, to fines, imprisonment, or death. These circumstances furnished them with little opportunity, and left them with no heart to consult the outward conveniences of Divine worship. To be able to unite at all in the public exercises of religion was to them the grand object of desire; and, having this, they thought and cared for nothing else. The *spirit* of worship was indeed theirs; and this so animated and absorbed them that they neither sought nor desired external aid or adornments. Only too happy to be able to worship anywhere, or anyhow, they rose above the thought of outward form, and poured forth the gushing fulness of their hearts in spontaneous and unfettered freedom. Since then great changes have taken place. The disabilities under which our forefathers suffered have been removed, and at the present day we have the fullest liberty of worship. Dissenters have increased in numbers, political influence, and wealth, until they have become powerful enough successfully to withstand the further encroachment, and to some extent are able to resist and curtail the arrogant domination of the State-paid hierarchy.

Now, side by side with this growth of dissenting wealth and influence, has there not been a diminished antagonism to the religious ceremonials of our ancient oppressors, and increased attention to the externals of religious worship? Look at the changes in our religious edifices. The excessive love of grand and costly buildings, richly carved, with lofty spires. The question now, when a new place of worship is required, too often appears to be, not how shall we obtain a good substantial building, best suited for our own method of conducting the public worship of God, but how to get a place that in external adornment and appearance shall be the feeble imitation or miserable parody of some fine old ecclesiastical structure. Everything is made to yield to appearances, and the result probably is that you have a building which, externally, only awakens invidious and damaging comparisons, and internally is full of discomfort—a building so cold and airy that it cannot be warmed, and in which it is difficult for the preacher to speak, and still more difficult for the congregation to hear. It is surely no little matter of reproach—nay, almost fitted to cast suspicion on the purity of our motives—that in the structure of our chapels so little attention is given to their fitness for the great objects of worship; and that, with all our advances in science, and in skill, it is a problem—actual result alone can determine whether, when completed, they will be fit for their purpose, or, in all essential particulars, prove a miserable failure.

Again, of late years much dissatisfaction has been expressed with reference to the old methods of worship, and attempts have been made to render them more varied and attractive. There has been a great outcry against long services, long sermons, and long prayers, and in many instances the services have been abbreviated, or split up into fragments, so as not to tax too severely the patience of the congregation. Hostility to the use of musical instruments in the worship of God, which used to prevail extensively among us, has almost disappeared; and now there are few congregations which do not rejoice in the possession of an organ or harmonium, whilst in

other congregations their absence is owing to the want of means to obtain, rather than lack of will to use, them. Chanting, which many of our forefathers would have regarded as tainted with the odour of Popery, has been generally introduced. The Lord's Prayer, which our fathers never dreamt of repeating, is now frequently used, and some ministers even invite their congregations to join with them in its repetition. Some, desiring the congregation to take a larger share in the service of the sanctuary, advocate the introduction of responses, and would even approve of a liturgy to supplement, if not to supersede, extempore devotion. There appears to have arisen a wide-spread feeling that our religious services should be lively and attractive, so as to charm even those who have little or no regard for religion itself. Indeed, one is led at times to imagine that attendance upon Divine worship is regarded as a painful effort, or self-denying exercise—that those who enter upon it are worthy of deepest pity and commiseration, and that no effort should be spared to lighten and alleviate their sufferings. Now, is there not reason to fear that much of this can only indicate a diminished interest in Divine truth, and a deteriorated piety? The great teachings of the Christian religion, the perfections and character of God, the wonders of redeeming love, the glories of eternity, have ceased to charm. The noblest emotions of the soul—her faith, her hope, her love—languish and decay; and we endeavour to supply the place of holy affections with mechanical exercises and sensuous attractions.

We do not hold up our forefathers as models of perfection, nor would we resist any change simply on the ground of its being a departure from their example. If we can construct places of worship better fitted for their high intent, or discover forms or accessories of worship which shall give more natural and truthful expression to our religious feelings or aid us to holier and more familiar intercourse with God, by all means let us do so. But have not the changes mentioned, for the most part, sprung from less worthy motives? Men have become worldly, and we have tried to conciliate and attract them. Piety has decayed, interest in Divine truth grown feeble, and, instead of going to the root of the disorder, we have applied these miserable palliatives which, though they may help to hide, can never *remove* the rottenness that is within. Not by mere changes in outward forms, nor by the mere force of external attraction, shall we rekindle the lost spirit of devotion, or preserve ourselves from still further decay. It is *Truth* and *Piety* alone that can give worth and dignity to our cause; and when we seek to preserve and enlarge our influence by external attractions and meretricious aids, we demean ourselves—we enter upon a competition in which we are sure to fail—we expose ourselves to the sneers and contempt of the upright and the thoughtful, and lose far more in self-respect and moral power than we can possibly gain by the accession of half-hearted and worldly adherents.

III.—Thirdly, I fear there may be detected in our body indications of increased

WORLDLINESS.

There can, we think, be little doubt that every year it becomes a more difficult task for the Christian to lead a life of simple godliness. The spirit of elevated piety and fervid devotion requires for its development and maintenance much of calm repose and solitary communing with God. The increasing bustle and excitement of life render their attain-

ment a difficult and painful effort. In this respect, the position of our fathers was greatly different from our own. Their distractions were fewer—the demands upon their time less diversified and absorbing. It is acknowledged on all hands that in business, competition is excessive, requiring undivided and ceaseless attention, exposing to anxious solicitude, and not unfrequently presenting strong temptation to the adoption of dishonourable expedients. The ever rapid progress in art, science, literature, and amusements — the tendency to adapt them to all classes and bring them within reach of the poorest—has transformed the face of society. Objects of interest are being multiplied; new distractions are arising every day and in forms to reach and affect all classes of society. Indeed, when we come to think of it, the distractions of daily life rise up before us in multitudinous and bewildering array. Our penny papers, published daily, with telegraphic news from every part of the world; the immense numbers of periodicals in all interests, on all subjects, and at prices to suit all circumstances; the republication of the best literature of our country in cheap and popular forms; the vast number of new works ever issuing from the press; our public libraries, which, for a trifling sum, place within reach the literature of the world; the innumerable lectures being constantly delivered in all parts of the kingdom, on every conceivable subject, comic, entertaining, and instructive, and by men of every class—from the peer, the politician, and professor, down to the converted pedlar—the increased craving for excitement leading to the continual provision of new forms of amusement, until even our Sunday-schools and churches are carried away by the impulse, and establish their penny readings and their penny concerts; and, finally, the multiplication of the appliances and conveniences of life, which, whilst supplying some of our wants, only create more—all these give to our modern civilization an excess of luxury and excitement previously unknown, and are among the influences which must modify the Christian character of the age. In addition to all this, the facilities for travelling furnishing the temptation to fill up our holidays, and other brief intervals of leisure, with railway excursions, or cheap trips to interesting localities, may sometimes rob us of those seasons which might otherwise be largely devoted to quiet meditation and prayer. Now, I cannot help thinking that in these and other characteristics of our day, there may be found lurking dangers to the piety of the Church—dangers which have been neither sufficiently considered nor guarded against.

The slightest glance must be sufficient to show that these circumstances involve no little peril to the piety of the Church. Our multiplied engagements leave us less time for religious exercises. Surrounding distractions—often drawing the mind violently in different directions—unfit us to make the best use of the little time we can command; whilst some of the influences to which we are exposed directly tend to blunt our religious sensibilities, or even awaken feelings antagonistic to religion itself.

I do not deny that in some respect, as a religious body, we have advanced. In numbers, respectability, and influence, we are more powerful than ever: the spirit of liberality appears to me to have increased, and perhaps we never had more of general philanthropy. Among other improvements partially introduced and advocated, we may mention the

abolition of pew-rents, and the attempts to foster the voluntary spirit by making its operations more spontaneous and conscientious—attempts to bring that spirit more under the influence of religious principles, and to free it from the blighting dominion of mere impulse and excitement. Here, also, may be included the increased efforts to bring religious truth to bear upon all classes, and especially the new and varied efforts to reach the irreligious among the working and poorer classes, though some of those efforts may be open to criticism and censure. Going beyond the pale of our own, and all denominations, I am disposed to think that, throughout the population generally, there is less hostility, and perhaps some little increased regard for religion. If the Church has lost something of its spirituality and fervour, the world has also lost something of its hostility to religion, and seems more willing to admit that the Scriptures are not to be wholly and indiscriminately rejected.

But, whilst freely admitting all this, it still appears to me that there has been in our body some loss of deep religious tone and feeling; that we have become less spiritual and more worldly. I can scarcely avoid the conviction that there has been some diminution in the warm attachment to evangelical truth, in earnest believing prayerfulness, in the firm conviction of the minute, the loving, and ever-watchful providence of God. I fear that we have lost something of that elevated piety which ever realizes the Divine presence, and which finds in the possession of the Saviour's love a value, before which the treasures and enjoyments of earth pale into littleness and vanity—a piety which realizes the greatness of things unseen, and the littleness of those seen—which makes the interest and charm of life consist, mainly, in its relation to God, and to eternity—which fortifies the mind against the allurements and cares of earth, and controls and regulates all the actions of life.

It may be difficult to justify these suspicions, and perhaps they are not fully warranted. Still, one or two considerations may show that they are not wholly without foundation.

In our churches, has there been no tendency to lower the standard of church membership, to make admission into their fellowship more easy; and to relax their discipline? In many cases, is there not found a diminished interest in prayer-meetings, and increasing difficulty in getting anything like a good attendance at them? Have not many ministers to complain of the little interest manifested by the members in the business of the Church, and of the difficulty of getting an attendance at Church meetings?

Again, is there not a change in the class of books generally read in our religious families; and are they not frequently of a questionable, or even hurtful character? Is there not less love for solid and instructive religious reading, and a yearning after novel and exciting books? Has not our religious literature created, or at least greatly fostered, a craving for excitement, until its success is found to be mainly dependent upon the amount of fiction and amusement it furnishes? We can many of us remember the time when fiction of any kind was scarcely known among us, and when a religious novel would have been regarded as an incongruity and anomaly. *Now*, is it not relied upon as a medium of communicating religious knowledge, and employed to set forth the doctrines and precepts of Christianity, so that even our children may acquire their knowledge of the Bible through the

aid of novels, and the meanings of the beatitudes and ten commandments be learnt from fictitious tales.

Not, however, to lengthen this paper, which is already too long, we may ask, Is there no tendency to neglect week-evening meetings for worship, and, in some cases, to attend only one service on the Sabbath? Is our private intercourse one with another as religious and profitable as formerly; and are stated seasons for fasting and prayer as frequent as they used to be among our ministers and others? Is there in our Christian families the same amount of religious instruction and discipline? Is family prayer attended to with the same regularity and frequency; and, in some instances, have not forms of worship been substituted for the warm expressions of the heart? Are not our social gatherings, in many cases, more frivolous, and less frequently closed with prayer? Has not the love of worldly pleasure increased, and is there not in some cases a laxity in regard to attendance upon public places of amusement that, at one time, would have been considered as almost incompatible with a Christian profession? These are grave questions; but ought they not to be asked?

I have thus endeavoured to accomplish the task assigned to me. I would most willingly have escaped from it. But I have endeavoured, with honesty and clearness, to express thoughts that have been awakened since I returned to this country. I can only claim your indulgence; and, should you agree with me as to the existence of any of the evils dwelt upon, I sincerely hope that bringing them thus prominently before your view may lead to some not altogether unsuccessful efforts to counteract and overcome them.

THE BOOKS OF THE NEW TESTAMENT.

THEIR ORIGIN AND HISTORY.

BY THE REV. J. MARTIN, B.A., NOTTINGHAM.*

ONE of the healthiest characteristics of our age is the growing desire "to have a perfect understanding of all things from the first." In science, history, and language, that spirit of research, which cannot rest till it has traced everything back to its first principles and found out the process by which it has reached its present form, has brought to light many a valuable truth that was concealed from our fathers and put much "hidden wisdom" within our reach. But there are few fields of inquiry more inviting than the one to which I wish to introduce you now. The contents of the New Testament are familiar enough to you all; yet the

* This excellent lecture delivered to the Sunday School Union of Nottingham, is published in a separate form by Mr. E. Stock, 62, Paternoster Row.

history of the writings of which it is composed is probably known to very few. In fact, until very recently the subject has attracted little attention; and even now the means of acquiring information upon questions in which we are all deeply interested, are to a great extent beyond your reach.

In the present lecture my object is to trace, as fully as the necessary limits of a lecture will allow, the external history of the different books of the New Testament from their first composition to the present time. With the contents of these books I have from the very nature of the subject nothing to do. The facts they record, the doctrines they teach, and the visions and prophecies with which they close, do not come within the scope of this lecture at all. The inspiration of the writers is assumed, and there is no necessity for explaining or defending it here. I simply aim at giving you some idea, at least so far as the New Testament is concerned, how our present *Bible* grew out of the many *Biblia* * or books of which it is composed; by what process it assumed its present shape; and in what manner it has been preserved for eighteen hundred years.

The following are the questions which I propose to answer:—(1) How the books of the New Testament first came into existence; (2) How the several books were collected together; (3) How the line was drawn between these books and others; (4) How the collection was completed and the canon closed; (5) How the books have been preserved; (6) What kind of proof we have that our collection is genuine; (7) In what manner errors are corrected and accuracy of the text secured.

I. *How the books of the New Testament first came into existence.*

I must take you back for a moment to the days of Christ and His Apostles. During the lifetime of Christ we have no means of ascertaining whether anything was ever written down. Notes may have been taken by some of His hearers, but there is nothing to warrant such a conclusion; and certainly none of the books that have come down to us contain any proof that this was ever done. The retentive memories of disciples would, most likely, be the only records for a considerable time. After the ascension of Christ and the descent of the Holy Ghost, the time of the Apostles was entirely occupied in "the ministry of the Word," that is to say, in preaching Christ to the unbelieving Jews, and in the careful instruction of the large number of believers who formed the infant Church. The Christians who had gathered round the Apostles at Jerusalem had just time enough to store their minds with the leading facts of the Saviour's life, and obtain a thorough acquaintance with the Apostles' doctrine, when a fierce persecution arose about Stephen, and they were scattered far and wide, some *from* their homes and others *to* their homes, and went everywhere preaching the Gospel. The Apostles also left Jerusalem after a short time, entrusting the care of the small church that still remained to James, the brother of the Lord. Very little is known of the subsequent movements of the greater number of the twelve. According to tradition,

* The word *Biblia* tells its own tale. It is a plural Greek noun signifying books. But when taken into the Latin language, from which we received it, it was treated as a singular. The books were at first called Biblia, even when they were collected together, because they were many. They were also called *the* Biblia or books, because there were no others like them in the world. But as the consciousness of their unity threw the fact of their plurality into the shade, the many Biblia became the one BIBLE, as we possess it now.

Thomas went to Parthia, Andrew to Scythia, and Bartholomew to India. But all that we can affirm with certainty is, that they would not be idle; that wherever they went they would, like those whose history we know, spend their time in preaching the Gospel to other nations; and that there is nothing improbable in the tradition that both India and Africa received from them the first glad tidings of salvation. The reason why we have no such records of their labours as of those of Peter and Paul may be either that they travelled eastward instead of westward, and therefore the records of their travels have perished, or that they were not fortunate enough to be attended by so gifted a travelling companion as Luke; or, what is more probable, that their ministry, however important, was outside the circle of modern (European) history, and had therefore no such lasting effects as those of Paul upon the history of the world. But with all the Apostles their great vocation was simply to preach the Gospel, and to this they devoted their lives.

As the Apostles consequently travelled about, never remaining many years in the same place, the *churches* that were gathered together in the different towns in which they preached with success, were necessarily left very much to themselves. Although we have no precise account of the internal organization and working of these churches, the casual allusions made here and there in the New Testament enable us to decide with tolerable certainty what the general features of these churches were, and what was the work they were expected to do. Their first duty undoubtedly was to make the Gospel known more widely in their own town and neighbourhood; and this was accomplished partly by individual effort, and partly by evangelists appointed for the purpose. Their second duty was to secure the stability, education, and growth of all their members. This was effected partly by the appointment of *teachers*, whose duty it was not only to keep in mind what they had heard from the lips of the Apostles, but, with the Old Testament in their hands and the Holy Spirit in their hearts, to work their own way by diligent study, and lead their fellow-members, by thoughtful instruction, into a fuller and more intelligent comprehension of the Gospel of that Saviour in whom they believed; partly by *pastors*, whose task it was to watch over the development of the new life, and to take care that it did not run wild either in creed or practice; and partly also by *prophets*, who, under the influence of a more direct inspiration, stimulated the love and zeal of the several churches to which they belonged. From the very first they held regular meetings for worship and instruction ("doctrine," as it is called in our version)—a custom of vital importance to their prosperity, if not to their very existence. At these meetings they sang and prayed exhortation was given by some, and instruction by others. If there was any reading, it was some portion of the Old Testament; but this is never mentioned, unless Paul's advice to Timothy, to "give attention to reading," refers to reading in the church, and not merely reading at home. The whole, with the exception of the teaching, was apparently of the most informal character, and generally closed with the celebration of the Lord's Supper.

But, although the churches for the most part flourished, this did not provide for every want, and some of them went wrong. The Apostle Paul guarded against this as far as he could by visiting the churches

two or three times, when he would both rectify their errors and lead them farther in the way of truth. But he could not always go, and hence the necessity arose that he should sometimes *write* instead. The first letter of this kind was written by Paul at Corinth to the church at Thessalonica, in the year A.D. 52. From his hasty retreat (Acts xvii. 5, 10), he had left much unsaid, and, though he had sent Timothy to supply the defect as far as he could (1 Thess. iii. 2), he felt constrained to write on account of the good tidings with which Timothy returned, and therefore sent off our *First Epistle to the Thessalonians.* But before he left Corinth he became rather anxious about this church at Thessalonica, as he heard from some source or other that they had received a letter, professedly written by Paul himself, and declaring that the "day of Christ"—*i.e.*, the day of judgment, was at hand (2 Thess. ii. 2). He therefore thought it advisable to write another letter, to correct the error and quiet their minds, and sent off (probably about the year 54) our *Second Epistle to the Thessalonians.*

From Corinth Paul crossed over to Ephesus, and it was probably while there that he heard of the mischievous attempts that had been made by certain Jewish Christians, to undo his work and destroy his influence among the churches of Galatia. This was always Paul's tender point. He could bear any amount of personal insult and injury, but any attempt to undermine the great doctrine of justification by faith in Jesus Christ, and to force the observance of the law of Moses upon Gentile Christians as essential to salvation, aroused his strongest indignation; and it was under the influence of feelings of this kind, and with the earnest desire to crush in the bud so pernicious a movement, that he sent off (probably about the year 57) our *Epistle to the Galatians.*

Shortly after this, and while still at Ephesus, he received tidings of a different kind, but almost as distressing to his mind, concerning the large and flourishing church at Corinth. This church had been distinguished for the remarkable gifts with which its members had been endowed; but spiritual gifts had brought only selfishness and spiritual pride. Four different parties, viz., the Peter party, the Paul party, the Apollos party, and the so-called Christ party, engaged in endless disputes and contentions for superiority. Those who were most richly endowed thought only of showing off themselves, and used their gifts to obtain applause, instead of doing good; even the Lord's Supper was made the occasion for intemperance, and for the most offensive form of class distinctions, the rich feasting at one table and the poor fasting at another. Altogether the church had been ruined by prosperity, and had gone terribly wrong. Paul decided to cross over as speedily as possible; but, before doing so, he thought it better to send two or three messengers to convey a letter from him and so prepare the way. He had already written one letter to them (1 Cor. v. 9), but apparently without effect. At first he was anxious that Apollos should go; but he decidedly refused, probably from the conviction that his presence would do more harm than good (1 Cor. xvi. 12). Other brethren were therefore chosen, who set off from Ephesus (A.D. 57), with Paul's longest letter, *the First Epistle to the Corinthians.*

Towards the close of the same year Paul crossed into Macedonia on the way to Corinth; and, before proceeding further,—as he heard

that his first epistle had produced a deep impression and filled their hearts with sorrow (2 Cor. vii. 7), and yet feared that when he got there he might not find their repentance so thorough as he desired (2 Cor. xii. 20, 21)—he thought it better to send a third letter, and sent Titus and two others forward with our *Second Epistle to the Corinthians.*

At length Paul reached Corinth, and while there the old and irrepressible desire to preach the Gospel in Rome—a desire that was to be fulfilled in a way of which he little dreamed—took strong possession of his mind. We do not know what had prevented him from going, though it is evident that he had made more than one attempt, from the way in which he speaks of "having a great desire these many years to come unto you," and of having been "much hindered from coming unto you" (Rom. xv. 22, 23). He began, however, to form new plans for going into Spain and taking Rome in his way. In the meantime an opportunity presented itself of sending a letter to the church there by Phœbe, a member of the church at Cenchrea, the port of Corinth, who was about to proceed to Rome. The church at Rome was probably a church of converted Jews, the fruit of the preaching, either of some of those who had been driven from Jerusalem by the persecution, or of some casual Christian visitor. To this church Paul wrote a friendly letter, which grew into a pamphlet as he proceeded, and Phœbe carried as her letter of introduction our *Epistle to the Romans.*

Immediately after this, Paul took his eventful journey to Jerusalem, which resulted in his being sent a prisoner to Rome. He had not been there long when he heard that in Colosse, the church he had planted had been greatly disturbed, and the Gospel he had preached attacked and endangered, by a body of men who joined the church as believers in Christ, but who were no sooner received than they began to preach a half-ascetic, half-philosophical Christianity. Boasting of intercourse with the spiritual world, and making the practical duties of the Christian life to consist in nothing but ascetic abstinence and the observance of days, they practically drew away from Christ all who were beguiled by them, since with all their profession, they did not "hold the head" (Col. ii. 16—18). Paul no sooner heard of this, and of the mischief this new doctrine was doing, than he sat down in his hired house, with the soldier to whom he was chained by his side, and wrote our present *Epistle to the Colossians.* This epistle was conveyed by Tychicus and Onesimus; and, as Laodicea was close by, and therefore either disturbed by the same anti-Christian error, or in danger of being so, the letter was at once to be sent on to the church there. Paul also wrote another letter direct to the Christians at Laodicea, which they were to forward to the Colossians to read (Col. iv. 16). This letter, which was probably sent by the same messengers, has unfortunately been lost, and we cannot even conjecture what the nature of its contents was.

But Onesimus, who was one of the persons selected by Paul to convey the letter to the church at Colosse, was a fugitive slave belonging to *Philemon,* who was now one of the pastors (or bishops) of the Colossian church. The history of his escape is unknown, except that he succeeded in making his way to Rome. There he met with Paul, by whose preaching he was converted, and he found in him so steadfast a friend and so useful a helper that he felt it hard to part

with him. On the other hand, there was no one better qualified to accompany Tychicus, and act as the representative of Paul at Colosse. He therefore determined that he should go. But what would his old master and still legal owner say, when he saw his own slave appear in this capacity? Paul did not overlook this difficulty, and wisely anticipated it by giving to Onesimus a private letter to his former master and present pastor of the church, which we still have in our *Epistle to Philemon.*

There were many other churches in Asia Minor besides those already mentioned, to which there was not the same pressing necessity that Paul should write, as there was to those of Colosse, Laodicea, and Galatia; but yet to which it was very desirable that he should send some words of counsel and encouragement. A letter from him would be of all the greater value, now that he was a prisoner and there was no hope of seeing his face again. Yet he could not write to all without keeping Tychicus and Onesimus waiting too long; and, with the church at Colosse in the state in which it was, every day was of consequence. He therefore determined to write a *circular letter* to all the churches, either arranging with Tychicus to take care that the original was sent round, or instructing him to have as many copies taken as there were churches to supply. This letter has come down to us under the title of the *Epistle to the Ephesians.* The principal reasons which have induced nearly all modern critics to regard this epistle as a circular letter, and not as a letter to one particular church, are the entire absence of all those personal salutations in which Paul's letters generally abound, the general character of the epistle itself, and the omission of the words "at Ephesus" from some of the oldest MSS.

Towards the close of Paul's imprisonment, Epaphroditus arrived from the church at Philippi, the first place in which he preached the Gospel in Europe, bringing a present, which they had made many ineffectual attempts to send, as a token of the sympathy and affection of all the Christians in that city. Paul heartily reciprocated this affection, and gladly availed himself of the opportunity to send back by Epaphroditus a short letter full of loving counsel, which has come down to us as the *Epistle to the Philippians.*

In the epistle just mentioned, Paul expressed the confident assurance that he should still continue here a little longer, and should very shortly be able to go and see them. We do not know whether this was the case, but there is no doubt that he was very soon afterwards released from his imprisonment. Leaving Rome, he proceeded eastwards, and, having left Titus to organize an infant church in Crete, he afterwards sent him a letter, informing him of his intention to pass the winter in Nicopolis—probably the celebrated place in Epirus—which would form a good central point from which to visit the churches of both Macedonia and Greece. This letter, which also contained important *official* directions in relation to the churches, we have in our *Epistle to Titus.*

But before writing this letter to Titus, and probably immediately after he had preached the Gospel in Crete and left Titus there, Paul proceeded to Ephesus, and, finding the church there in a very disorganized state, he left Timothy behind him, giving him specific instructions how to deal with the teachers of false doctrine, and with such as had fallen into loose and

licentious habits. He then crossed over to Macedonia (1 Tim. i. 3), and while there, the better to fortify Timothy in the difficult work he had in hand, he wrote to him our *First Epistle to Timothy.*

Paul now proceeded to Nicopolis, where he had written to Titus to meet him. How long he remained there we cannot tell. But in the opinion of Neander, one of the best of our modern church historians, he now carried out his intention of preaching the Gospel in Spain, and was taken prisoner there and sent once more to Rome. Nero was the Emperor now; and the result of Paul's first public trial, at which not one of his friends had courage enough to take his side, or even to appear in public as his friend, was so unfavourable, that he felt quite sure of the fate which awaited him. He was very anxious, however, to see his old and constant companion, Timothy, once more, and wrote off at once, urging him to come as soon as possible and to bring Mark with him. This letter, probably the last that Paul ever wrote, we still possess in our *Second Epistle to Timothy.*

Timothy arrived, in all probability, not only in time to witness the martyrdom of Paul, who was beheaded soon afterwards, but in time to take his stand by his side with such publicity and boldness, that he was also arrested, and shared his leader's imprisonment. But after Paul had been put to death, and as some suppose on account of the death of Nero,* Timothy was set at liberty (Heb. xiii. 23). It was probably about this time that one of the immediate companions of Paul addressed to the converted Jews of Jerusalem, quite in Paul's spirit and possibly at his suggestion, a stirring appeal to hold fast their profession, and an elaborate proof that the God who spake by Moses had also spoken by His Son. This letter, which some attribute to Paul himself, is our present *Epistle to the Hebrews.*

The letters of Paul form much the larger portion of the correspondence of the Apostles, at least so far as it has been preserved. Peter addressed a circular letter to the converted Jews of the dispersion in Asia Minor. This letter was written from Babylon,† where Peter was preaching the Gospel, accompanied by Silas and Mark. Silas was about to return, probably to join Paul again; and Peter entrusted to his care our *First Epistle general of Peter.* A second letter of a still more general character was written shortly before his death, and when he was evidently anticipating the martyrdom that awaited him also in Rome (2 Pet. i. 14). This letter has also the appearance of a legacy left to the whole Church, an earnest appeal based upon the corruptions which he saw already gaining such rapid head in the Church, and fired with all the greater earnestness from the recollections of what he had seen "in the holy mount," and what he had heard on the Mount of Olives. And surely no worthier or more solemn legacy could have been bequeathed to the Church than our *Second Epistle of Peter.*

Another circular letter addressed to Jewish Christians was written by James, who remained at Jerusalem, and had the special charge of the Jewish church there. This letter does not appear to have been addressed to any particular church, or any number of churches, but to Jewish Christians wherever they might be found, as we may gather

* See Conybeare and Howson's "Life of Paul," ii. 502; also Neander's "History of the Planting of the Church," i. 281.

† Some imagine that by Babylon the Apostle means the Modern Babylon, or Rome; but this is very improbable.

from the address, viz.: "to the twelve tribes which are scattered abroad;" and hence the heading the *general Epistle of James.*

Another letter, also of a more general character, and in some respects resembling the Second Epistle of Peter, was written by Jude the brother of James. There can be little doubt that the James referred to is the pastor of the church at Jerusalem; and the general opinion is that James and Jude were two of the brothers of Jesus. There is nothing to indicate for whom the letter was specially intended; but the object was clearly to meet a later and more aggravated form of that very same error against which Paul wrote in the Epistle to the Colossians. The writer had clearly some particular church or churches in his mind, although from the absence of any special address, the letter is called the *general Epistle of Jude.*

The Apostle John remained at Jerusalem, until the visit of Paul seventeen years after his conversion (Gal. ii. 9). We then hear no more of him till after the death of Paul, when he undertook the charge of the churches in the western part of Asia Minor, and took up his abode in Ephesus. He was not allowed, however, to continue there undisturbed, but was taken prisoner by order of the Roman authorities, and banished to the island of Patmos. This period of banishment has given us some of the most valuable writings that the New Testament contains. During his stay at Ephesus two things had forced themselves upon his mind, the great want of such a written life of Christ as should keep before the Church the deeper and more spiritual aspect of the Saviour's ministry, and the need of some powerful corrective to that false *gnosis* which was still eating out the very heart of Christianity in the churches of Asia Minor. This double want he set himself to supply. In the quiet of his otherwise dreary exile, he wrote our Gospel of John, and sent it to the church at Ephesus, accompanied by our *First Epistle of John.* He also wrote about this time the two private letters that we still possess, one addressed to a member of the church (probably a widow named *Kyria*) and her children, expressive of a hope that he should see them before long, and warning them of the danger of welcoming to their home any teachers of anti-Christian error; the other to *Gaius,* probably a wealthy member of one of the churches in the neighbourhood, expressing the same hope that he should shortly see him and speak face to face. Here are our *Second* and *Third Epistles of John.* But what especially distinguished the period of his banishment was that series of visions and revelations, of which he has left us so graphic an account. The opening letters to the Seven Churches show for whom they were specially, or at any rate primarily, intended; it was no doubt to these churches that he first addressed the *Book of Revelation.*

The origin of our *historical* or *biographical books* cannot be determined with quite so much precision and certainty as that of the epistles; but even this can be settled with all the exactness that we need desire. For a very considerable time, probably for nearly thirty years after the first Christian Church was founded, no one appears to have felt the want of a written life of Christ, and therefore in all probability no one thought of committing to writing either the words or acts of Jesus Christ. To us this seems very strange; but in all the freshness of the Church's youth, when Christianity was a life and not a creed, and when that life was sustained

more by facts than by words and doctrines, the leading events of the Saviour's life were so often rehearsed, so deeply impressed upon the memory of every believer, so constantly pondered, and so diligently preserved, that none felt the necessity of committing to the care of paper what could be so well guarded in their own faithful memories. And the loss was probably in many respects a gain. One result of the perpetual repetition of the same facts, and parables, and other sayings connected with the life of the Lord was apparently that many of them assumed a fixed and definite form, long before they were written down; so that there was to some extent an unwritten Gospel before any one took in hand to write at all. This is probably the simple explanation of an otherwise inexplicable fact, viz., that notwithstanding the great distance at which two of the writers of our gospels, at any rate, were from one another, so many of the smaller incidents, as well as so many of the parables, are related word for word in precisely the same form.

But after a time many persons, as Luke tells us, took in hand to write down the things that they had heard from those who from the beginning were eye-witnesses and ministers of the Word. Who these persons were we are not informed, but probably they were pastors or teachers of the several churches, who merely wrote down the facts with which they were most familiar. Luke was evidently impressed with the fragmentary and unsatisfactory character of all these rumours, and therefore determined to collect together all the authentic accounts that he could, and thus compose a complete and reliable life of Christ. This *Gospel of Luke* was written first of all for a person named Theophilus, who was most likely a leading member of one of the churches in Lower Italy or in the Island of Sicily. The reason for this supposition is simply that whereas the Gospel contains the most careful explanation of the position of such well-known places as Nazareth, Mount Olivet, and Capernaum (chaps. i. 26; iv. 31; xxiv. 13); the Acts, which were written for the same person, refer to such places in Lower Italy and Sicily as Rhegium, Syracuse, Appii Forum, and the Three Taverns, without any explanation at all, as though the writer assumed that Theophilus was well acquainted with them all.

When Peter wrote his first epistle, Marcus, *i.e.*, in all probability *John Mark*, the nephew of Barnabas and early companion of Paul and Barnabas, was with him at Babylon (1 Peter v. 13); but when Paul wrote his Second Epistle to Timothy, he was apparently either at Ephesus or in some place through which Timothy would pass on the way to Rome (2 Tim. iv. 2). If Timothy carried out the instructions of Paul, and brought Mark with him to Rome, it was very likely in that city that he wrote the gospel which bears his name. At any rate the minute explanations of Jewish customs which we find throughout the gospel, as well as the evident intention to set forth Jesus Christ as the Son of God rather than as the Son of David, show clearly enough that it was for Gentile readers that our *Gospel of Mark* was first intended.

This was not the case with the life of Christ of which the Apostle Matthew was the author. There is every proof that he wrote for Jewish believers, and did for Palestine what the other two did in their turn for the churches of Lower Italy and Rome. Many suppose that Matthew wrote his life of Christ in Aramæan, the language spoken by the Jews of

Palestine, and that it was afterwards translated into Greek, the language in which it has come down to us. This is by no means improbable; but the question, which certainly is not decided yet, is one of very small importance. What is of so far greater interest is the fact that in our *Gospel of Matthew* we have the first biography of Jesus Christ, that was ever written by the hand of one who was an eye-witness of the things that he described.

The Apostle John outlived all the rest, survived the destruction of Jerusalem, and continued till the close of the first century to superintend the churches of Ephesus and the neighbourhood. It is generally supposed, and by no means improbable, that the three gospels already written came into his possession, and that whilst perfectly satisfied with them as far as they went, he saw at once that there was one most important aspect of our Lord's life and teaching which they all failed to give, and it was this which especially prompted him to sit down and compose a memoir of the Saviour, which, whilst in perfect harmony with the others, certainly does give just that side of the life of Jesus which the others have left out. But whether this was really his purpose, or whether the peculiar character of his gospel is to be attributed to the characteristics of his own mind, or to his wish to meet the especial wants of the Church at the time when it was written; the fact remains that in the *Gospel of John*, a work so different from all the others, we have just what was wanted to give us, in combination with the other three, a *complete life* of Jesus Christ.

One other book remains to be noticed—viz., the so-called *Acts of the Apostles*. The title is not happily chosen, and was not given by the writer himself, whose object was not to describe what the Apostles did, but simply to show how the Gospel found its way out of Jerusalem and Judæa, and was carried without design by Jewish fugitives to the splendid city of Antioch, where a Gentile church was very speedily formed, and whence, as he describes, the Gospel was carried by Paul through Asia Minor to Macedonia, thence to Athens, Corinth, and other places of Greece, until it had been preached in all the larger cities of the Roman Empire, and he found himself at length a prisoner in the great capital of the empire, and continued for two years, although in bonds, to preach the Gospel in Rome. This book, the object of which, therefore, was to describe the rise and growth of the Church, especially among the Gentiles, was written by the same *Luke* who wrote the Gospel, and for the information of the same Theophilus.

This, then, was the general origin of the books of the New Testament; and we may gather from this, what the state of things really must have been for a considerable time. There were churches formed all over the known world, from Persia or India in the East, to Italy, if not Spain or Britain, in the West. And these churches were in possession of the books which make up our New Testament. But how widely were they dispersed? There were probably hundreds of churches, scattered over an area, the diameter of which would be at least two or three thousand miles, and among them all there were only four written lives of Christ—one in Rome; one, perhaps, in Sicily; one in Ephesus, and one in Palestine. There was but one history of the spread of the Gospel, and that was in Italy or Sicily. And there were about twenty letters that had been written by different Apostles, and they were

scattered about all over the world; five being in Greece and Macedonia, five in Asia Minor, one in Rome, and the rest in private hands. Consequently the churches for the most part must have been left for a considerable time without a single written line, or the smallest instalment of a written New Testament, to take its place by the side of the Old. Their Scripture reading was all out of the Old Testament; whilst their faith in Christ, and their knowledge of Christian doctrine were sustained entirely by what they remembered of the facts they had heard, and the truths that Apostles had taught.

We who are dependent upon our Bible can hardly comprehend the possibility of a church surviving, not to say growing, under such circumstances as these. If difficult questions arose, there might be answers somewhere; but they were scattered far and wide, only a few even knowing of their existence, and the rest having for the time to settle all difficulties as best they could. And thus the Church grew, without any uniform or predetermined system; with no central authority, with little knowledge of one another, and really *without a book*. How can we account for this? Simply from the fact that they had within them what is better than centralization or organized systems, better than councils or ecclesiastical authorities, better even than a Bible—namely, the living Spirit of God.

Yet the time came when the want of a Bible was felt, if only to keep the truth from degenerating into wild fancies, to preserve facts from being buried in heaps of mythological fables, and to furnish a common standard to which all would bow, and to which all could appeal. And when the want arose it was satisfied. But how? This is our second point.

(*To be continued.*)

Reviews.

The Family Pen: Memoriale, Biographical and Literary, of the Taylor Family, of Ongar. Edited by the Rev. Isaac Taylor, M.A., Incumbent of St. Matthias, Bethnal Green; Author of "Words and Places," etc. In Two Volumes, pp. 844. London: Jackson, Walford, & Hodder, 27, Paternoster Row. 1867.

"The Taylors of Ongar" are a prolific and a pleasing theme for literary criticism; affording, as they do, a noble illustration of the immense value of intellectual power, when sanctified by true piety, and conscientiously devoted to the promotion of the best interests of mankind. The attempt to do justice to the theme, within the compass of two or three pages of a review, is almost as hopeless as the effort of the ancient builder to convey an adequate idea of his dwelling-house by carrying one of its bricks in his pouch. Our readers must be content with the desultory nature of our remarks, receiving from us the earnest

assurance that the two volumes before us are deserving of a very wide circulation.

"*The* Taylors" were three in number, the children of the Rev. Mr. Taylor, a Nonconformist minister. "He was a man of high Christian character, and considerable theological attainments who distinguished himself by his exertions for the benefit of his poorer neighbours, and proved most acceptable as a cottage lecturer and lay preacher in the surrounding villages." Subsequently, he became a Dissenting minister of the Independent denomination, laboured in Colchester, as such, for fourteen years, and then removed to the little town of Ongar, in Essex, with which word Ongar, the name of his family has become inseparably and most honourably allied. "His wife was a singularly sensible and well informed woman, and devoted herself most assiduously to the assistance of her husband in the education of their large family; late in life she also became an author, and her memoirs, written for her grandchildren, are remarkably interesting from their naïve simplicity and graphic description of home life." This right worthy couple had a numerous family, the most noteworthy of whom were the three following. 1. Ann Taylor, born 1782, married the Rev. Joseph Gilbert, of Nottingham. "Only within the last few months has she passed to her rest, full of years and respect, like a shock of corn fully ripe. She preserved to the last her bright and keen intelligence and her power of poetical composition." 2. Jane Taylor. "Of the two sisters, Jane is by far the more widely known. Her writings, though not perhaps possessing the force of her sister's, are distinguished by their delicate playfulness and their keen insight into the subtle springs of human character and motives. Of her prose writings, 'Display,' a tale, has passed through several editions; while 'The Contributions of Q. Q.,' a series of papers which originally appeared in the *Youth's Magazine*, continue to this day to find a large circle of readers and admirers. Two of these papers, 'The Discontented Pendulum' and 'How it Strikes a Stranger,' have been inserted in so many volumes of selections from English literature as to have become almost classical. Of the poems for children, 'Twinkle, twinkle, Little Star,' 'I Thank the Goodness and the Grace,' 'My Mother,' 'Pride, ugly pride,' 'Little Ann and her Mother,' 'Thank you, pretty Cow, that made,' and several more, are perhaps as widely known, wherever the English tongue is spoken, as any writings in the language, with the sole exception of the Bible, Shakespeare, and the Pilgrim's Progress." 3. Last, but not least, comes Isaac Taylor, one of the most gifted and pious writers of modern times. He was born at Lavenham, a retired village in Suffolk, in the year 1787. His education was chiefly of a private kind, and, as is generally the case, his best tutor was himself. The accidental discovery, on a London book-stall, of a copy of the works of Sulpicius Severus, and of Lord Bacon's treatise, "De Augmentis," led to a selection of two lines of study, apparently very incongruent—the Baconian and the Patristic—upon which he chiefly moved during the whole of his literary life. In the year 1818 he became a stated contributor to the *Eclectic Review*, which then numbered among its literary supporters Olinthus Gregory, John Foster, and Robert Hall. In 1836 he was a candidate for the chair of logic in the University at Edinburgh, but was defeated, though through a small majority, by Sir William Hamilton. He lived on for thirty years after this, publishing and republishing literary productions, which have carried his fame wherever the English language is read. "In the spring of 1865 he was attacked by a violent access of the chronic bronchitis, which had troubled him for many years, and this malady was soon complicated by dropsical symptoms, and a derangement of the action of the heart. For three months he endured great sufferings with characteristic fortitude and noble Christian patience, his only wish being to pass away and be at rest. For weeks before his death he was obliged to be propped up in a sitting posture,

night and day, a recumbent position invariably bringing on the cough with exhausting violence. It was touching to hear his expressions of gratitude for the services rendered to him in his helplessness by his daughters, who nursed him devotedly. His greatest comfort was to listen to one of those Psalms concerning which his pen had so recently eloquently discoursed. At last the strong frame was shattered by continuous pain and sleeplessness, and on the 28th of June, 1865, he passed away to his well-earned rest."

The two following quotations, from different pens, convey with correctness the opinion of all thoughtful persons concerning this good and gifted man:—

"The breadth and catholicity which distinguish the religious literature of England are due, in no small degree, to the fact that so many of her most eminent theological writers have not, as in other countries, been ecclesiastics by profession. The freedom from the trammels of ecclesiastical position and authority has done much to promote vigour of thought and freedom of expression. In this succession of lay theologians the names of Sir Thomas Browne, Francis Bacon, John Milton, Robert Boyle, and Samuel Taylor Coleridge, stand foremost. During the last thirty or forty years the chief place in this hierarchy of laymen has been occupied by Isaac Taylor, the well-known author of the "Natural History of Enthusiasm," the first of a long series of eloquent and profoundly thoughtful works which have issued from the secluded retreat at Stanford Rivers, where the veteran recluse passed the last forty years of a laborious and useful life."

"The death of Isaac Taylor has severed the last link that connected our time with the age of the giants in the Evangelical movement in Great Britain in the earlier part of this century. Robert Hall, John Foster, Thomas Chalmers, and Isaac Taylor were of an order that has now no living representative. It is astonishing how correct, for the most part, the public instinct is in recognizing men of the highest intellectual calibre. The kingly faculty of these men met with a very general recognition; their voice, at least in their best days, commanded universal respect; but to not one of the many able divines that have followed or accompanied them, has the same rank been conceded. These four men rendered to evangelical religion a service of the highest importance. They gave to the winds the notion that earnest piety was necessarily associated with feeble intellect; they showed to demonstration how cordial the alliance might be between hearts completely possessed by evangelical truth, and minds of thorough independence and originality, that could embrace the whole world of intellect in their ken. They removed a great stumbling-block in the way of intellectual men espousing the cause of Christ. If the present age cannot rival the brightness of their gifts, it may at least profit by the light which they shed. And it will do well to remember that the eminent position they reached was due not less to their transparent candour, high honour, and great charity, than to the strength of their convictions and the brilliancy of their powers."

Ante-Nicene Christian Library. Vol. III. Translation of the Writings of the Fathers, down to A.D. 325. The Writings of Tatian and Theophilus, and the Clementine Recognitions. Translated by the Rev. B. P. Pratten, B.A., Rev. Marcus Dods, A.M., and Rev. Thomas Smith, D.D. Pp. 485. Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton & Co. Dublin: John Robertson & Co. 1867.

This third volume consists of three unequal parts;—unequal, we mean, as to the number of pages of which they are composed. The first forty-eight pages contain the extant writings of Tatian, translated by a learned member of our own denomination, the Rev. B. P. Pratten. This Tatian was a native of Assyria, and probably died toward the end of the second century. He was brought up in heathenism, the different forms of which became known to him by his many travels; but all those forms appeared to him unsatisfactory. He then turned his attention to the Old Testament, on which he thought he saw the impress of truth. Arriving at Rome, where he practised as a rhetorician, he met with Justin Martyr, by whom he was converted to Christianity. After the death of Justin, he embraced

some heretical opinions; the chief of which were the Marcionite doctrines of the two principles of good and evil, and of the evil nature of all matter. Several of his literary productions appear to have been lost; among which was a "Harmony of the Four Gospels." This work was well known to some of the early Fathers, and its existence proves the important fact that the four Gospels were received as inspired by the Christian church of the second century. Dr. Lardner thinks that Tatian's "Harmony" is still extant in an Arabic manuscript, in the Vatican library. The work of Tatian contained in this volume is usually, but improperly, called a "Discourse to the Heathen;" for as the title in Greek is Λόγος πρὸς Ἕλληνας, Mr. Pratten properly translates it "An Address to the Greeks." This "Address" is worth perusing, containing, as it does, a broad view of the heathenism of ancient times. The next portion of the volume contains, in about ninety pages, "The Three Books of Theophilus of Antioch to Antolycus," translated by the Rev. Marcus Dods. Not much appears to be known of the personal history of Theophilus of Antioch. He himself tells us that he was born a Pagan, and was converted by a careful study of the Christian Scriptures. He was bishop or pastor of a church at Antioch, and died in the latter part of the second century. In handling his subject, Theophilus goes over much the same ground as Justin Martyr and the rest of the early apologists. He is somewhat fond of fanciful interpretations of Scripture; but he evidently had a profound acquaintance with the inspired writings, and powerfully exhibits their immense superiority in every respect over the heathen poetry and philosophy. The whole treatise was well fitted to lead on an intelligent Pagan to the cordial acceptance of Christianity.

More than two-thirds of this volume are occupied with "The Recognitions of Clement." Nothing is known with certainty concerning this Clement; but as his work is quoted by Origen in his "*Commentary on Genesis*," written in 231, we may safely conclude that he lived in the second century. "*The Recognitions of Clement*" are a kind of philosophical and theological romance. The writer of the work seems to have had no intention of presenting his statements as facts; but, choosing the disciples of Christ and their followers as his principal characters, he has put into their mouths the most important of his beliefs, and woven the whole together by a thread of fictitious narrative.

The Writings of Clement of Alexandria. Vol. IV. Translated by the Rev. William Wilson, M.A., Musselburgh. T. & T. Clark, Edinburgh.

This illustrious Father, Titus Flaminius Clemens, was originally a Pagan philosopher. The date and place of his birth are unknown. He was certainly a distinguished Christian teacher at Alexandria in the latter part of the second century, and is supposed to have died about A.D. 220. His three great works, *The Exhortation to the Heathen; The Instructor, or Pædagogus; The Miscellanies, or Stromata*, are among the most valuable remains of Christian antiquity, and the largest that belong to that early period.

"So multifarious is the erudition, so multitudinous are the quotations and the references to authors in all departments, and of all countries, the most of whose works have perished, that the works in question could only have been composed near an extensive library—hardly anywhere but in the vicinity of the famous library of Alexandria. They are a storehouse of curious ancient lore, a museum of the fossil remains of the beauties and monstrosities of the world of Pagan antiquity, during all the epochs and phases of its history. The three compositions are really parts of one whole. The central connecting idea is that of the Logos, the Word, the Son of God; whom in the first work he exhibits delivering men from the superstitions and corruptions of heathenism to faith; in the second as

training them by precepts and discipline; and in the last as conducting them to that higher knowledge of the things of God, to which those only who devote themselves assiduously to spiritual, moral, and intellectual, culture can attain. Ever before his eye is the grand form of the living, personal Christ; the Word, who was with God, and who was God, but who became man, and dwelt among us."

An introductory Lecture on Ecclesiastical History. Delivered to the Students at Chamber Hall, Bury. By B. Evans, D.D. London: Elliot Stock, 62, Paternoster Row, E.C. Pp. 44.

We heartily commend this sensible Lecture of our friend Dr. Evans to general perusal; and as heartily wish "length of days," with much spiritual success, to the institution in connection with which it was delivered.

Intelligence.

MISCELLANEOUS.

Tenby.—South Parade Baptist Chapel was re-opened after enlargement on Sunday, July 14th, when the pastor, the Rev. S. Burditt, M.A., preached morning and evening, and the Rev. D. Anthony, B.A., in the afternoon. The services were continued on the day following, when the Rev. W. Owen, of Middle Hill, preached; and in the evening a public meeting took place, when the chair was taken by G. Muntz, Esq., of Birmingham. There were present, taking part in the services, the Rev. S. Burditt, M.A., Rev. D. Anthony, B.A., Rev. W. Owen, Rev. C. White, of Merthyr; Rev. James Williams, of Saundersfoot; and the Rev. E. Edwards (Wesleyan). The building is capable of accommodating 500 persons.

Cossey.—On July 25th Mr. Lamb was ordained to the pastorate of the Baptist chapels at Cossey and Drayton. During the morning service Mr. Robinson, of Norwich, delivered a charge to the new minister. The Rev. G. Gould preached in the afternoon, and Mr. Robinson repeated the charge which he had delivered in the morning, at the chapel at Drayton in the evening.

Stogumber.—On July 16th a devotional service was held in the Baptist chapel, Stogumber, on occasion of the retirement of Mr. John Mills from the oversight of the church in that place, of which he has been pastor upwards of ten years. At the close of the service Mr. Burnett presented Mr. Mills with a handsome testimonial from the members of the church and congregation, and other friends.

Bristol.—The foundation-stone of a new Baptist chapel, Bristol, was laid by the Right Worshipful the Mayor, Mr. E. S. Robinson, on July 24th. Mr. Hancorn, of Stephen Street, the architect, sent in a commodious and ornamental structure in the decorated English style. The contract has been taken at £5,652, and it is said that the tower can be completed for an additional £800. The chapel is designed to accommodate 850 persons. The Mayor, on laying the foundation-stone, received a handsome silver trowel from Mr. Eyre, on behalf of the Committee. In the bottle placed beneath the stone was a parchment scroll, the inscription on which was to the effect that the chapel was named after Tyndale, the translator of the Bible. Speeches were delivered by the Mayor, Rev. R. P. Macmaster, Revs. U. Thomas, Dr. Gotch, and C. Clark.

Birmingham.—The Memorial Stone of a new Baptist chapel, at Lodge-road, Hockley, Birmingham, was laid on Monday, July 29th, by J. H. Hopkins, Esq. After the

devotional services were concluded, the secretary read a concise history of the church, and its efforts to accomplish the erection of a new place of worship. The Rev. R. W. Dale addressed the meeting, congratulating them on the work they were doing that day. He said, the spiritual destitution of the town required that the Baptists and Independents should each build a new chapel every year. The Rev. C. Vince also congratulated the congregation on the success that had attended their efforts. He said they must remember that the new chapel would be a Protestant place of worship, for the services of those who believed that the Reformation of the sixteenth century was an inestimable blessing to the world at large. In the evening, a large public meeting was held, presided over by Mr. Hopkins. The Revs. C. Vince, J. Lord, and other ministers and gentlemen addressed the meeting. The Rev. F. G. Marchant, late of the Metropolitan Tabernacle College, London, is minister of the place.

NEW SELECTION.—GRANTS TO WIDOWS.—The Trustees of the New Selection (published by Messrs. Pewtress), have made the following grants to widows for the year 1867.

Our readers will perceive that more than *eight thousand pounds* have been distributed since the commencement of the work. The enlarged edition of the New Selection, comprising an extensive selection from Dr. Watts, and containing 963 hymns, is a most valuable collection for public psalmody, and we are glad to find that it still leads the van amongst its numerous competitors.

S. A., 1865—A. W. Heritage, S. Hodges.
E. A., 1863—J. Williams, B. Pratten.
A. M., 1865—T. Peters, J. Edwards.
M. B., 1858—A. McLaren, J. Burt.
M. A. B., 1848—J. H. Hinton, I. M. Soule.
S. B., 1853—J. Jackson, T. Bliss.
E. B., 1857—W. Payne, W. Henderson.
A. C., 1834—Dr. Murch, W. Groser.
M. A. C., 1858—A. W. Heritage, R. Grace.
S. C., 1854—W. Groser, E. B. Underhill.
E. C., 1857—T. A. Wheeler, G. Gould.
M. C., 1861—J. Green, T. Pottenger.
M. D., 1860—Dr. Hoby, J. Kings.
A. D., 1867—A. W. Heritage, F. Trestrail.
M. F., 1858—J. Medway, J. Marchant.
C. F., 1846—Dr. Murch, F. Trestrail.
M. G., 1867—T. Morris, J. H. Cooke.
A. G., 1837—W. Colcroft, J. Foster.
M. G., 1846—J. Bane, W. L. Smith.
E. G., 1842—J. Sprigg, J. Preece.
J. H., 1838—M. Kent, W. Keay.
A. H., 1864—W. T. Price, E. Webb.
E. H., 1865—R. Grace, B. C. Young.
J. J., 1850—T. Swan, T. New.
M. J., 1853—J. Smith, W. Bontems.
M. A. K., 1860—J. Mostyn, B. Hodgkins.
P. K., 1841—S. Kent, E. Carey.
C. L., 1859—J. Green, J. H. Davey.
S. L., 1867—D. Katterns, W. G. Lewis.
E. N., 1854—T. H. Rolestone, T. Watts.
A. N., 1848—Dr. Evans, W. J. Stuart.
M. N., 1834—Dr. Steane, W. Howieson.
P. O., 1851—M. Thomas, T. Thomas.
M. P., 1858—J. H. Hinton, T. Marriott.
P. P., 1863—J. Wilshire, J. Walcot.
C. P., 1860—M. Jack, W. Burton.
S. P., 1859—J. C. Fishbourne, F. Wills.
M. P., 1865—J. T. Brown, G. G. Bailey.
M. R., 1864—T. French, D. Sinclair.
S. S., 1865—J. Teall—D. Edwards.
A. S., 1864—B. C. Young, R. Nightingale.
E. U., 1865—J. Phillips, R. Brown.
R. V., 1863—W. Jackson, S. Chapman.
M. W., 1864—T. Horton, T. C. Page.
C. C. W., 1855—J. W. Evans, W. L. Smith.
E. R., 1863—J. Aldis, R. H. Marten.

A grant of £6 10s. to each of the foregoing.

L. F., 1863—T. S. Crisp, Dr. Gotch.
M. J., 1865—R. Lloyd, J. Williams.
C. J., 1861—G. Cozens, G. Phillips.
M. A. P., 1859—F. Trestrail, W. Rees.
M. S., 1856—W. Aitcheson.
S. A. T., 1862—S. Evans, R. Williams.
E. T., 1859—C. J. Middleditch, T. Wilshire.
M. W., 1864—T. Hughes, R. Lloyd.
M. K., 1867—J. J. Brown, C. Vince.
M. M., 1867—A. McDougall, P. W. Williams.

A grant of £4 10s. to the above.

M. H., 1832—C. Elven, J. H. Hinton.
A. H., 1844—T. Jones, J. W. Morgan.
J. M., 1830—W. Garwood, E. Pledge.
M. A. M., 1846—E. Pledge, G. H. Whitbread.
R. R., 1844—Dr. Evans, W. J. Stuart.
M. T., 1850—P. Taylor, J. B. Blackmore.

A grant of £3 to the above.

	£	s.	d
Amount of grants in June, 1867	362	0	0
Grants prior to that date. .	7,777	10	0
Total from commencement .	£8,139	10	0

G. BLIGHT, Secretary, 354, Camden Road, Holloway, London, N.

RECENT DEATH.

THE REV. WILLIAM CHERRY.

THE subject of this brief memoir was a son of the Rev. John Cherry, for twenty-eight years pastor of the Baptist church at Wellington, Somerset. He seems to have passed his early years under the restraining influence of "piety at home," and being of a cheerful, yet retiring disposition, his

boyhood and youth furnish no incidents of general interest. He was apprenticed in Bristol to a currier; commenced business on his own account at Oxford, where he married; and subsequently removed to Chipping Campden, Gloucestershire. While at the latter place, it seems that an ardent desire to devote himself to the work of the Christian ministry, which had been long repressed, prevailed over every hindrance, and issued in the relinquishment of business, and an engagement with the Committee of the Baptist Home Mission to labour as a Missionary in Warwickshire. In this capacity he continued three years, residing at Stratford-on-Avon, and then accepted an invitation to the pastorate of the Baptist church at West Haddon, Northamptonshire, and entered upon its duties, January, 1841. The church then consisted of twenty members. During three years' labour he baptized twenty-six persons, who, with six others, were added to the church. He then accepted an invitation to the pastorate of the Baptist church at Milton, in conjunction with the Baptist church at Burford, both in Oxfordshire. For fourteen years he served both these churches, and for three years longer he continued pastor of the church at Milton only, when age and other circumstances led him to resign. During the seventeen years sixty-two persons were added to the church at Milton, besides those added to the church at Burford.

Of the conversion of the deceased no particulars are known; but it is certain that it was early in life. All to whom he was known bear witness that from his youth his character was unimpeachable, and distinguished by uniform consistency, cheerfulness, generosity, and desire to do good whenever he could. As a pastor he was beloved, especially by the poor, with whom he was wont to make himself sufficiently friendly to inspire their confidence in him as an adviser and friend, and they cherish an affectionate remembrance of him. After his resignation of the pastorate he continued his membership with the church, and to reside in Milton. And it is specially worthy of remark, that his successor in the pastorate, the Rev. H. J. Lambert, from Regent's Park College, did not find a more cordial coadjutor, a more candid counsellor, or a more cheerful friend, in the church or congregation. Mr. Cherry was elected to the office of deacon under the present pastor, who also found in him a ready helper, a genial companion, and a kind and willing supply in any service required for the benefit of the church.

His last illness was severely painful, but of short duration. He was seized with spasms of the heart on the 5th December last, and early in the morning of the 9th, the following Sabbath, he sweetly fell asleep in Jesus. His eldest daughter furnishes the following notes:—"From the first he did not think he should recover, but the near prospect of death did not alarm him. He said, 'I am quite prepared, and not afraid of death.' At another time, 'I am not tired of life; but if it is God's will, I am quite ready to die.' 'What should we be without Christ, without a good hope through grace?' On being asked by one of his children, 'Father, are you happy?' he said, 'Happy! not so happy as I shall be. This morning I was very happy. All I can say is, God be merciful to me a sinner. Though *we* change, Christ does not.' He sent messages to several friends, to his absent children, and to his pastor, expressive of Christian love and devout wishes for their spiritual good. As he drew near his end he was heard to utter words of deep meditation on spiritual things. 'Religion,' he said, 'is no delusion—it is a reality. Oh, to be like Christ! I shall not only see Him—I shall be like Him.' The last words heard were—'Yes, yes! O what a number!—save all you can.'"

His body was interred in the burying ground belonging to the Baptist chapel at Milton. On the Sunday following his pastor preached a funeral sermon to a large congregation, on the words, "For David, after he had served his own generation by the will of God, fell on sleep" (Acts xiii. 36).

THE MISSIONARY HERALD.

THE STATE OF HAYTI.

ALTHOUGH the public papers have informed us that recently another revolution has taken place in Hayti, but few are probably aware of the state of anarchy and confusion into which this unfortunate island has been thrown. For eighteen months past the country has been in a condition of ferment and uproar. The professed object was the deposition of President Geffrard; and now that this has been accomplished, and General Salnave, recently an exile, has been elected President, all is chaos still. A new constitution has been ordained, but whether it will work remains to be seen. It is certainly, in some respects, an improvement on the old one. It gives liberty to the press, and equal protection to all religions. All former constitutions gave especial protection to Romanism. In this respect Protestantism gains some advantage, while both the new President and his minister of public worship are said to be very liberally inclined.

But although the new Government is inaugurated, the whole country, from Cape Haitien to Port au Prince, is said to be in a state of revolution. Some stand by Salnave, others demand the return of Geffrard, who is now in exile, and others are for some new chief. As the army is now constituted it can scarcely be otherwise. Supremely ridiculous as it appears, it is stated by a Haitien Journal, that of the 20,000 men of whom the army is composed, 17,000 are officers of various grades. The policy of every President has been to increase the number of these officers, and they in their turn have striven with each other for the highest offices of State. By the promise of pillage, hordes of lawless robbers can be raised, and with their aid revolutions are constantly attempted. Meanwhile the country is ruined, commerce is destroyed, and the land remains untilled.

As an illustration of the prevailing anarchy and sufferings of the people, we give a letter from our native brother who labours at St. Raphael, where he has succeeded in forming a church, and, by his own exertions, supporting the cause of God. He says under date of July 6th:—

"Yours of the 7th June reached me in the environs of St. Raphael, whence I had to fly to escape almost certain death. For these three weeks past I have been

here, ill, but I am with my wife, who fled here some eight days before me, both of us expecting to be plundered and assassinated. Indeed, I must confess to have never seen such a state of things in Hayti.

"These banditti seek only to injure our well-to-do and honest citizens. In their estimation, one is culpable if one only has in one's house a couple of old chairs, a broken-down table, and a miserable paper dollar or two. These they carry off, firing our dwellings, killing our people, and all this to the cry of 'Long live Geffrard!' Not that they take up arms for him, or organize for a principle to be gained; their one object is plunder and vandalism.

"You will be pained, I know, to learn all that has happened to me. Me they wished to injure more than any one else; not so much the Valierians (people from Valière, some ten miles from St. Raphael), as the St. Raphael people themselves, a favourable opportunity occurring to vent their spleen upon me personally, and through me upon the cause of Christ in the locality.

"They have therefore completely and literally robbed me of all I owned, save the few changes of raiment with which my wife and I escaped. The coffee and cotton I had purchased on speculation, as well as the cattle I had in my fields, they have carried off. The chapel, however, was the principal object of their rage. Urged on by a few women, devotees of the Romish church at St. Raphael, these Valierians burst open the chapel doors, smashed up my nice little new melodeon, tore down the pulpit, and made off with the benches. More than this, they carried away the very doors and windows of the chapel, to use them elsewhere in the construction of their own dwellings. A few poor souls, I hear, as they witnessed these terrible scenes, shed tears of regret, if not of sorrow.

"Blessed Jesus! I have long stretched out my hands towards this rebellious and gainsaying people. Oh! where am I now with my mission to preach the Gospel to my countrymen? I seem to be swallowed up of grief, and should be more at my ease were I already bound upon the sacrificial altar."

In addition to these afflictions, the Concordat, made by the late President with the Pope, has flooded the land with priests, friars, and sisters of charity. In Jacmel, the staff of the Romish church includes a parish priest, a curate, a friar, two or three assistants, three sisters of charity, with a promise of three more. In Port au Prince they swarm around the bishop, and have greatly injured the prosperous Wesleyan Mission established there. At present, little effect has been produced on the labours of Mr. Webley, who has wisely put into circulation a large amount of tracts and Scriptures. The priests have indeed sought his acquaintance, and seem little inclined to controversy or opposition. The novelty of their services may for a time prove attractive, but our Missionary does not anticipate any considerable inroad on the work which God has blessed. His congregations continue good, and much delight is felt by the people in the revival hymns lately introduced, in the translation of the pastor of St. Etienne, in France. He entertains the hope that, in spite of all these adverse influences, the word of God may grow mightily. Only as it prevails will lawlessness cease, and the distractions of the island be cured.

ARRIVAL OF THE REV. A. O. GILLETT AT POONAH.

It will be in the memory of our readers that Mr. Gillett, of the Metropolitan College, accepted, towards the close of last year, an invitation from our late highly-esteemed missionary, the Rev. H. P. Cassidy, to go to his help in the work of the Lord. While on the way, Mr. Cassidy was called to his rest. From Mr. Gillett's letters to the Rev. C. H. Spurgeon, and from others addressed to the Committee, we extract the following interesting passages, and entreat for our young brother, whose prospects have been so unexpectedly and painfully clouded, the sympathy and prayers of the churches.

Of his voyage he thus writes:—

"We are making quite a long passage, being twenty weeks to-morrow since we left the East India Docks, Blackwall. The weather has been very pleasant during most of the voyage, but we have been retarded very much by calms; we were tossing about in the Channel for about a fortnight, and we were considered to be in danger, but the Lord graciously brought us through, and has protected us hitherto, and I trust He will kindly bring us to our port in peace; and then give me grace to live and labour for Him. The captain of the ship is exceedingly kind, and allows us to hold services on board; a Mr. Poole (who is going out to Bombay to be engaged in mission work) and myself officiate at these meetings. I have had a great deal of preaching since I have been in this ship, and the more I preach the more I like it. I am pleased to say that we are not labouring in vain; the Lord has began to bless the word, and to Him be all the praise.

"One day the captain of a whaling vessel paid us a visit with part of his crew, which afforded us an opportunity of distributing tracts amongst them; may we not hope that the silent messenger will be blessed? We have had one death on board during the voyage, in the case of our poor joiner, who was working his way out to India; he was a true Christian young man, and he was going out to that far distant land with the love of Christ in his heart, and with a desire to win souls for His glory, but the Lord saw fit to take him from us; verily we must say—

'God moves in a mysterious way,
His wonders to perform.'

He was taken ill and died in about a week; he went home on the 1st of January. Ah! that was a happy New Year's day for him. I preached his funeral sermon from—'Blessed are the dead which die in the Lord,' &c. The Sunday before he died, I went into his room to see him. I had been preaching in the saloon in the morning, and he was in one of the cabins above; when I asked him if he was able to hear my discourse, he replied, 'Oh, yes, and I was praying that the words might be blessed to those poor fellows' (meaning the sailors).

"I have made some progress in the Hindustanee language; I shall be very glad when I can preach in that tongue."

"I arrived at Bombay in health and safety, on Wednesday, May 8th, after a voyage of twenty-two weeks, and the sad intelligence of Mr. Cassidy's death was conveyed to me by the Rev. G. Bowen, Tract Depôt, on the first morning after my arrival. Of course my prospects are suddenly clouded, and I know not which way to go, but may the Lord guide me aright."

After a few days spent in Christian intercourse with the friends of Mr. Cassidy, by whom he was most kindly entertained, at their advice, and that of the Administrator-General, Mr. Gillett proceeded to Poonah, where he at once com-

menced preaching in the chapel built by Mr. Cassidy. On the 22nd June, he writes:—

"I have been preaching there three times a week since my arrival at Poonah, and the meetings are now *very encouraging indeed;* the people seem to take a delight in coming to chapel.

"A soldier, who has been a professing Christian for some time, and who, I hear, is making himself useful, has applied to me for Baptism.

"Other professing Christians are wishing to have private interviews with me; I believe they are desirous of baptism. Two others came this morning to see me; one of whom I believe is really converted to God, and the other professes to be seeking Christ. As soon as they entered my room, one of them said they had come, being desirous to speak with me on the 'most important of all subjects;' I accordingly had conversation with them, and then we all engaged in prayer. My earnest desire and prayer to God is, that He will give me *many* souls.

"I am learning the Mahratti language, and am quite interested in it; a native preacher gives me three lessons a week."

Mr. Gillett speaks with gratitude of the kind reception he has met with. In the important sphere he has chosen he will need the help of friends, as he hopes to be able to tread in the steps of his predecessor, who rarely drew on the funds of the Society.

DELHI.

This large Mission continues to enjoy much of the Divine blessing, under the ministrations of the brethren Smith and Parsons, who are well supported by their native assistants. The letters of Mr. Smith, though brief, contain interesting notices of the extent and success of the work; and we propose to give a few extracts from the latest of them. Writing in January last, Mr. Smith says:—

"The native work is going on steadily in Delhi, and I think a more general knowledge of the truth exists than the most sanguine amongst us are prepared for. I have just been making a general visitation of all our out-stations, as well as city districts. What surprised me was the large and ever-increasing number whom our Scripture Readers have got to read the Bible. In almost every cluster of houses I visited, some two, three, or more would pull out their Hindi Testaments and read some portion out of them. Purana Killa and Pahar Gunge are both getting on remarkably well. Shahdra is low, and we must send a man in order to a revival of interest in the truths of the Bible. The people require so much enlightenment, and are usually so poor and ignorant, that to leave them without a teacher will not do. We have a large number of candidates for baptism; but, in accordance with the general wish apparently of the committee, we have been keeping them back for more instruction. I confess to you this is not exactly my own opinion, nor am I quite easy in acting it out. Still there is one difficulty I cannot solve, and that is the Sabbath. It is easy, when native Christians live on your premises, and are some way dependent upon you, to get the Sabbath observed; but when they form a part of a community, the whole of whom work on the Sabbath, it is hard to tell what course to adopt. Our people are labourers, and cannot work alone. Now all works are still carried on on Sunday; and if a man is absent on that day, his place is filled up and he is thrown out of employment. I feel it most important that our people should, in temporal matters, be independent of the Mission; and yet how to free them from Sabbath labour and not render them dependent at the same time, is most difficult to decide. Our

church differs from any other native church in these provinces, and I am anxious it should continue to differ in one respect, and that is, the independence of its members. The Sabbath congregations are, on the whole, good. Last Sunday I counted 80: still, more ought to attend, and I am not satisfied that they do not."

Again, on the 7th May, he says:—

"Our 11 Town Missionaries have each a school for three hours daily, and I have been visiting them every morning—sometimes three and four districts before breakfast. It is quite cheering to see so many men reading the Bible who were, before, ignorant; and hence our converts and inquirers are becoming more intelligent and more regular in their attendance at the house of God. Our work is carried on with the utmost regularity—preaching in the bazaar every evening, and afterwards at one, and on some nights two, meetings. I never felt more hopeful as to our future prospects, and our native agents never worked so perseveringly. I am beginning to feel the importance of our native agency more than I did. Where not one in a hundred can read, we must teach; and at present we are getting crowds of young people about us, who attend chapel and are free from caste, and promise to be of the utmost value, especially in the future. You would be delighted to see our congregation coming from all parts of the town of Delhi, perfectly independent as to their worldly affairs, and yet tolerably regular at service on Sundays, and always present at the evening prayer-meetings near their houses. I am confident we have secured one most important step in advance in thus freeing ourselves from Christian villages and the provision of employment for native Christians. I baptized a very intelligent young Mahommedan last week; and three more, a Brahmin and two Mussulmans, are apparently convinced of the truth of Christianity. Besides, numbers regularly attend our services who have never yet mentioned Baptism. I wish you could visit us. I am sure you would encourage us much in the work in Delhi. Mahommedan controversy is becoming daily intensified. We are met almost every night by men who have systematically studied the Word of God. The other day, when I was speaking against fatalism, one of them referred me at once to Pharaoh, 'and for this same purpose have I raised thee up that I might show in thee my great power,' asking, triumphantly, if that was not fatalism? This close inquiry must result in good, and will doubtless aid in the spread of the truth. The Mahommedans evidently feel that they are engaged in a death struggle, and hence it is not surprising if they catch at a straw. My work is much increased by the presence of a Highland Regiment, nearly the whole attending our chapel. I expect Government will allow 100 rupees a month while this regiment remains. If they do, I shall take it and use it as you like. I may send it to the Baptist Mission Press to pay the 2,000 rupees debt on our chapel, or have it carried direct to the credit of the Home Committee, or carry it to the local funds. Which?

"I scarcely ever miss bazaar-preaching and prayer-meeting in the evening. My dear wife has already begun to venture into Zenanas without an interpreter, and she is daily engaged in mission work in her schools."

In a letter dated the following month, Mr. Smith urgently presses on the Committee the need of another Missionary for Delhi. We trust our readers will weigh very seriously the following striking appeal:—

"I feel that I should do wrong not at once to importune the Committee to give me a fellow-labourer. The work at Delhi is becoming daily more important, and I am thankful to say we are holding our own against the outburst of Ritualism that threatened to extinguish us. Our English services draw by far the best part of the English-speaking population, and our native congregations and schools are rapidly increasing. There is everything to encourage

us: the Mission never was so promising; and, although our baptisms are few, that is not because men are backward or unwilling to join the church, but because we are anxious to have our church members more enlightened and firm ere we admit them to Baptism. Our Town Mission stations are working admirably. Each man has got a school of adults and children, and acts besides as a Scripture Reader, visiting, and holding meetings. These are not ordinary schools, but among either nominally Christian children or such as have no caste ties. I cannot tell you what good our thirteen schools are doing, combined, as they are, with preaching and teaching from house to house. It is quite a different thing from the large schools among high-caste boys, whose parents dread nothing so much as their becoming Christians. The parents of our boys themselves read the Bible, and are proud when their children can do so. Our object is openly proclaimed to be the spread of Christianity, and many children are sent to us for this express purpose. They also attend services on Lord's days in the chapel, and meetings in their own neighbourhoods. We are thus imparting Christian knowledge in every way we can—by schools, nightly meetings for instruction, and continual preaching in the streets. The Mahommedans are very much excited just now, and nightly come to our preaching-stands for controversy. We have been weekly answering their questions for years. Lately I have turned the tables on them, and told them that it is now our turn to question them; and hence we demand proofs of the Inspiration of the Koran and the Divine character of Mahommed's mission. This course has quite startled the people, especially as I have closed all controversy with them until our reasonable demands are complied with. One or two especial meetings have been appointed to receive their proofs, but they have failed to come, and are manifesting much uneasiness at the awkward position they find themselves in. The crowds do not at all decrease in the bazaar, and every night we preach the plain Gospel to hundreds in the public streets. Now, it is absolutely necessary to send me help. This is my fourth hot season alone in Delhi; and, with all the duties of an English pastorate, added to missionary work of no ordinary kind, I feel that there are limits to my strength, and limits, too, I am obliged to disregard, or permit the cause to suffer."

THE NATIVE MISSIONARY.

We give the following letter as written by our estimable native brother, Gogon Chunder Dutt. He labours at Khoolnea, in the district of Jessore, Bengal, and, as will be seen, with sure evidence of the Divine blessing:—

"Honoured Sir,—I have just returned from Begumpore. A man named Mokim became Christian, with his wife, at Korya Kally, near Begumpore. It is about three weeks ago Mokim had come to me with a letter of our brother Warish, pastor of Begumpore church, and stated that just after his profession of Christianity publicly, his sons rose against him, and took away all his things, and reduced him penniless. I promised to visit their village (which is about thirty-five miles from Khoolnea), and addressed him to bear his trials like a true Christian, and quoted some passages from the Bible regarding the blessedness of those who suffer for Jesus Christ our Lord. He listened to what I said, and went home with contented mind. According to my promise, I visited Mokim's village after a week, and found that, after his return from Khoolnea to his own village, his friends, relatives, zemindar, and all the villagers attacked his house, and beat him so severely that for two days he could not rise from his bed. After his return from Khoolnea, all his villagers came to him, and said, 'Mokim, give up your Christianity; then we all will become your friends, or would turn your enemies.' Mokim kindly replied them that 'I cannot forsake my true friend Jesus Christ for your sake.' When his friends and villagers found their entreaties

and threatenings without effect, the following day they all together attacked his house, and beat him cruelly. Police has taken up his case, and I will tell you the result, perhaps, in my next. Mokim is very firm in his faith, and I hope he will prove himself a sincere believer. May the Lord be with him. There are two other families in Mokim's village who thought of joining us with Mokim; but the present disturbance prevented them to come among us. There are many hopeful villages around Begumpore church. I could constantly visit this part of our Jessore Mission. Then, I trust in God, I would see the fruit of our labour soon.

"Lately I have established a debating club here. All the educated men of this place become its members. Our Bible women are getting on well with their work. My salaam for the present. Pray for me and for the Mission."

A MISSIONARY'S REMONSTRANCE.

BY THE REV. R. BION, OF DACCA.

"What is all this outcry of many in England for? Have we faith and patience to labour on with joy in this present heat, and shall the friends at home despair of India? Instead of pouring fire of zeal and perseverance into our hearts, they pour cold water over us to extinguish, if possible, the little flame which burns on amidst difficulties and hard toiling.

"If at any time, it is now, that our hearts leap for joy in the prospect of the coming harvest. And should we give in now, we should be the most faithless cowards. India Missions at a standstill! Let the internal commotion among the people refute that falsehood.

"Mr. L. has daily from twenty to forty educated youths at our chapel, who listen with unabated interest to his lectures. Allen, Supper, and myself preach daily in three different localities to hundreds of attentive Hindoos. Supper is carrying on house visiting among the upper and wealthier classes, which one day will testify to his zeal and ability in handling them. Mrs. L., my wife, Miss Robinson, Mrs. Allen, and two native Christian women, have got access to more native gentlemen's houses than they can visit. Six female missionaries are instructing the women and girls of the higher classes in reading and needlework, and conversing with them of the way of salvation. This you call a standstill forsooth! I have been travelling in January, February, and March to Comillah and Mymensing, and taken up the latter place with two preachers, and intend to travel about from next month, preaching the Word of Life everywhere and the *regions beyond;* and this people can call 'stationary!'

"I have already baptized five converts; Allen five more in Dacca, and some ten candidates are awaiting the ordinance, and shall be baptized by me before you can send me a letter.

"There is a letter before me from Mr. Bronson, in Assam, which give the lie in burning words back to those at home who pronounce our mission 'stationary.' You have heard me narrate the conversation of two Garrows, a hill tribe north east, and reaching up to Assam. These two Garrows heard the Gospel from me in Gowalpara, twenty days from here, when on a preaching tour. They were baptized by Mr. Bronson in Gowhatti, and then sent, according to their own wish, back to their wild mountain homes. Before I arrived here seven more had been baptized; and last month Mr. Bronson baptized thirty-seven in one day, and

calls on me to help him. This is going on at the northern border of the Garrow hills. The southern range borders on the district of Mymensing, and from there I intend, with God's help and blessing, to work, by two of Mr. Bronson's converts, the southern part of the Garrow hills, so that in time the sound of the Gospel shall echo through those wild hills, and the whole tribe be gathered into the barn of God. I shall not rest till this plan is carried out. I have been several times at a market at the foot of their hills, and next July I hope to go there again, and look out for some eligible spot to put two preachers there.

"So you see that though some people at home are ready to despair of success, we in the midst of the battle-field are full of hope and joy, because the hand of the Lord is with us."

NATIVE CONVERTS WORKING FOR CHRIST.

Since his return to Calcutta, the Rev. R. Robinson has been much occupied with the Intally school, endeavouring to increase its efficiency, and especially to make it useful to the native Christian community. He has also visited the churches to the south of Calcutta, and reports the result of his visit as follows:—

"I have been down visiting among the southern churches, and am in a position to understand something of the state of affairs there. There is more true and wholesome Christian feeling among the people than I had thought to find. For example, it is a mistake to suppose that Bengali Christians, owing to their natural apathy, are content to be Christians themselves, and think that the duty of Christianizing their heathen neighbours should be left to paid agents, kept for the purpose. How much they do in the shape of unpaid effort in the cause of the Gospel is not known in England, because it is not always known to the missionaries themselves; but I believe that the number of those who come to a knowledge of the truth through such effort is very nearly as great as the number of converts made by the paid agency. I was very much pleased in course of my visit to find how much was being done in a quiet way to extend the knowledge of Christ. When I urged such love-labour upon the people, telling them that it was as much their duty as that of the preachers to preach Christ, they told me how it was a common thing for them on going to a market or to the bazaar, to say 'two or four words,' to translate a Bengali phrase, about the Saviour. And that they have told me truth is attested by the fact that I met with people, now Christians, who owed their first teaching to some poor, hard-working agricultural labourer, who had gone with a basket on his arm to buy some fish from the market.

"The preachers submit monthly reports to me, in which they record, day by day, the work they do, the heathen villages and the markets visited, &c.; and I have arranged to meet them all in conference once every quarter to discuss all matters arising out of their evangelistic labours. I baptized twelve people during my last visit, and since then six have been baptized at Tambulda, a station not far from the Mutlah. At a place called Rajarampore, where we have no church as yet, there are six men who have applied for baptism. When these are baptised I hope to form them into a church by themselves, without any native preacher to preside over them. They must begin by standing on their own feet; they must learn to exhort one another and propagate their new faith as well as they can. Tambulda is a very promising field, if it could be properly worked; but I have no competent man who is free to go there, and by his countenance and influence give courage to many who, from all accounts, are otherwise willing to embrace Christianity."

THE LAST OF THE HINDUS.

In our last issue we gave some particulars of the religious opinions of the late Rajah Rhadakant Deb, of Calcutta. To the day of his death he clung to the idolatries of his country; and, that he might die as it became a true Hindu, he caused himself to be taken to Bindrabun, on the river Jumna, a city in the N.W. Provinces, famous for its worship of Krishna, to which god the Rajah was especially devoted. From a native newspaper we learn the particulars of his last hours; and we give the narrative here for the purpose of informing our readers how a Hindu dies, and that they may see the dark cloud that overshadows his dying moments. The *Tulsi* plant referred to is a small shrub, held in high religious estimation by the Hindus, and is much used in their sacred rites. For the following translation we are indebted to *The Friday Review*, a weekly newspaper published in Calcutta:—

"Everybody knows that Sir Rajah Radha Kanta Deva Bahadoor had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father-in-law of his daughter, approaching him, said, 'How are you, sir, to-day? Wouldn't it be as well to take some medicine?' The Rajah Bahadoor replied: 'Medicine cures disease, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it.' After saying a word or two more in the above strain, he addressed himself to his evening devotions. The rosary having been repeated, he said to his favourite servant,—'Nobin, I am feeling weak, give me some milk to drink.' The servant brought some milk, the Rajah Bahadoor drank it, and went to the sitting-room, with the rosary in hand. After a little, he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin: 'To-day I shall leave off my body. It is not, therefore, advisable for me to remain here on the second story. Send for the priest.' We may state here that the Rajah Bahadoor, on going to Bindrabun, had selected a learned Brahmin of the place for his priest, to whom he had imparted a knowledge of the mysteries of funereal cremation, which the Rajah had himself collected from a diligent perusal of many Shástras. On the priest being brought before him, the Rajah Bahadoor questioned him as to his knowledge of funeral obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin: 'You remember I explained to you long ago the way in which my body should be treated after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, to deck it with the *gandhamálya* and other flowers, and to place it in the case which I ordered to be prepared a year ago. You are then to carry the corpse to the banks of the Jumna, scattering all the way fried paddy, ginger-powder, and *koomkoom*, and accompanied by a band of Vaishnava singers repeating the name of Krishna. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions given to the priest. See to it that the funeral pile is longer than my body; and you are to take care that no other fuel is used than the wood of the *Tulsi* plant. [We may state here that the Rajah Bahadoor had himself collected a large quantity of *Tulsi* wood for the purpose.] You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are, moreover, to take four long bamboos and put them in the ground at the four corners of the pile, and let the canopy of my curtains be suspended on those bamboos over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered to the priest. See to it that the

fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Jumna; the third part you are to bury in this Bindrabun so deep in the ground, that animals may not be able to disinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses: if you be very hungry, you could go and eat something elsewhere. On the eleventh day after my death, offer ten *pindas* to the Jumna, and give a good feast to the Brahmins of Bindrabun. After which you may turn your face towards your native land.'"

"The devout Rajah Bahadoor having said all this, was preparing to go down stairs, when the father-in-law of his daughter and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of *Tulsi* plants, which was on the premises, he ordered a bed to be prepared at the foot of a *Tulsi* plant. The magnanimous Rajah, emancipated, though in the body, stretched himself on the bed, put a *salgram* stone on his chest, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death, his whole face was lit up with a smile. No other symptoms were seen. When his spirit left his body, the groves of Bindrabun resounded with shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta."

THE MISSION WORK IN TRINIDAD.

BY THE REV. J. LAW.

"The cause of Christ in Trinidad continues slowly, but steadily, to advance. In the country, considerable numbers have lately been added to our churches. In Port of Spain, we have had baptismal services during every month of this year, and now there are two persons waiting to put on Christ by Baptism. One of the persons lately received was formerly a member of the Church of Rome. The reading of God's Word, and the teaching of the Holy Spirit, were the influences by which she was led to receive the Lord Jesus Christ as her Prophet, Priest, and King—as her all in all.

"We have just had our annual Bible Meeting, which was of a most interesting character. The Honourable William George Knox, Chief Justice, was in the chair, and gave us a very touching speech. We had plenty of speeches and very good addresses. The collection was about £7.

"During the year the issues from the Depository have reached about 1,200 copies of the Word of God, in all the languages spoken in the Island. Some of our friends are very zealous—none more so than one of our members, a real African man, and an active Christian, especially in selling the Scriptures to all he can induce to purchase them. This man is a most faithful servant of the church. About forty years ago, of his own free will, he left the wilds of Africa and became a soldier, to improve his condition. He was twenty-three years a soldier, and during this time his captain told me there was not "*a single mark*" against him. He attained the highest position that was open to him.

He is now in the employment of the Government. His spare time he devotes to the circulation of the sacred Scriptures. Another of our friends, who is engaged at the Pitch Lake, is actively engaged in the same blessed work.

"As to my labours, I visit the people in Port of Spain and in the country around as much as possible, preaching to all I can reach the glorious Gospel of the blessed God. God will give the increase. He has done so already, and will do so more and more."

THE RELIEF OF THE DISTRESSED IN THE BAHAMAS.

BY THE REV. JNO. DAVEY.

There is still great distress in the colony, arising from the destruction of property by the hurricane. The people feel it more because of the prosperity they enjoyed during the blockade-running. Many of the poor lost everything they possessed, and have not yet obtained decent clothing to come to God's house as they formerly did. I should be very thankful for a box of clothing for women. What we received through Colgate and Co. has been of great service; and, as you requested me to supply the teachers in Mr. Littlewood's district, I drew the £20 which you named, as it will all be needed to supply the wants of the destitute. We are distributing corn and flour to 85 persons weekly, and every now and then cases of distress are coming to light; so that the number will, no doubt, be greatly augmented before the supply is gone. I am told that some have died from want, because they would not make known their distress. I anticipate a year of trial. Sickness and death are very prevalent. We have already lost eight members by death since the year commenced. Labour will, in all probability, be scarce this summer, and, as a consequence, there will be very great poverty. But "Sufficient unto the day is the evil thereof."

A VISIT TO CAICOS ISLAND, TURK'S ISLANDS, BAHAMAS.

BY THE REV. S. KERR.

I first visited Blue Hills, the most distant settlement, where I spent four days, and felt glad to be found again imparting the bread of life to my fellow-men in that portion of the vineyard. Here I found forty-three members and four inquirers, two of whom I baptized for the dead upon a personal profession of their faith. Much disorder had arisen in the church in consequence of not having had a missionary visit for some time. I made known the object of my visit, and but for the late visitation, our friends would have been able to meet the calls of the Mission. They, however, promised to raise £4 per annum, hoping, in better times, to raise a larger amount. They are now endeavouring to build huts for their families. The chapel is not yet in course of erection; the people are obliged to worship in the house of one of our friends who kindly offered it for the purpose.

I next proceeded to Kew, with a view of travelling by land, while the craft had conveyed my traps to Lorimers. No sooner had the people at Kew heard the news of my arrival than they assembled together—it was truly a day of rejoicing

to them. I found these poor people much disarranged and scattered since the hurricane; they pitched small camps in the bush, not large enough to contain three or four persons, but in which several families are obliged to take shelter; this, I am impressed, cannot fail to result in immorality. The Government sent a partial supply of provision and clothing, and the Relief Committee decided not to send any further supplies until they transfer lime, wood, and coal to Grand Turk for disposal; this might have suited, were they in possession of boats for conveyance; but, deprived of all possible means of subsistence as they are, I think it a hard proposition. They worship in a private house, the only one remaining after the hurricane, the chapel having been totally destroyed. I preached the Word of life, and four hopeful converts were added to the church by baptism, after which I administered the ordinance of the Lord's Supper.

Some of the most thrilling accounts of distress were brought before my notice, a few of which I shall mention. A family of seven, who had suffered from hunger for two days, scattered themselves through the fields and woods in search of any remaining vegetable, but returned without success. Hearing of my arrival, the mother sent a meagre, half-naked girl, about twelve years of age, to obtain but the smallest morsel to save their lives. Another family of nine had cooked the last handful of ground corn which the mother found buried among the dried leaves of fallen trees to save the lives of her perishing children, and had just committed them to the hand of God, when the news reached her of my arrival. She lifted heart and hands to God in thankfulness that they were not entirely forgotten when brought almost to death. An old man was so weak from three days' fasting that he fell, after walking over eight miles to obtain a morsel; he was since found dead beneath the ruins of his house. A family of sixteen, most of whom were small children, had so suffered from hunger that the mother was forced to gather a few green paupans, which she cooked without salt, to preserve their lives. I gave a little medicine from my portmanteau, which met a cordial welcome after suffering from dysentery. The mother informed me that, accompanied by another, she had travelled twenty miles, with a child in her arms, to get a little provision from a vessel, and was glad to feast on a raw potato which she found on her way.

I might mention similar incidents, had I time to do so; but what I have already stated will suffice to show the distressed condition of many of these poor people.

I next came to Mount Peto, where I found our dear friends collected for worship beneath the ruins of the chapel. This being the Sabbath, I collected the children —and could our dear friends in England have seen these half-starved, meagrely-clad little creatures coming to receive instruction, they would have shed tears; and with what earnestness and attention they listened to the instruction given! After preaching and administering the ordinance, I proceeded to Bombarra, where our brethren anxiously waited my arrival at the chapel. This is the only chapel that remained uninjured. Here also, as at other settlements, I preached the Word; and, after stating the object of my visit, started for Lorimers. The church at Lorimers was much divided and scattered since the hurricane, not having had a visit for a long time. These poor people are without homes; they live in camps made of branches of trees and palmetto leaves tied together, and they are miserably protected from cold and damp. The Government supplies of food and clothing have since been exhausted; they must be thrown upon the charity of those who will not close their bowels of compassion against them. After service, an old disciple came up to me, and, grasping my hand, said, "How refreshing, sir, is this; I have not had such a sweet morsel for a long time." Here I spent a week. I called the deacons and leaders together, and inquired into the state of the church. Some disorder had arisen, which gave much pain, but was soon decided, each one confessing his fault and lamenting over it. There are seventy-eight members and sixteen inquirers at this settlement, one of whom, a hopeful convert, put on Christ

by baptism. I made known the object of my visit, and each readily assented to do all they can as soon as Providence be pleased to smile upon them. The *promises* throughout the island amount to £12.

I next visited Cockburn Harbour. Here the people are in little better circumstances, and much improved in a temporal point of view, but in a state of spiritual apathy. The church here, like other places of the Caicos, had been much divided. I pursued the same course as at other churches—decided all differences—preached the Word of life, when two hopeful converts were baptized, and two persons restored to the church who had been excluded for seven years, and now returned under deep penitence for sin. During my visit, several came to join the inquirers' class, and follow the Lord Jesus.

MORANT BAY, JAMAICA.

From a letter received from the Rev. W. Teall, who has taken up the evangelistic work in this far-famed district with great zeal and discretion, we extract the following brief account of the prospects of the Mission. We especially commend this important movement to the sympathy of our friends:—

"My work prospers; I have large accessions of people almost weekly—expect to baptize an interesting band in August. Oh! that I had one good hard-working native brother to take the pastorate here, that I might stretch myself further a-field and take hold of the people of the whole region. The people already organized will support one young native pastor, and will, I hope, soon be in a position to support two. Nothing done yet with respect to the chapels; our local committee is cramped with want of funds. I am expecting good father Dendy and brother Henderson as a deputation to confer with me as to sites, chapels, schools, &c., shortly; they ought to have been here last month."

DECEASE OF THE REV. JOHN JACKSON.

After our last HERALD had gone to press, we learnt with very great regret the death of the Rev. John Jackson, at McGregor, Iowa, United States. Mr. Jackson was pastor of the church at Falmouth, in Cornwall, which office he surrendered in the year 1852, to become the pastor of the two English churches at Agra, in Northern India. Here he laboured to the close of 1856, when he left India, and found an interesting field of labour at Milwaukie, in the State of Iowa, North America. Subsequent to the mutiny his heart again turned to India, and in 1864 he accepted an invitation from many members of his church at Agra to take the oversight of them at Allahabad, whither many of them had removed, on the adoption of Allahabad as the seat of government for the North-Western Provinces. Here he renewed his labours with great efficiency and success. They were of short duration. Disease seized him, and he was obliged to leave the work he loved. He reached this country in February last, in a most painful, emaciated, and dangerous state. After a few weeks stay, in which his health somewhat improved, he started for America to rejoin his wife and son, who had gone thither the year before. Feeling better, he was able to accept the pastorate of the first Baptist church at McGregor; but after a few weeks' effort his constitution completely broke down, and he was borne to the country above. He was much beloved by all who knew him, and he died gently, calmly, peacefully, with unfaltering faith in the love and grace of the Master whom he served.

DEPARTURE OF MISSIONARIES.

As announced in our last issue, the service for the ordination of the Rev. Joseph Thomas took place in Bristol on the evening of the 6th August. The Rev. Dr. Gotch gave the charge to the youthful missionary, and the Revs. F. Trestrail, T. Wheeler, with other ministers, took part in the service.

The Valedictory service at Salters' Hall chapel was of a most interesting character. By a large congregation, the missionary brethren, the Revs. C. B. Lewis, John Gregson, and T. Martin, with their wives and children, were commended to the care and blessing of God. The Rev. J. H. Hinton addressed the missionaries. The other parts of the service were taken by Dr. Underhill, the Revs. C. Bailhache, E. White, Dr. Hoby, and others. The brief addresses of the Missionaries, especially the reference to the toils and trials of their partners in the missionary work, was very warmly responded to. It was a season of hallowed enjoyment, and our brethren depart with the warmest affection and prayers of many to whom their visit has been one of instruction and profit.

The Missionaries, with their families, embarked on board the "Shannon," on Monday the 12th ultimo, and sailed the same afternoon. The day was a very brilliant one. At two o'clock the noble vessel left her moorings, amidst the tenderest farewells of the numerous friends who had accompanied the departing families to the ship. All leave behind them dear children; except Mr. Thomas, who, however, had to leave the dying bed of a dear sister to go on his voyage to the scene of his chosen toil. Since his departure, the beloved child has reached the heavenly shore. Our dear friend, the widow of our late highly valued missionary, the Rev. J. Thomas, has thus been called to bear a double portion of sorrow. It will be her consolation that she surrenders her two children to the service of the Lord; the one in the choir of heaven, the other on the plains of that land to which her husband 'gave his life. It would have been his greatest joy to welcome his son's entrance on the same career of usefulness.

THE SOCIETY'S SEVENTY-FIFTH ANNIVERSARY.

From various letters that have come to hand, we are happy to learn that it is the intention of our friends in many parts of the country to commemorate the formation of the Society, on Lord's day, the 18th October, by sermons adapted to the occasion, and a collection towards the debt of the Society. We trust that the commemoration will be universal among our churches.

HOME PROCEEDINGS.

The harvest month is not one in which Missionary meetings are generally held. Nevertheless our friends in Worcestershire have held their usual services, and the meetings in the East Riding of Yorkshire have been begun. Our Missionary brethren, the Revs. G. Kerry and R. Smith, attended the former, and the Rev. D. J. East, with the Rev. J. Allen, of Oxford, has entered on the latter series; Mr. East has also visited Coseley and other places in Staffordshire for the Mission.

The vacancy in the Committee, occasioned by the resignation of Mr. W. Olney, has been filled up by the Rev. Charles H. Spurgeon, in response to the unanimous invitation of the Committee.

CONTRIBUTIONS

From July 19th, 1867, to August 17th, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Allison, W., Esq., Selby, for *Jamaica* (2 yrs.) ...	2	2	0
Foster, Blyth, Esq.	5	0	0
Holden, Isaac, Esq., M.P.	5	0	0
J. W. A.	5	0	0
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Cobb, F. W., Esq., Margate	20	0	0
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Bloomsbury— Contribs., Sun.-schl., for *Rev. J. Lawrence, Monghir*	5	0	0
Do. do., for *Rev. T. Johnson, Africa*	5	0	0
Camberwell— Contributions	0	10	0
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Histon— Collection.....	3	10	8
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Willingham— Contributions	11	3	6
	148	15	10
Less expenses and amount acknowledged before 111	18	7	
	36	17	3
CORNWALL.			
Falmouth— Contribs., Sun.-school	2	15	8
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Woodford— Collection	1	11	0
	57	17	6
Less expenses	0	15	0
	57	2	6
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SOMERSETSHIRE.			
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SUSSEX.			
Lamberhurst— Contributions	1	3	4
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Birmingham— Contributions	25	13	2
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Trowbridge— Contribs. on account...	50	0	0
YORKSHIRE.			
Halifax— Contribution for *Rev. W. A. Hobb's N P, Jessore*	3	6	0
Rishworth— Contribs., 1866	2	0	0
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By Rev. J. Reid.....	2	14	0
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Mount Carey—			
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	50	0	0

CALABAR COLLEGE REMOVAL FUND.

Contributions per Rev. D. J. East..... 67 8 0

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Mrs. Lewis gratefully acknowledges the following amount contributed for Zenana Work in India.

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Mrs. Stevenson, Blackheath	5	0	0
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Mrs. Lewis also acknowledges most thankfully Parcels of Fancy Work prepared for Zenana teaching, kindly given by

Mrs. Sturt, Gordon Square.
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Miss Viney, Upper Clapton.
The Ladies of Lee Working Party, and
The Ladies of the Newport United Zenana Mission.

Mrs. Lewis also most gratefully acknowledges Boxes of Fancy Articles for sale on behalf of the Zenana Mission, from

The Newport United Zenana Mission.
The Ladies of Buckingham Chapel, Clifton.
The Ladies of St. Mary's Chapel, Norwich.
The Ladies at Leeds, per Miss Scatchard.
The Ladies of Rev. W. Brock's Chapel, Hampstead.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

Thos. Harvey, Esq., Leeds, for Medicines, for *Calabar Institution*, and a Parcel of Books for *Rev. J. Clarke, Mount Hermon, Jamaica.*
Friends at Reading, by Mrs. Aldis, for Case of Clothing, for *Rev. W. Teall, Morant Bay.*
Young Ladies at Buckingham Chapel, Clifton, for Case of Clothing, for *Rev. J. E. Henderson.*
Friends at Norland Chapel, Notting Hill, for Case of Clothing, for *Rev. W. Clayden.*
J. Gurney, Esq., Putney, for Magazines.
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Mrs. Whitchurch, Edgbaston, for Magazines.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street. Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

OCTOBER, 1867.

SUNDAY SCHOOLS AND SUNDAY SCHOOL TEACHING.

READINESS and versatility are undoubtedly great gifts, and go far to make a popular orator. To be ready for any emergency—to be able to make interesting speeches on any topic that may turn up, without manifesting awkwardness or ignorance, is indeed a rare gift. That gift is possessed by one bishop, at least, of the Established Church. Nothing comes amiss to him. He can amuse every one with his jokes and funny illustrations at a public dinner; he can talk learnedly at a meeting of *savants;* piously and unctuously when he is consecrating; can "charge" his clergy so successfully as to satisfy the scruples of the few Evangelicals in his diocese, and gratify the Churchy-parsons and ultra Ritualists at the same time. He is both discreet and indiscreet; he can snub poor Dissenters by putting their conventicles in the same category with public-houses, and can deny in almost the same breath that he ever meant any harm to Nonconformists. He is equally competent to win the praises of the secular, infidel, and religious press; to frighten the weak-minded, trembling, and piteously-forlorn organ of the Evangelicals, and to raise himself in the estimation of every other section of the Established Church. This he has only recently done with great success. Leaving his diocese for the beautiful scenery of the Isle of Wight, the Bishop of Oxford finds in a little village some pleasant company. He is invited to a conference of the clergy and others engaged in Sunday-school work, and consents to occupy the chair. For his honour and, we suppose, amusement—for surely Bishops cannot always be dignified, except in attire—a drum and fife band is provided, and the young people lead the way, "playing on their instruments with great spirit." No mercies, however small, should be "forgotten in unthankfulness" by a Bishop, and S. Oxon is not the man to allow merit to be unacknowledged. He was delighted, he said, to see the drum and fife band; "it was not the drumming and fifing that was of so much consequence as the circumstance of these young lads being brought under good influences. *That*

was the way to make their Sunday Schools useful." It was impossible for any other man to make so profound a discovery as that, and, we suppose, since the Church clergy have mourned over their failure in Sabbath-school teaching, they will make their schools useful by inaugurating drum and fife bands.

The discussion which provoked the Bishop's speech was, to say the least, remarkable. Before reading the report of it in the *Guardian*, we certainly gave the clergy credit for more common-sense than they exhibited on that occasion. Perhaps they were timid and nervous in giving their advice in presence of so great a dignitary. Some of their observations were founded on the most whimsical of fancies. All the speakers acknowledged that their system of teaching had failed, and their Sunday-schools were languishing. One speaker thought the Prayer-book should be a more constant subject of study; another recommended more Church teaching and doctrine, reading of the Lessons, and especially the Church Catechism, with all of which the poor children have been crammed to repletion; another speaker went beyond this, and advised teachers to physic their pupils with what we should consider to be rather nauseous medicine—"the history and analysis of the Prayer-book, and its conformity with Holy Scripture"—a task he acknowledged to be difficult, but pleaded that "the little work of Berens and even Wheatly," would prime the teachers on these important subjects. It was, probably, in answer to this last speaker that the Bishop so aptly ridiculed the teaching of those who were constantly talking of "our dearly-beloved Church," without knowing much about what they were saying.

It may be interesting to compare notes with the Established Church and ourselves on this matter. We certainly have no cause to complain of our Sunday-schools being in a languishing condition. On the contrary, we hold that they were never more prosperous. We believe this is true of most, if not of all, Nonconformist bodies. How then is it that the Church of England fails wherein we succeed? They have a *prestige* of which we cannot boast. They have no lack of funds, while we suffer from poverty—though not, thank God! from poverty of spirit. They are backed by Government, by the aristocracy, and by influences which, though powerful, we should consider it a disgrace to own. We ask how is it that their teaching should be a failure, and that despite their efforts to "nurse children in the bosom of the Church," the said children should turn recalcitrant, refuse the nutriment offered them, and decline the parental care of so anxious a mother? We have not far to go to obtain an answer to these questions.

In the first place, the evils of the Church of England system of teaching—which are not common to other sects—are sufficient to account for the lack of interest felt by children in Sunday-school efforts. We are not maligning the Episcopalians when we assert their anxiety to inoculate children with ecclesiasticism, since they are honest enough to confess this. Indeed one of their grievances is that their scholars are not fond of being taught by them—are inclined to favour the Dissenting chapel when they grow up, and so keep themselves out of the Church. Stress is therefore laid upon the necessity of giving more distinctive Church teaching—the very thing that has hitherto been the main cause of their failure. Any one who knows the ordinary routine of a Church

school will understand how it is that children fail to be interested and won by the system generally pursued by its conductors. Young people do not understand officialism, and cannot get to love it. They *may* respect a clergyman, or a curate, because he is the minister who baptized them, and who seeks to get them confirmed—a mysterious rite in which, they are instructed, there is more or less of virtue. But he who tries to gain the sympathy of a child by standing upon his favoured position or clerical dignity, must inevitably fail. The existence of the spirit of officialism in a teacher is sufficient evidence of his want of qualification for his work. We find one Church teacher acknowledging that "Sunday-school teaching was often rendered nugatory from the absence of sympathy. The teachers were apt to look at their work as a task, performed in a perfunctory way, instead of endeavouring to draw out the minds of the pupils, so as to make them fully understand what they were taught." Then, too, however much may be said in praise of the Prayer-book, the collects and the catechism, they are, for the most part, dry and uninviting to children. What can they know, for instance, about renouncing the world into which they have not long ago entered? How can they understand that there are two sacraments only, "as generally necessary to salvation, that is to say, Baptism and the Lord's Supper." What know they, or care they, of the "Holy Catholick Church"? We do not complain of Churchmen teaching children anything appertaining to ecclesiastical principles, church ceremonies, and superstitions, if they conscientiously believe in them. All we say is that the lambs require more careful feeding; that the story of the Prodigal Son, of Joseph's misfortunes and good fortunes, of Samuel's early piety and call to God, and Daniel's deliverance from the lion's den, are far more attractive. We have never known children to be tired of hearing of the love of Jesus, of His life and deeds, His sufferings and death; of Paul's travels and preaching, and the Apostles' successes and trials. The teaching of these grand old truths of Bible history in a pleasing manner, and in a loving style, has seldom failed to engage the affections of the youths of our Sunday-schools. The Bishop of Oxford says the great thing is to make the children happy, and we know nothing so likely to accomplish this object as intelligent, sympathetically-given Bible instruction. At any rate, the success of Nonconformist Sunday-schools is alone to be attributed to the wide adoption of this principle. Mrs. Grundy and her notions of "respectability" have not been possessed by us. She has decided, in her usual emphatic, worldly-wise manner, that Dissent is not respectable at all, and Dissenting Sunday schools are dangerous. Our strength under God, in this branch of our church work is in our simple, pleasant, evangelical, scriptural teaching—nothing less, nothing more. And while our Church friends have to acknowledge that their style of instruction has not been sufficiently attractive, we have to be thankful that our system has not failed in attractiveness and permanent good.

One half of the Bishop's speech dealt with the instruction of infants, and the other half with a reference to retaining and interesting the elder scholars. With regard to the first point—the caging of "the little volatile things"—he had much to say and to condemn. His advice, for the most part, was exceedingly good. But we cannot adopt his vivid description as applicable to our own schools. We do not take "little

volatile creatures," whom God had made "like bees who need to buzz when they fly about," and "knock them on the head if they go to sleep." The system of penal punishment of poor children finds no acceptance with us. Our superintendents do not act the part of parish beadles, and our infant teachers have adopted a wiser policy than that of excessive physical restraint. Nonconformists are, as far as possible, carrying out the separate room system, by which the infants are taught far more effectively, and with less inconvenience than when they occupy the darkest corner of one long room. They are not confined in the schoolroom for so many hours as they used to be. They are not kept in bondage now from nine till one o'clock. The double drill system has been, for the most part, abolished; and pleasant illustrative services are beginning to be held for the special benefit of the young.

Yet we have much, very much, to learn, and we are thankful even when an Anglican Bishop directs our attention to our deficiencies. We are likely, however, to gain more practical suggestions from the Wesleyan body on this subject than from the clergy of the Established Church. The Sunday-schools in connection with that denomination have for years been in a tolerably good condition, and during the last ten years the increase in scholars has alone been nearly one hundred and thirty thousand. They have 5,000 schools and more than 500,000 scholars, eight out of every thirteen being "infants"—(*i. e.*, between five and seven years of age). The Conference in 1864 appointed the Rev. John Clulow to "act under the direction of the Education Committee, with a view to promote the greater efficiency of Sunday-schools." The two annual reports on Methodist Sunday-schools which he has prepared are full of instructive and suggestive matter, and our readers will be interested in his facts and figures, and derive benefit from a consideration of his recommendations to promote the efficiency of schools.*

There does not appear to be any universally-recognized method of carrying on Methodist Sabbath-schools, each school being at liberty to adopt either the Conference regulations or the rules of any other institution. Judging from the report of Mr. Clulow this is an advantage; since those schools which possess written or printed rules "do not yield the measure of spiritual fruit that might be expected, considering the number of officers and teachers engaged in them, and this for want of more directly religious aim and more earnest and devout efforts." We do not think one method should be strictly pursued, and no innovation allowed. The children are fond of the excitement of an occasional break in the ordinary routine of school-work. It is to them an agreeable change to hear an address from a stranger, or to break off from the lessons and sing a hymn. Indeed, the more singing you can import into the school the better, for hymns more readily fasten upon the memory, especially when they are sung to pleasant tunes, than anything else.

As a rule, our Baptist Sunday-schools are managed by the teachers themselves, in "teachers' meetings," from which no duly recognized teacher is excluded. This arrangement is in thorough accordance with our congregational polity, and we have yet to learn that it has failed to secure healthy management. Our Methodist friends have a somewhat

* An admirable article on the reports, giving the facts contained therein, appears in the *London Quarterly Review* for April, 1867.

different system, which they consider safe and efficient. Excepting the treasurer and auditors, all the officers must, according to the constitution recommended by the Conference of 1827, be "members of the society." The leader's meeting elects all these officers. The following is the proportion of those members of the committee, not being ministers or officers—viz., one-fourth to be teachers, members of society, elected into the committee by their own body; one-half to be subscribers, members of society; the remaining fourth may be chosen from subscribers who are not members. Only one-half of this committee consists of actual workers in the school; and we are not surprised, therefore, to learn that there are many schools in which no such committee exists, the teachers undertaking the management of the institution, and arranging everything in connection therewith. This, to our minds, seems a better plan; and it is confessed that in a mixed committee, no members are more regular in their attendance than representative teachers. The appointment of teachers is, as in our own schools, a matter of no fixed rule. "If in various parts of the country, ten young people were seeking admission into Methodist Sunday-schools as teachers, the probability is that they will be received and dealt with in ten different ways." We are not sure that these "differences of administration" are likely to keep up the religious character of the Sunday-school; and we have found from experience—having formerly been secretary in a provincial school—that the less efficient (educationally and religiously) teachers are the most untrustworthy and troublesome. The laxity of our regulations is, of course, to be attributed to the voluntary character of the work. But, bearing in mind the great object of Sunday-school effort, it is important to secure godly men and women for this service. We do not say, as some do, that no one should be allowed to teach in a school who is not a member of the church to which it belongs. This would be to exclude numbers of really efficient, pious teachers, who, for reasons known to themselves, have not been baptized. But any zealous superintendent will be sure to keep his eye open to such cases; and, when occasion requires, will introduce them to the work of the school. How far the church should control the Sabbath-school, and what should be the relation of a pastor to it, and the teachers, are questions that cannot be discussed within the space of one article. We, however, most heartily agree with the correspondent of an American Baptist newspaper, who writes:—

> In regard to the details of work in the Sunday-school, the judicious pastor will keep a watchful eye, but will not needlessly interfere. As the services of the teachers are voluntary, and often at considerable sacrifice, they are entitled, in courtesy, to a large liberty in conducting the school exercises; but the right is still vested in the pastor as the representative of the church's authority, to veto any measure which he may judge to conflict with the original design of the school, as an institution for bringing the young to Christ, and educating all in the knowledge of the Scriptures.
>
> So long as the superintendent acts with manifest wisdom in conducting the school, both teachers and pastor will tacitly repose in him supreme power. If at any time he adopt injurious measures, the power reverts to the pastor as the church's representative—who also holds his sovereignty by virtue of his manifest wisdom. If *he* show a lack of that quality, the supreme power will, in the nature of things, revert to the church again, as the court of final decision.

Thus far we have dealt with the working constitution of the Sunday-school—a point of great importance, and one that accounts for many failures. The internal arrangement,

and wise classification of scholars, should be well considered. The Bishop of Oxford condemns, but not too strongly, the association of little children with the older scholars. "They could not," he said, "expect the elder children to continue attending a Sunday-school where all the little ones of the parish were being taught. The rook never frequented the same ground with the starling, who was a busy, talkative gentleman —but the rook was a quiet sort of fellow, and therefore when a starling came near, the rook looked at him with a peculiar cock of the eye, and then flew away. In the same way the fourteen-years-old pupil flew away from the little volatile things who sat dozing upon the hard benches." One great fault of our school-rooms is that they are designed for tea-meetings. Mr. Clulow, in one of his reports, recognizes this evil in the following words:—"For want of this (*i. e.*, separate rooms) many of our schools are made up of undisciplined masses of children, collected in one room, in which order is simply an impossibility. Until this evil be corrected, there can be no efficient instruction; and if no efficient instruction, no spiritual or saving results of the best-intended labour. In its material structure and adaptation the Sabbath-school of the future must be in advance of the Sabbath-school of the past; and there must be a reform in school buildings before there can be any great improvement in school management." Some of us have had painful experience of the single large-room system. The great complaint of the superintendents of all such schools is that the room is converted into a Babel, and that the hubbub or buzz of voices is distressing. Teachers complain that they cannot be heard, and so have to pitch their voices higher than they otherwise would; the boys, who are naturally proud of their healthy lungs, read for the benefit of the lads of the next class; while the poor infants have to trot up to the teacher's knees, and there whisper out their A B C. Separate rooms for infants are therefore being adopted in most new buildings. But we must go still further. Half-a-dozen commodious class-rooms should be built, as is the case in a Methodist school in York. Two of these rooms are, it appears, permanently occupied by senior classes, and the other four are used as "retiring rooms," into which "all the classes are taken in rotation for more direct dealing and personal appeal and prayer." The advantages of this system are too obvious to need pointing out. Be it remembered that the time in which a teacher seeks to educate the children is exceedingly short, and that he should have every facility offered him to use that time wisely and profitably. The few hours of the Sabbath he should employ to advantage in getting at the hearts of the children, and to do this he must gain their attention. This he fails to do in a large, crowded school-room.

Considerable discussion has at various times arisen relative to the propriety of instituting separate services for infants. Some have recommended the abandonment of that part of the morning school which is held previous to public worship, and the substitution of a morning service of one hour in length, leaving the work of class teaching to the afternoon. There is much to be said in favour of such a course: the length of our public service, its comparative lack of interest to young children, and the unsuitability of the sermon to them, are all arguments in favour of a separate service. So far as our own observation goes, this special service has succeeded admirably in those

Baptist schools in which it has been adopted; and the plan has been strongly recommended by the Methodists.

That portion of the Bishop of Oxford's speech which dealt with the elder scholars was suggestive. He deprecated cramming, and recommended teaching in a loving spirit. They should make the elder scholars feel they had a place in the church. "He felt certain one of the main reasons why their young men left them was that they to whom they went found them something to do, which the clergy did not. They consequently felt that they were of more importance at the chapel, and so thought their place was there rather than in the church." This is undoubtedly true, and is something in the Dissenter's favour. We thank the Bishop for his compliment. Many of our junior teachers have been taken out of the Sabbath-school when they have arrived at a certain age, and placed over an infant class. The Methodists find their intermediate classes most successful. The complaint, however, that when our youths grow up they are, for the most part, lost to the church, is pretty general amongst both Dissenters and Churchmen. It is the case with the Methodists. Mr. Clulow reports:—

> That notwithstanding it is a cause for gratitude to God that thousands of our Sabbath-schools are regularly met in catechumen and society classes, and are thus being prepared to take their place in the Church of Christ; and that the great majority of the schools are present at public worship at least once every Lord's-day; yet multitudes who have been brought up in these schools are lost both to the school and the church when rising into mature life, and some entire schools are not even systematically taken to chapel, and this, in some cases, for want of adequate chapel accommodation for them.

We fear this is too true, and that we are not gaining ground in this direction. But the subject is too full to discuss at the fag end of a paper: we must reserve it for another occasion, when we hope to say something on the young men of our large towns and cities.

We would remind the Bishop of Oxford that much of the failure in teaching about which he complains is to be attributed to the want of heartiness which his Church has manifested about Sunday-school labour. In truth, Sunday-schools were never popular with the Established Church. They were the invention of the Dissenters, and as a correspondent of the *Guardian* frankly observes, "it is remarkable how soon the Church has discovered her error in accepting the Sunday-school system from her enemies." The clergy are afraid of the lay element. They shrink from making laymen teachers, and hence they do not, with the exception of some few of the wiser Evangelicals, encourage lay preaching. With the majority the Church Sunday-school is considered to be a defence against the proselytizing influences of Dissent. While this view of the subject is possessed by them, success cannot be expected. Had they greater faith in this noble work, and more zeal in carrying it on, with less priestly officialism and more attractiveness of form and style, they might be the means of doing an important and enduring work among the young of our land.

E. L.

BUNYAN'S MILITARY LIFE.

BY THE REV. THOMAS LOMAS, LEICESTER.

THE lover of nature and of antiquity, and the purely utilitarian and business man have no communion of taste, and find themselves at an irreconcilable variance of opinion and feeling on a great variety of subjects. The former mourns at the sight of beautiful landscapes disfigured by ugly square buildings in the shape of factories, and by the clouds of smoke poured forth from their tall chimneys, darkening the heavens; the latter rejoices in them as signs of progress, and sources of wealth and of human labour; the former grieves at the echoes awakened in nature's solitudes by the scream of the railway engine, as it darts along like a thing of life and power, now disappearing under the hills, groaning and trembling as with "the night-mare of the mountains," and then emerging, like a joyful captive from his dungeon, into the sunlit plain; the latter admires the spectacle as one of the grandest triumphs of the human mind and hand, and anticipates the girdling of the whole earth with bands of iron, and the bringing, by these, into communion and commerce all nations and tribes of men; the one would religiously conserve as landmarks of history, and as links connecting the present with the past, all buildings and objects connected with great men and heroic deeds; the other cries *cui bono?* and ruthlessly removes any object associated with ancient memories which stands in the way of realizing pecuniary profit.

Now we confess to a feeling of sympathy, to some extent, with the former in an event which has just transpired in this town. A part of the ancient wall of Leicester on the south-west, through the rise in the value of land, has just been demolished and removed by pick-axe and shovel, in order to make room for the erection of houses. In this wall were the principal breaches made by the cannon of Charles at the siege of Leicester, and here the grand assault was delivered. Other assaults were made, as feints, in different parts of the town, and at one of these, the scant records of the time inform us, a *Dissenting minister*, whose name is unrecorded, (a fitting type of not a few of his successors in the same place), fell mortally wounded while bravely fighting the foes of freedom. At the breaches in question the principal attack was made. The besieged behaved most bravely; even the women, it is said, fought like tigers, assisting in the loading of muskets, encouraging by word and action the resistance of the men. Once and again the besiegers were beaten back with heavy loss, but at last the besieged were overwhelmed by superior numbers, and retreated into the centre of the town. The enemy followed, and scenes of slaughter and massacre occurred, at which humanity shudders, and which fired the soldiers of Cromwell with redoubled courage on the avenging field of Naseby. The breaches were hastily repaired by the Royalists with bricks, rubble, pottery, or anything that came to hand, and from

that day to the present, they exhibited, to the eye of the passer-by, a striking contrast with the even stone wall itself, thus calling attention to the bloody and fearful struggle which once occurred on the spot, and to this important event of the great Civil War.

The wall and its breaches and its associations are gone! and strangers and children no longer ask "what meaneth these stones?" and the question is no longer answered by a tale of the civil war, *and by another tale.*

John Bunyan was a soldier. The fact is stated by himself, and it is taught indirectly by his writings. It may be safely affirmed that no man could have written the "Pilgrim's Progress," and especially the "Holy War," who had not been a soldier and in active service. We perceive a truthfulness and reality in all the descriptions of the armour, the weapons, the military strategy and siege operations of the times, which could not have been acquired by reading only, and which must be attributed to actual military experience. There are two questions then which here naturally present themselves: In what army did Bunyan serve? and in what *place* did he actually see the realities of war?

With reference to the former of these questions, we must undoubtedly place him in the army of the King. Bunyan, as we shall presently see, was in a besieging force, and Leicester was besieged only by the King's forces. It is true that after the battle of Naseby, the Parliamentary army took up its position before the town, but Lord Loughborough surrendered before any struggle commenced. The army in which Bunyan served was one in which "wickedness abounded," an expression which befits the swearing and roystering Cavaliers, but is inapplicable to the Roundheads, who had always, as Macaulay says, "the praises of God in their mouth, and a two-edged sword in their hands." Then Bunyan's spirit was intensely loyal. His whole writings are instinct with the spirit of reverence and obedience to Kings; so that however our sympathies might lead us to place him with Hampden, Cromwell, and the cause of constitutional freedom, we are compelled to regard him as on the wrong side of the Rubicon in the great struggle of the 17th century. But it must be remembered that the siege of Leicester, at which we assume that he was present, occurred in the year 1645, and that Bunyan was then only 17 years of age—a raw youth without much thought or principle on the great questions of the age.

Where, then, did Bunyan see active service? This is a question which can only be decided chiefly on inferential evidence, but, such as it is, it points to Leicester. He himself tells us in his "Grace Abounding," as an instance of the care of God's Providence over him, that he was "drawn to go to *such a place* to besiege it, but when I was just ready to go, one of the company desired to go in my room, to which, when I had consented, he took my place, and coming to the siege he stood sentinel, and was shot in the head with a musket-bullet and died." Now Bunyan calls the place to which he had to go, "such a place." It rests on the testimony of the author of Bunyan's Life, published in 1692, that this place was Leicester. This author, writing in the very year of Bunyan's death, when, after his Pilgrim, he had just entered through the gate into the Celestial City, would, it may be presumed, be well acquainted with the facts of his life, and any error in his biography would speedily have been corrected by his numerous friends. The same writer explains

his somewhat obscure statement that he was "*drawn* to go to such a place and besiege it." He intimates that he was present at Leicester with the besieging force, and was one "called out to make a violent attack on the town." While he was with the army posted in the vicinity, his companion, who with others was performing this perilous service, was killed "by a carbine-shot from the walls." It may be remarked as a fact somewhat corroborative of the theory of Bunyan's being at the siege of Leicester, that he seems to have evinced subsequently a strong interest in the spiritual welfare of the place. Tradition points out not only the locality in which his companion was killed—not far from the wall lately demolished,—but also the house in which he used to preach, which is not more than a stone's throw from the place in which Carey preached, and was set apart for his work in India, and which afterwards resounded with the eloquence of Robert Hall! No sooner was he liberated from Bedford jail than we find him in Leicester preaching the Gospel of peace where he had formerly breathed out "threatenings and slaughter." The following the writer has copied from the Town records of the time:

"John Bunyan's licence bears date the 9th of May, 1672, to teach as a congregationall p'son, being of that p'swasion, in the house of Josias Roughhead, in the Town of Bedford, or in any other place, room or house, licensed by his Matie."

Then follows the Magistrates' memorandum:

"The said Bunnyon showed his licence to Mr. Mayor, Mr. Overing, Mr. Freeman, and Mr. Brown, being then p'sent, the sixth day of October, 1672, being Sunday."

Thus, only a few months after his liberation from his twelve years' imprisonment, he appears in Leicester preaching the Gospel. Tradition attributes to him frequent visits and a stated house, a fact which comports with, even if it does not give some weight to the theory that he was present at the siege and witnessed its horrors.

For a great purpose God preserved his life. His experience in military affairs qualified him to write, as never uninspired man wrote, of the Church militant. It has been not unreasonably supposed that his presence at the siege of Leicester even suggested that wonderful allegory, the "Holy War." In his early life, God was preparing him, by His providence as well as by His grace, for his future and great work of preaching, of dreaming, and of writing books which should entrance and instruct men of all ages and nations. "*If* the bullet which killed his comrade (some one has said, or words to that effect) had pierced his own brow, the world would have lost some of its choicest literary treasures." IF, we may add, Adam had not eaten the forbidden fruit; if Noah's ship had been wrecked; if Moses in the bulrushes had been devoured by a crocodile; if Pilate had not consented to the deed of the Jews, or if Paul had never preached the Gospel in the West—if—what then? We cannot tell; but we know that there is the hand of God working mysteriously and omnipotently in all human affairs, fitting men for their stations, and accomplishing his own purposes, and these "ifs" are expressive only of human contingencies under the control of Divine sovereignty. "He doeth according to His will in the army of the heaven, and among the inhabitants of the earth, and none can stay His hand or say unto Him, what doest thou?"

A SERMON FOR LITTLE FOLKS ON *A BASKET OF SUMMER FRUIT.*

A basket of summer fruit.—Amos viii. 2.

A LITTLE while ago I was talking to you children about that lovely season of the year, the spring. The flowers were then appearing on the earth; and you could go into the fields and gather a handful of them in a short time. They were very beautiful and fragrant, were they not? But, however good a handful of spring flowers may be, some of you will very likely think that *a basket of summer fruit* is a great deal better. And so it is. We are delighted with the beauty and fragrance of flowers, but fruit is delicious to the taste, and good for food. If we were thankful to God for the spring and its flowers, we ought to be more thankful to Him for the summer and its fruits. In the spring He promised us fruit; in the summer He fulfils His promise. Are you fond of fruit? Of course you are. A few boys and girls would soon empty a basket of summer fruit. Well, if they would like to empty the one which we have taken for our text to-day, they must try to get out of it all that it is intended to teach.

A very long time ago God made known His will to the prophet Amos by showing him a basket of summer fruit. Whether this was in the summer or winter—in the daytime or at night, we cannot tell; but we are sure that in some way, which we do not quite understand, God showed His servant this basket of fruit. And we know, too, that the prophet learnt from it what God thought of the wicked people of Israel, and that He intended to punish them for their sins. It does not say here what sort of fruit was in the basket that Amos saw, nor does it matter to us. All we know is, that it was summer fruit. You have often seen a basket full of such fruit, and you can easily fancy that you see one now. You may fill the basket with any kind of summer fruit that you like best, and when you have done so we will try to learn something from it. There is one thing which we must not forget. The Lord God, who showed His servant a basket of summer fruit, has given us every basket of fruit that we have ever had. I want, then, to talk to you about Him. If you were standing round a basket of summer fruit to-day, perhaps you would think more of the fruit than of Him who gave it. It has often been so with boys and girls, and men and women. But let them look at the fruit in this basket. Does it not teach them something about God? Yes. Something, too, which may be understood and remembered by children, as well as by those who are older.

1. *God is faithful.* Does *A basket of summer fruit* teach us anything about that? It does. You know what is meant by God being faithful, don't you? A little boy says, "*Yes;* He doesn't break His promise, but He always does what He says He will." Well, then, let us read the text, and listen to that one word, *Summer*, for it will tell us a sweet story about the faithfulness of God. You know that at one time the people were all so

wicked that God destroyed them by a great flood. There was one good man, Noah; he and his family were saved. When the waters were dried up, the Lord said, "I will not again curse the ground any more for man's sake; while the earth remaineth, seed-time and harvest, and cold and heat, *and summer* and winter, and day and night, shall not cease." God promised, you see, that there should be a summer in every year; and He has kept His promise *this* year, *and for thousands of years.* His word has never been broken. Unbelieving people have sometimes felt afraid, but His faithfulness has *never* failed. Every summer, with its golden harvest, is a fresh proof—a proof as clear as the light that shines—that God is faithful. What a friend God is! Do you trust in Him? Every child may do so. He says to each of you, "Give me thine heart;"—that is, think of me, and trust in me. Will you do so to-day? He is now looking down upon you, and waiting for an answer. He can hear what you are saying in your heart. Again, He asks, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth." O that every child may love and obey this faithful friend!

2. *God is good.* What a proof we have of it in the summer fruit! A little while ago He showed His goodness in giving us the fragrant flowers of spring; but how much more do we see of it when He gives us the ripe and delicious fruit of summer. We may now *taste,* as well as see, that the Lord is good. Well might the Psalmist say, when singing God's praise, "Thou crownest the year with thy goodness." What a crown God puts upon the head of every year! It is made of the most beautiful flowers and the choicest fruit. Boys and girls are delighted with the sight. Surely they cannot look at this, and yet forget God, who is so good. *He is abundant in goodness.* We see this in the quantity of fruit which He gives. He fills the basket—*nay,* He fills thousands, and tens of thousands of baskets with summer fruit. He gives us plenty. Every child may have some. There is enough for all. How great is His goodness! Think of Him. Trust in Him. Love Him. Praise His name; the Lord is good.

3. *God is just*—so just that He is sure to punish wicked people for their sins. One of you may ask, "Can a beautiful basket of summer fruit teach us anything about such a dreadful thing as that?" Yes, this is what God intended to teach by the one which He showed to the Prophet. I dare say the fruit in that basket looked very good, perhaps beautiful, outside. It was fruit that had been gathered at the end of the summer, and so was fully ripe. It would not keep, but was fast hastening to decay, and must, therefore, be eaten or destroyed at once. Well, now, the wicked people of Israel were in just such a state as that. True, they had had the sunshine of God's favour for a long time, but after all they had become like this summer fruit which was beautiful to look at, but rotten at the core. They had bad hearts. They were inwardly corrupt; and God who is holy, looked upon them as just ready for destruction. I should like you boys and girls to think of this. God looks at the heart. The outward appearance may be such as to please men, but God desires truth in the inward parts. He is angry with the wicked every day, and is sure to punish them for their sins.

I have now told you of some things which may be learnt from the text about God. Perhaps you did not think of them before; and it may be, that you would not have thought of them, even though you had been standing round *a basket of summer fruit.* But, *what would you*

have thought of? I should like to know. Will you tell me? One says, "PLEASURE: I should have thought of the pleasure of tasting some of the fruit." "It would be a great treat, sir." Of course it would; and you are fond of pleasure, too, I suppose. Yes: everybody is. Well, don't forget that all *true* pleasure comes from God. Without Him, there would not have been a basket of summer fruit for any of us. He, too, made that fruit so delicious to the taste. There is also another thing: *true* pleasure is not the fruit of idleness, but of hard work. The fruit which you enjoy so much had to be gathered. Somebody worked hard to fill the basket. Idle people must not expect to be very happy themselves, nor will they ever give much pleasure to anybody else. Again, if you wish to know what true pleasure is, you must not be selfish. If I had a basket of summer fruit here to-day, I should like you all to have some of it. Suppose, when I had emptied the basket, that a little boy came up and asked for some. I should have to say, "My dear child, there is none left; the basket is empty!" What would *you* say to him? Would you say, "I shall not give you any of my fruit. I shall keep what I have, and eat it all myself." A selfish boy would say so. But would that boy be happy? No. I don't care how much fruit he has, and he may eat it all, *but he will not taste* any true pleasure. Why? Because he is selfish. Does another boy go to his schoolfellow, and say, "Come, cheer up; you shall have some of my fruit—here it is; let us eat away until it is done." How sweet that fruit! how happy that child! Those who would like to have real pleasure must not be selfish. Do you say, "I feel that I have sometimes been selfish, and how can I help it, when so many of my school-fellows are selfish?" Think of Jesus. Pray to Him. *Try to be like Him.* Another says, "If I was standing near a basket of summer fruit, I know what I should think of." Well, tell me. I can almost hear you whisper—"TEMPTATION." I have been tempted, you say, more than once to take fruit which was not my own. The last time I did so I was very unhappy, for I felt that I had been *stealing.* I put the apple first in one pocket, and then in another; but I could not find the right place for it. I felt, too, that if I had tried to eat it, it would have choked me; and, after all, I gave it away to a school-fellow, saying, as I did so, *in my heart, 'I will never steal again.'*" This is an old but true story. Fruit tempted the first man and woman, and it has often tempted their children. Boys, and girls too, have been guilty of stealing fruit. It may have been so with some of you. But how may you be kept from this sin in the future? Ask Jesus. He says, *Pray,* that ye enter not into temptation. He tells us, too, what we are to say to God in prayer: "Lead us not into temptation, but deliver us from evil." Perhaps a little boy says, "A basket of summer fruit would make me think of DISAPPOINTMENT." That *is* a bitter thing to find in a basket of fruit, isn't it. "Well," he says, "but one day last summer a basket of fruit was brought to our house. We thought that we had never seen such beautiful fruit before, but when we had taken a little of it off the top of the basket, we found that what was underneath was *very* poor, hardly fit to eat. That's the disappointment which we found in a basket of summer fruit, and I haven't forgotten it yet." Dear children, the pleasures of this world are very much like that basket of fruit. You are delighted with them at first, but they are sure

to disappoint you. O, turn to the Gospel of the Son of God! Here you will find true and lasting pleasure. It is a basket of the most precious fruit from *Jesus*, the Tree of Life. Words fitly spoken, we are told, are like apples of gold in baskets of silver. And I should like you boys and girls to look at some very precious words to-day—those words of life and love which are to be found in the glorious Gospel of the blessed God. They are like delicious fruit, when it is set before us in beautiful and curiously-wrought baskets of silver. Do you say, "But we are only poor children, we may be permitted *to see*, but we can never hope *to taste* anything so good." Yes, you may; for rich and poor, men and women, boys and girls—all are invited; and Jesus says, "*Eat, O friends.*" One who came, a long while ago, to such a rich feast, says: "*Thy words were found, and I did eat them.*" And how may you eat the life-giving words of the blessed Saviour? *By believing them.* Does a little boy say, "O, find me some of those words, and I will eat them in that way. I *will believe* everything that Jesus says." Well, I will try to find some for you. Listen to these: "It is not the will of your Father that one of these little ones should perish" (Matt. xviii. 14). Are you a little one? These words are full of love, and they are like fruit which is sweet to the taste. Again, Jesus says, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven" (Matt. xix. 14). These, too, are blessed words, are they not? Yes, for every child. Will you, little children, come to Jesus? It is good to believe what He says, but it is still better to come to Him, to *trust in Him*, and so to feel that He is ours. A basket of fruit from the tree is good, but to be able to call the tree our own, would, I think, be a great deal better. Come, then, to Jesus. Come, and sit under the shadow of the tree of life. One who did so says, "*I sat under His shadow with great delight, and His fruit was sweet to my taste.*" What fruit, too, is here! PARDON, PEACE, JOY, ETERNAL LIFE. Does a boy say, "But I am very wicked, I have been tempted, I have sinned: may I hope to be saved? May I come, and be forgiven?" Yes; Jesus says, "Him that cometh to me I will in no wise cast out" (John vi. 37). If you come now, He is sure to say: "Son, be of good cheer; thy sins be forgiven thee." Many children have thus tasted that the Lord is gracious. May it be so with you, for Jesus's sake. Amen.

D.

THE BOOKS OF THE NEW TESTAMENT.

THEIR ORIGIN AND HISTORY.

BY THE REV. J. MARTIN, B.A., NOTTINGHAM.

(Continued from p. 606.)

II. *How were the books collected?*

This is by no means an easy question to answer. If there had been any outward organization binding all the churches together, or any central authority, whether a bench of bishops or a pope, aware of the

existence of all these writings, it would have been easy enough to take immediate steps for collecting them all together, and distributing copies among the different churches throughout the world. But there was nothing of the kind. The churches possessing any writings were for a time entirely ignorant of the existence of others, and many would be altogether ignorant that any writings existed at all. Moreover, the means which we possess for facilitating the process of collection were unknown. Advertising was impossible, and, if possible, would have been useless, when the object desired was to gather together some twenty or thirty pamphlets and letters in the possession of unknown persons and communities, who were separated from one another by hundreds of miles. Travelling agents, even if they had collected a few together, could never have been employed under the circumstances of those times upon such a hopeless mission as that of collecting unknown books from unknown possessors, reaching from one end of the Roman Empire to the other.

The result was not accomplished at all according to our modern ideas; nor was it done in a hurry. It was more than a hundred years before anything like a complete collection was made, and more than two hundred years before the whole Church can be said to have settled down in the assured possession of the New Testament as we have it now. But although the completion of the process took so long a time, the process itself commenced even before the Apostles died. In fact, Paul may be said to have suggested it himself. When he wrote to the church at Colosse, he gave express orders that his epistle should also be read to the church at Laodicea, and that a letter should be obtained by the Colossians from Laodicea (Col. iv. 16). But if these two churches exchanged letters, we may be sure that each church would take a copy before the original was returned. The Epistle to the Ephesians was also intended to be sent round, and each church would either receive or take a copy. Moreover, Colosse and Laodicea were not very far from either Galatia or Ephesus, so that it would not be long before all these churches exchanged copies in the same manner. And as the church at Ephesus had already received, or did receive very soon after, the Gospel of John and his first epistle, whilst one of the leading men at Colosse had received a private letter from Paul, and Peter had also written to certain Christians in Asia Minor; in a very short time, and by a very simple process, all the churches there would become possessed of copies of one Gospel, and at least seven Epistles.

A similar process went on in all probability on the continent of Europe; more especially among the churches of Macedonia and Greece. When Paul wrote to the Corinthians, he addressed one of his letters to "all the saints that are in Achaia," as though he intended it to be sent round to all the churches there. At any rate, Corinth was so near to Thessalonica, and this again to Philippi, that these churches would be sure to exchange with one another, and thus obtain possession of five Epistles, although for a time they had no Gospel. So again in Italy there was such close and frequent intercourse between Rome and the South, that if the Gospel of Mark and Epistle to the Romans were in the one, and the Gospel of Luke and the Acts of the Apostles in the other, the fact would soon be known, and copies of the whole exchanged. But whilst on the one hand there were few such facilities for carrying on a

general system of exchange as we now possess, there were facilities peculiar to those times. The whole world from Persia to Britain was one vast empire; and consequently not only would there be greater freedom of intercourse, and travelling, so far as it was possible, be even less encumbered with arbitrary restrictions than it is now, but there would be every reason for encouraging trade between one country and another; whilst the Roman legions were to be met with in every part of the known world. Now we have abundant proof that there were soldiers and merchants in the early Church, and why not sailors also? And if this were the case it would not be long before some Roman soldier, whose regiment had been ordered to Philippi or Ephesus, would be telling the Christians there of the books in possession of the church at Rome; and a messenger would soon be despatched to obtain copies of these priceless treasures, and carry their own in return. So again some Christian merchant or sailor from Corinth would tell in Rome of the letters which his church had received from the great Apostle, and, carrying away with him all the epistles and gospels that he found, would promise on his next voyage to bring copies of other epistles, that had not yet been seen by the Christians in Rome.

We can easily imagine the comparative rapidity with which, even in so simple a way as this, the greater number of the writings of the Apostles might come into possession of all the churches. But it must also be borne in mind that even this did not go on without some obstacles, and that the desire to possess these writings was not everywhere the same. The early Christians were jealous of one another, and often held very different opinions on some points while the Apostles were alive. And we know with what difficulty the Jewish Christians of Palestine were brought to recognize the work, not to speak of the apostleship, of the Apostle Paul, so that in all probability none of the members of the churches of Palestine would have cared to take Paul as an exponent of Christian doctrine. But if that were the case, they would not be very eager to collect the writings of Paul himself, or those of his companion Luke. The Gentile Christians, on the other hand, would be very likely for a time to attach more value to these than to the writings of Matthew, Peter, and James. Yet they all got together by degrees; and by the end of the second century, or about a hundred years after the last of the Apostles was dead, nearly all the churches were in possession of the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, one of Peter, and one of John. And these were recognized by the whole Church as containing the rule of Christian faith, and equal in authority to the Old Testament Scriptures.

Many difficulties, however, had to be overcome, and many questions to be answered, before this desirable result was secured. So long as the letters of Paul were exchanged by churches whose members were acquainted with one another, or received by trustworthy messengers from the churches to whom they were first addressed, they were received without hesitation; and their genuineness would never be disputed, more especially as they all bore his name. But when writings were received which, if written by apostles, bore no name; and others, which bore the names of their authors but not the names of apostles; and others, which neither bore a name nor were attributed to apostles: the churches were far too wary and watchful, not

to raise such questions as the following:—Whose works are these? How do we know that they are genuine? What authority do they possess? And on what ground are we to recognize their authority and place them side by side with the rest? For the most part these questions were speedily answered. But there were cases in which they were agitated for two hundred years, before the churches were all of one mind as to the writings that should be included in the collection, and where to draw the line.

This brings us to a third point.

III. *On what principle certain writings were received and others excluded; or how the line was drawn.*

So far as the greater number of the writings that we possess were concerned, it was quite sufficient that they were known to be written by Peter, Paul, or John. For inasmuch as the churches receiving their letters must have known well enough whether they had really come from them or not, the testimony of these churches would be accepted by all the rest. But none of the Gospels bore any name; and this was the case with some of the Epistles. The Book of Revelation merely bears the name of John, without specifying to what John it refers; and the same may be said of the Epistles of James and Jude. About many of these books there was great hesitation for a time. The Book of Revelation was accepted by some as the undoubted writing of the Apostle John; whilst others preferred to keep it in a second class of doubtful books, under the idea that it was written by a certain John the elder. The Epistle to the Hebrews was, as it still continues to be, of very doubtful authorship. And the Epistles of James and Jude, though often attributed to the Apostles of those names, presented no claim to apostolic authority. And if we turn to the Gospels, the difficulties are just the same. Not one of them, as we have already said, bore the name of its author; whilst two of them, together with the Acts of the Apostles, were never supposed to have been written by Apostles.

How, then, was the question settled in relation to all these? It may no doubt be said that there would be the same evidence in most cases as that upon which the epistles generally were received, with the single exception of the omission of the name. If John sent his Gospel over from Patmos with his first Epistle, the church at Ephesus would have proof enough that it was his. And so if Matthew gave his Gospel into the hands of some church in Palestine, their testimony would be quite sufficient. And this would apply to some extent to all the rest. It may also have had some weight, that, although two of the Gospels and the Acts were not written by Apostles, Luke and Mark were well known to have been constant companions of both Peter and Paul. But we have no ground for saying that this was actually the ground upon which they were received. If James were the pastor of the church at Jerusalem and the brother of Jesus, and Jude the brother of this James; their names would have something to do with the place assigned to their letters, and possibly it was upon their names that the decision ultimately turned. So again the Epistle to the Hebrews was no doubt associated in some way either directly or indirectly with the Apostle Paul, and this may have facilitated its reception. But in all probability few, if any, of these were placed by the side of the others merely because of the names they bore, or the authors to whom they were attributed.

I have supposed the question to be asked, as each writing presented itself in turn, On what ground are we to recognize its *authority*? Though the fact really is, that the question of authority was for a long time never raised at all. The Gospel was so fresh, the truth was so well defined, and the facts were so well remembered; that whilst the process of collection was going on, heartily as the several writings were welcomed as refreshing, stimulating and edifying, instead of looking upon these writings as a new source of authority, the churches had rather to sit in judgment upon them; and the authority, if such a word can be used at all, was for the time being vested in the churches receiving these writings, and not in the writings they received. The process was in most instances one of simple induction. They had already received from the Apostles the Gospel of Christ in all its fulness; facts and doctrines forming a well-rounded whole, and all setting forth Jesus Christ as the Saviour and Head of His Church. On these, or rather on the Christ whom they set forth, every church was founded. And they were for years the real Bible of the Church. They also furnish the standard by which every writing that presented itself was tested; so that at first the formation of the written Bible was really dependent upon the purity with which the unwritten tradition was preserved. The object, which the early Christians had in view, was not merely to possess such books as had Apostles for their authors; for if this had been the case, Mark and Luke, the Acts, and the Hebrews, would all have been set aside. It was enough for them, if the contents so evidently harmonized with the Gospel which they had received and the things most surely believed, that, if not written by Apostles, they were written by those who penned what Apostles preached, and who gave ample proof in the words they had written, that they were guided and inspired, not only by the light they had received from apostolic men, but by the higher light of the Spirit of God.

To give you an illustration of my meaning, let me suppose a church to receive not only our Four Gospels but other accounts of Christ's life as well, whether those referred to by Luke in his introduction, or some of a still later date. How was it to decide in such a case whether Luke was to be received and the others rejected, or *vice versa*; or whether they were all to be alike rejected or received? There was no court of appeal; and common consent was a thing that could not be ascertained. Each church, or small group of churches, had to decide this point without the possibility of consulting the rest. Who then did settle the question, so that eventually they were all perfectly agreed? I say, without hesitation, that under the guidance of the Spirit of God *it settled itself*.

There were many such gospels, or rather fragments of gospels, in circulation; and some of them have come down to us. How was it that they were set aside? It certainly was not because of their size; nor was it because they were not written by Apostles, for this applied to Luke aud Mark; nor even because they were anonymous, for this applied also to the Epistle to the Hebrews. The true explanation is to be found chiefly, if not entirely, in the contents themselves. I do not say that there were never instances in which one church received what others rejected; but such was the marvellous unanimity, that without consultation, without any authoritative command, the churches did at length, with scarcely a single exception, settle

down to the adoption of the books that we now possess, and of these books alone.

The decision of the churches was greatly helped by the striking contrast which at once presented itself between the writings which are now included in our New Testament, and other writings of the same period which they agreed in setting aside. Some of these have come down to us, and are generally known by the name of the "Apocryphal Gospels." The following are a few specimens, which will be sufficient to show you what kind of writings they were:—

The Flight to Egypt.

Now when Herod saw that he was mocked by the Magi, his heart was puffed up, and he sent all ways, wishing to catch and kill them. But when he found them not at all, he sent anew to Bethlehem and all its borders, and slew all the male children whom he found, from two years old and under, according to the time which he had enquired of the Magi. But one day before this happened, Joseph was warned in a dream by an angel of the Lord, which said to him, "Rise up and take Mary and the young child, and go by the way of the desert into Egypt." So Joseph arose as the angel had commanded, and set out at the cock crowing. And having come to a cave, they thought to enter in and rest there. Mary, therefore, alighted from the ass, having the child Jesus in her lap. And, behold, many dragons came suddenly rushing out of the cave; and when the youths that were with them saw it, they cried out with fear. But Jesus getting down from His mother's lap, stood by Himself before the dragons, which immediately worshipped Jesus; and having worshipped they went away. Thus was fulfilled that which was spoken by the prophet, "Praise the Lord from the earth, ye dragons." And the child Jesus walking before them, commanded them to hurt no man. But Joseph and Mary were full of fear lest the child should be hurt by the dragons. And Jesus said unto them, "Look not upon Me as a little child, for I am a perfect man, and all the wild beasts of the forest shall grow tame before Me." In like manner did lions and leopards worship Him, and went with them into the desert. And whithersoever Mary and Joseph went, they went before them, and showed them the way; and, bowing their heads and wagging their tails, they worshipped Jesus. Now when Mary saw lions about them, and wild beasts of other kinds, she was afraid; but the child Jesus looked up in her face smiling, and said, "Fear not, mother; for they have not come to do thee harm, but to serve thee." And with these words He banished fear from her mind. And the lions went along with them, and mixed with the oxen and asses and beasts of burden, which carried their goods, and they did no harm to any one, although they were together, but were tame among even the sheep and rams, which they had brought with them out of Judæa. These wandered about among the wolves and feared not, and not one of them was hurt. Then was fulfilled that which was spoken by the prophet, saying, "The wolf shall dwell with the lamb, and the lion eat straw like the ox." And there were two men and one cart, which carried the necessaries; and the lions showed the way.

(To be continued.)

THE DISCIPLINED SCRIBE.

A SERMON TO THE STUDENTS OF THE NORTH WALES BAPTIST COLLEGE; PREACHED AT LLANGOLLEN, AUGUST 1, 1867, BY REV. SAMUEL G. GREEN, PRESIDENT OF RAWDON COLLEGE.*

"Every scribe which is instructed unto the kingdom of Heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."—Matthew xiii. 52.

OUR LORD had spoken to the multitude "in parables." But from His disciples He expected a spiritual apprehension of His truth. He appeals to them, therefore, as to whether they understood the words which He spoke, and on their affirmative answers bases this general declaration.

The *scribe*, it is evident, is the *minister*—the teacher of His truth: the title of an office under the old dispensation being borrowed to express the functions of a teacher under the new. Hitherto the scribes had been busied with things *old*, and with these alone. Henceforth, the true interpreter of the will of God was to enter into a wider sphere of revelation, not forgetting the old—but passing on to the brighter glories of the new. For God, who had "spoken unto the fathers by the prophets," had now spoken "by a SON." Moses and Elias stood transfigured by the side of Christ; and "the law and the prophets" received their true fulfilment from the Gospel.

We may apply the words, then, generally, to the ministerial calling, and note four main points as suggested by them.

First: A GREAT PURPOSE. The scribe is instructed "for the kingdom of heaven."

Secondly: THE NEEDFUL PREPARATION. He must be "instructed"—*discipled*, or disciplined, as the word most properly and fully means.

Thirdly: THE ATTAINMENT OF A POSSESSION. The scribe is a "householder;" and, as the result of his labour, he owns a "treasure."

Fourthly: THE WORK OF DISTRIBUTION. He "bringeth forth out of his treasure things new and old."

In the first place, the purpose of the work in hand is declared to be "for the kingdom of heaven." These words (and we may take the reading as it stands) express the one object for which the true minister of Christ will live and labour. "For the kingdom of heaven" is he instructed—with a view to its interests, and for the sake of its establishment among men.

I need scarcely remind you that by "the kingdom of heaven" is meant *the rule of Christ over human hearts*—that state in which His authority is owned, His love confessed, and willing obedience rendered to His commands. Now, passing by all minor objects and ambitions, it is for this that you have chosen to live. Your one ob-

* Published in the BAPTIST MAGAZINE by request of the Committee of the North Wales Baptist College.

ject is that Christ may be honoured, His will obeyed, His salvation welcomed. Standing on the verge of "the kingdom of darkness," you are to call your fellow-men into "the kingdom of God's dear Son." To accomplish this is ministerial success: to be prepared to labour aright for this is to be instructed for the kingdom of heaven.

And here I do not speak only of the conversion of souls. By this, undoubtedly, the kingdom of heaven is extended; and for it every true minister will labour and pray. But this is not the sole criterion—I will dare to say it is not even the chief criterion—of a successful ministry. It is much to conquer new territory for the Captain of our Salvation: it is even more, that the territory already gained should be well occupied, and made to abound in all the fruits of holy living and devotedness to Him. We are in some danger, I fear, of making our apparent winnings from the world our only test of progress. Accustomed, as we are, in our published church statistics to set the numerical additions over against the numerical losses, as though the balance gave the measure of spiritual prosperity, I think we are in danger of forgetting that conversion itself is but a means to an end, and that a conqueror's chief anxieties may commence with the hour of victory. Let no pastor, then, be unduly elated if God should so bless his toils as to bring numbers at once to cry, What must we do to be saved? Let it be remembered that with the answer given to that great question there begins to the convert a lifetime of need, of duty, and of danger—to the pastor a work of the most tremendous responsibility. And let none, I would add, be unduly depressed if the multitudes do not press forward, and if long periods of faithful labour pass by without a large numerical increase. Many a true-hearted servant of God is tried thus: forgetting that the real test of ministerial success is not the number of those who profess to be converted, but the degree in which, in this the sphere of his influence and teaching, the Saviour is obeyed and honoured. This is a fact belonging to the spiritual realm; it cannot be put into statistics: by the world it will be unrecognized, and often by the Church as well—and yet it is the real test of Christ's living power among us—the true "sign of the kingdom of heaven."

First of all, then, I would ask this question concerning a church: Is it a holy people; true to Christ; instructed in His will; striving to do that will in earnestness and sincerity: dwelling in love, abounding in prayer, serving God in spirit and in truth? The happy pastorate of such a community may witness no startling conquests, no great revivals; but it will be gladdened by the indications of strength, and the growth will be steady and sure.

Times indeed there are of Pentecostal excitement and of sudden advance: and here we gratefully recognize the presence and the power of the Holy Ghost. One part of the Christian minister's work is to call sinners to repentance, with all the thrilling earnestness that their great danger and the Saviour's greater love demand. But a momentous work remains after that call has been obeyed—a work in which with unremitting care he will have to watch over all whom God has given him—"warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus." Thus and thus only can full proof be made of the completeness of the scribe's instruction "unto the kingdom of heaven."

Remember, further, that this is to

a great extent an exclusive aim. All other pastoral work must be subordinate to the interests of the divine kingdom. We live in days in which most varied and abundant service is claimed by the community from every instructed man. A minister's gifts in particular are supposed to be of almost universal adaptability, and to be held in readiness for the promotion of every useful end. The pastor, it is supposed, is a man of boundless leisure; and if his abilities are at all conspicuous, especially if the style of his address be winning and popular, he is forthwith expected to engage in all manner of good works. It is not too much to say that the societies, the meetings, with the manifold schemes of well-meaning people for the social, intellectual, and moral benefit of their neighbours, would find full employment for a minister's time and energies, even had he no church to superintend, and no sermon to prepare. He must be on all committees, and must be prepared to speak on all platforms. Education, temperance, even politics assert their claims upon him. As a lecturer he may gather fame: he may shine at anniversaries; and it is well if the honorary secretaryship of one institution, and the honorary presidency of another are not thrust upon him. Now there can be no doubt that a great deal of honest and useful work is being accomplished for the world by all these agencies, and it is also undeniable that ministers of the Gospel may do much to help them forward. Then there are, too, some exceptionally gifted, to whose work and calling such labour evidently belongs. And yet it is surely a mistake to suppose that the Christian pastor in general has so much more *time* for them (to take up only one point) than other Christian people. Nay, it seems to me that if the pastoral duty be well done, it leaves not more time, but less. Let the man of business give to them of his leisure; the minister may help him, but must not consent to too large a sacrifice. At any rate, let him never forget that his first labours, his best energies, are due to the KINGDOM OF CHRIST.

Instructed as you are, my dear brethren—remember that it is not that your gifts may command the applause of men—not that you may here and there appear with brilliant but transient effect as popular preachers—not that you may employ your talents for secular results, or extend them over a wide field of desultory effort—but that you may extend and strengthen the kingdom of heaven. In the first years of your ministry especially, let your thoughts and toils be concentrated—concentrated here. "Mighty," says the ancient proverb, "is the man who doeth one thing." I would urge no narrowness of sympathy, no recluseness of life; but your ministry will be enough to fill your hands, and the opportunity and power left for other fields of work will be at best a residue. "Do the duty that is nearest to thee—no matter how fascinating the more distant one may seem." Like a wise brave man of old, you will often have to say to the most imperative, or the most inviting summons, "I am doing a great work, and I cannot come down to you!"

We notice, secondly, the needful preparation for the work: "*discipled* for the kingdom of heaven." Here we specially come to the great business of our assembling this day. To disciple, in all the various applications of the word, is the task of this institution. We have before us in the students a company of disciples. The preparatory work in which they are engaged needs to be apprehended by us in something of its own great importance. And we may remark,

perhaps, three elements that must be combined in all fitting discharge of such a task:—

DOCILITY—THOROUGHNESS—SYMPATHY.—First: The spirit of a disciple is a *teachable* spirit—Christ is the Master of his conscience and his soul. When other teachers have presented their claims—when the pride of reason has been stirred, he has ever found a reply, in its very humility decisive, "Lord, to whom shall we go? Thou hast the words of eternal life." For He is the *only* Master. Tutors and teachers in the sphere of heavenly truth are set in the Church merely to utter His will and to urge His commands. Thus far then the student is free from any earthly thraldom. It is your duty and your joy, my young brethren, to seek for truth at the very source of truth. The open Bible is in your hands; the Spirit of God, we trust, is in your hearts. As learners you are free: and by-and-bye, when yourselves are accepted as teachers of the Church, you will be free also—no man's master then, as you are no man's slave to-day. Happy the pastor, and happy the people, when, in the spirit of the disciple, the teacher can always bravely declare, "I believe and therefore speak," and add with as frank confidence to the people whom he would instruct, "I speak as unto wise men, judge ye what I say."

Secondly: In true discipleship there must, intellectually, be *thoroughness*.

The truth of God is the instrument with which the Christian teacher is to work. That work has been given to man in a certain form—simple indeed in outline, but vast, wondrous, difficult in all that it involves. There are heights and depths, lengths and breadths, which task the mightiest to explore. Now it is impossible for you to explore all; and here is the temptation to many a student. It is so easy to be superficial! Of making many works there is no end; and many a mind becomes bewildered and overtaxed in its ineffectual efforts to meddle with all knowledge. A little Latin and a little Greek, a little metaphysics and a little mathematics, a hurried glance at natural philosophy, and a birds-eye view of the history of the world, with just a general acquaintance with the outline of Scripture, and a superficial knowledge of Bible doctrines. Such is the mental capital with which too many an excellent man is content to begin the ministerial life. Need we wonder that he fails?

But, it will be said, is not something like this all that we can hope to attain? Can time be secured for more? In trying to be profound, might we not lose more important advantages? I would reply that such questions proceed upon a misapprehension. The wise student will not care half so much for acquirements as for discipline. We want to *train* rather than to *fill* the mind. A few studies, well mastered, will do far more for the intellect than a superficial knowledge of tenfold larger range. You have heard the proverb, *Non multa sed multum*,—"Not many things, but much." It is an old saying, "Beware of the man of one book."

The late Mr. Robertson, of Brighton, writes in one of his letters: "I never knew but one or two readers of many books whose knowledge was worth anything. . . . I will answer for it that there are few girls of eighteen who have not read more books than I have; and as to religious books, I could count upon my fingers in two minutes all I ever read—but they are mine. . . . . Multifarious reading weakens the mind more than doing nothing; for it becomes a necessity at last, like smoking, and

is an excuse for the mind to lie dormant, whilst thought is poured in and runs through a clear stream, over unproductive gravel, on which not even mosses grow. It is the idlest of all idleness, and leaves more of impotency than any other."*

The application of these remarks is wise. For mental power and probable usefulness, give me the young man who has made it his business to know, and to know thoroughly, say the six books of Euclid, Bishop Butler's Analogy, and the Epistle to the Romans; rather than the student who is always well "up" in the newest theological opinions, and has made a point of reading all the magazines that he could lay hold of, monthly, for the last ten years!

Be thorough—faithfully thorough—in a "few things" now, and you will easily become the "lord of many things" hereafter.

But remember, thirdly, that the spirit of the disciple is a spirit of *sympathy*.

The study of Divine truth, with constant moral discipline, will do much towards the accomplishment of your highest purposes; the *culture of the heart* will effect far more. Maintain, my brethren, a close and constant fellowship with the unseen. Remember that the true knowledge of God springs from love—for God is love. Read as closely, think as deeply as you can; but often recollect the proverb, *To pray well is to study well.* The great and good Dr. Arnold used to say that when intellectually jaded, he found nothing so refreshing as prayer, and kindly intercourse with the Christian poor. Expressive and beautiful combination! First, the exalted rapture of fellowship with Heaven; and then the return to the first simplicities of faith, as uttered by the unlettered, the lowly, and the afflicted. So was a noble spirit braced for its work—so made strong in faith, learning in connexion with these simplicities lessons of practical and hearty trust in God that made higher problems clear, and greater mysteries not so hard to understand. The example is a good one, my brethren, for pastors, and for students too. Many a time there will be when your energies will droop—your spirits will be troubled; you will long for something of that comfort which you try to minister to other hearts—your studies will scarcely help you—your books will never teach you the "secret of the Lord." That you will find, and find only, in connexion with the truth which you have made your own, in living, appreciating, practical faith. With this truth you will be strong to work—and you may seek it most hopefully—first in the closet of devotion, and then out in the world, in the exercise of Christian sympathy, the culture of holy affections, and the performance of a pastor's work. Seek then, I would earnestly say, whilst yet at college some field of Christian labour. For your own sake, as well as for the sake of others, try to do good. Depend upon it, such sermons as you are likely to preach as students will be the very least part of your usefulness. To one, the Sunday-school will present congenial occupation; to another, the distribution of tracts; to a third, the open-air or cottage mission. Only choose some work in which vanity will find nothing to feed upon, to which no hope of applause can stimulate you, and where your noblest energies will be fettered by no restraint. Let this be your chosen recreation, and God's own blessing, and your own peace and joy, will attest the wisdom of your choice.

In the Third place,—we remark on

* "Life and Letters," vol. ii. p. 209.

the view here given of the truth as a treasure possessed.

The pastor is a *householder*—the master, as it were, of a well-furnished and bounteous home. Observe, this figure indicates his relation to his fellow men. To the Divine Master, he is a *steward*—holding only what he has received, and dispensing what is not his own: but to men he is a householder. He is not by any means the steward *of the Church:* set to accept and to preserve their views of truth, to echo their very prejudices, and never venturing to hold a thought beyond their collective wisdom. No; if truly called to his work, he is "put in trust with the Gospel"—not by men but by Christ. Of men therefore he is independent; and while humbly serving his Lord, he walks at liberty in the domain which he has been entrusted to occupy.

The treasure too, whose varied stores he commands, is in a similar sense *his own.* Most impressively does this phrase imply the need of personal intimacy with the truth. If, my brethren, you would dispense the everlasting riches effectively, you must dispense them as your own treasure—that which has become yours by intimate knowledge, by deep conviction, by intense and ever-growing sympathy.

The world is rich in the treasures of other men; but to know this is not enough for the true teacher. Perhaps indeed if we look into the matter closely, we shall find that very much in our own opinions and beliefs is taken more or less on trust. It is quite impossible that we should have personally verified every sentiment that we hold, even every article of our religious creed. We live as it were in the midst of a sphere of belief, of which much is as yet nebulous and half formed—matters that we are not sure about—points we have not yet investigated—opinions that we have taken lightly, from tradition or education. But at the centre of this sphere there is a luminous orb of truth where our spirit finds its home, and where all is light and strength. Here is that which may truly be called our faith—those great verities of which we can say, "I know in what I have believed"—the truths which have associated themselves with all our deepest experiences, and that have filled our souls oftentimes with their own light and joy. Now it is in this central sphere of light that our own treasure lies; and it is the greatest part of our own spiritual education to transfer truth after truth from that outward nebulous investiture of our faith to this inner circle, enlarging thus the sphere of light, getting it may be no new opinions but new convictions, taking to our hearts the doctrines to which our understanding had assented long ago, and acknowledging the living reality of truths which had all along been part of our *creed,* but never till now a part of our *treasure.*

Lastly, the treasure, thus possessed, is to be distributed.

The wise householder brings forth from his treasure things new and old. All he possesses is for the good of the Church. He is no miser, hoarding knowledge for its own sake, or acquiring experience simply for his personal enrichment. He lives for others. Brethren of the churches, all things are yours—the knowledge and insight of Paul, the eloquence of Apollos, the zeal of Cephas: all are yours. You may well desire your ministers to be instructed, as it is for your own sakes. In supporting a college like this, you are doing good unto your own souls. And they—the students and teachers—are but obeying in one of its highest and noblest forms—God's great law of diffusion. There is an emblem in

one of our Lord's discourses, in which He beautifully characterizes the time, use, and purpose of the heavenly gift. First: "If any man thirst, let him come unto Me and drink:" and then—"there shall flow forth from him rivers of living water." The imagery is taken from the Temple mountain on which He and His hearers in assembled thousands stood. All night long Moriah gathered on its summit the silent dews of heaven; —and the early rain in its wild vehemence, and the latter rain in its genial fulness descended upon it; and through a thousand crevices the waters streamed into the dark and rocky depths of the sacred mount, that thence they might issue again in the crystal freshness of the perennial Siloam, or the life-giving gush of the healing Bethesda. "This spake He," it is added, "of that Spirit which those who believed on Him should receive." The dew of heaven which freshens and fertilizes our own souls, has only then half done its work. It is *living* water: for ever flowing on, from heart to heart, to help and heal, in constant, beneficent, and healthful ministry.

In such a ministry, my young brethren, will you in your measure fulfil the great ideal of the text, bringing forth "from your treasure things new and old." First and chief—*the old*. The principles you maintain are those of everlasting truth—the doctrines you teach are coeval with the earliest words of God to man. Preach—it is often said—the old theology. Ay, I would reply—the oldest. For "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us." Here is the great and central truth. God with man—God is man, wrought out in living fact 1800 years ago, and gathering all the teachings of a true theology around itself. The Incarnation and the Sacrifice—the gift of the Holy Ghost; the reinstatement of our fallen nature, with life and immortality brought to light; these are in truth the ancient religion: taught by Apostles and primitive Evangelists, confirmed by miracles, sealed by martyrdom—the old truths, unchanging in themselves though variously analyzed by theologians and incompletely set forth in changing creeds. In the light of these truths, successive generations of weary and heavy laden ones have found their way to rest. One age perhaps has seen them more clearly, and set them forth more distinctly than another: we gladly turn, for instance, to the noble company of theologians whom we term the Puritan Divines, as having conceived the bearings, and apprehended the greatness of these doctrines, as none perhaps before had ever done—and yet the truth itself is older than they, and in its own awful greatness beyond even their intellectual grasp. Let such men be your helpers, but be not content with their help. Repair continually to the fount of Inspiration itself; lead your flock as continually thither. Teach them as best you can to hear and to own the voice of God: and so will the old itself become the new—new in apprehension, in realization, and in living power.

For when we read of *things new* in religious teaching, we are not to understand thereby any new discoveries in theology. These surely are impossible. In one sense the new must be the false; and yet in another that which is deeply true must ever be new to him who apprehends it for himself. The oldest things are always new; new, *because* they are so old! It is so in nature. Every sunrise and sunset—the fresh verdure of the spring, the changeful

glories of autumn—the murmur of the sounding sea—are as new to every true lover of nature as though the sunlight had only now first gladdened the earth, and the ocean had not called forth its grand anthem for four thousand years. And so it is in human life. Love and sorrow—the child's glad laugh—the exultation of youthful strength—the mystery of life—the darkness of death—these are the oldest things in human history, and yet the newest. The ancient story of humanity is begun over again in every infant life, freshly rehearsed in the experience of every sufferer, repeated anew by every dying bed. Such things are, like the mercy of God, "new every morning," and, like His faithfulness, "renewed every night." Must it not then be thus with the great realities of Divine truth? There are moments in the deepest Christian experience when the thought is, Surely the oracle has now first spoken to me: while, face to face with God, the spirit forgets the ages that have lapsed since the first utterance of the revelation, now freshly appreciated and welcomed as a message from heaven. Seek, my brethren, to maintain such intimacy with truth at its very sources as shall make the old to be new, and lead your hearers *with open face to behold the glory of the Lord.*

And then there will be ever new illustrations and applications of the one unchanging verity. All life, if we take it rightly—whether personal, social, national, is but a comment on the everlasting Word. And as new combinations arise in the ever-shifting scene of human affairs, there is that in the Divine revelation which provides for all—unravels all problems—meets all need. We speak of progress, and not without just reason—but here is truth wiser than all human wisdom, purer than all human ideal. When the heart and intellect of man have reached their topmost height, here is that which beckons them still higher—kindling a purer ambition; holding forth a nobler hope. "Infinite meanings," it has been said, "lie in Nature"—with deeper truth may we say, Infinite meanings are in the Word of God; and every teacher of his fellow men may find in it new light, new significance, new applicability and power—"The Lord hath yet," said the leader of the Pilgrim Fathers, "more light to break forth from His Word."

Here then we see that there is a book for students—even more valuable than the stores of the best furnished library. The great volume of humanity is a book that you must study, with as much intentness even as you study the volume of Inspiration. And thus I come again, by a different path, to counsel that I have already urged. Depend on it, your work will only be half done so long as you confine yourself to the written page, even with the help of the acutest exposition and the profoundest commentary. That which is old you may get from them, and may reproduce it with appropriateness and power. But you also want the new. The old alone becomes in time the common place—repeated with tedious and uninstructive reiteration. You want to learn how to speak to the needs of to-day—to the hearts of the people with whose countenances and whose souls you will by-and-bye become familiar. Beside the college class-room, then, let me say, go and learn your lesson beneath the cottage roof, or by the friendly fireside. You are trained to be helpers; you must know where help is specially needed. You are studying as physicians; you must understand the symptoms of weakness and disease. You are, in a word,

going to be pastors; and you can only learn from intimate intercourse with men how to pray for them, how to sympathize with them, how to bring the world wide and eternal truth of God home to their own special sorrow, their easily besetting sins, and their peculiar time of need.

I know that in saying this, I call you to a most difficult study—one which it is impossible for young and inexperienced men thoroughly to acquire, and in which it requires the wisdom of the wisest and the lifetime of the oldest to become at all perfect. Yes, it is far easier to bring the old than the new out of our treasury; and better that all should be old than that you should attempt the new by such misplaced ingenuities and hollow originalities as sometimes distort the simple teaching of the Gospel! Your confident hope may be that advancing years and knowledge will assist you in this most important, yet most arduous part of your calling. With the growing wisdom that comes of growing experience—with open eye and sympathizing heart, you will go forth among men, interested in all human endeavour, discerning in the changeful story of the world as it opens before you but the unrolling of the book that has been taken into the hands of Him who was slain. At every point you will descry some path to His cross and His throne—from every incident that fills the minds of men some fresh suggestion of the manifold purpose of God. Well instructed unto His kingdom, you will contribute all your gathered treasures of mind and heart to its extension. And that kingdom, my brethren, shall come! The spoils of the world shall be laid at the feet of Immanuel. Every heart that is true to Him shall have brought some new trophy to swell His triumph. This place attests the consecration of young lives to Him. From the place where now we meet, faithful messengers will go forth to speak of the glory of His kingdom and talk of His power, to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Nor will they speak alone. The power of the Holy Ghost will be with them. In the tribute of regenerated wills, pure affections, loving service offered by increasing numbers unto Him, will be discovered the sign of that success for which your hearts so ardently long to-day;—nor that only—but a presage and earnest—an assurance of the bliss to come. We assemble here to mark the beginnings of holy work; and even while we contemplate them, we know that the end is near. Short is the interval between the putting on the harness and the putting it off! From the scene of youthful aspiration and resolve, we look onwards hopefully. Be but true, my brethren, to your own highest purpose—a little while—and the King shall come in His glory, and say, "Well done! good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

ANGLICAN RITUALISM, NO. X.

A NEW THEORY OF THE REAL PRESENCE.

BY THE REV. J. H. HINTON, M.A.

THERE has been kindly forwarded to me, by an unknown hand—perhaps the author's, to whom my thanks are duly rendered—an elaborate essay of seventy-two octavo pages (constituting No. 5 of *Tracts for the Day*, edited by the Rev. Orby Shipley, M.A.), on "The Real Presence;" and I beg permission to introduce it to the notice of the readers of the BAPTIST MAGAZINE. It is written with great care, and as if the writer was determined to make his ground good at every step; and it seems, therefore, to challenge examination. It is also remarkable for not being a mere reiteration of the doctrine of which it treats, but for putting forth what I have ventured to call "a new theory" of it: to me, at least, it is so; and, if I am in error, it must be set down to my limited acquaintance with Ritualistic literature. It is this theory which I propose to subject to a slight examination.

The new theory of "the Real Presence" is axiomatically propounded in the very first sentence of the tract. "Union with God," says the writer, "is the perfection and glory of man's nature."

The phrase "union with God" may be taken in two senses, according as the word *union* is understood literally or figuratively; it seems obvious at once, however, that the author uses the word in its literal meaning, and that he speaks of a physical union, since he speaks of the union of "man's *nature*" with God. And the language afterwards used by him confirms this view.

Now to me, I confess, this proposition, that "the glory and perfection of man's nature" consists in a physical "union with God," is quite new, and utterly incredible. Does the author attempt any proof of it? He does; but I may set it down as the flimsiest and most unsatisfactory I ever met with. In the face of the fact that no intimation of it whatever is recorded in Scripture, the writer says, with great *naivete*, "Adam was *no doubt* conscious of the glorious destiny reserved for him" (p. 1). He thinks the Devil also had an inkling of it, when he framed his temptation in the words, "ye shall be *as gods;*" and he finds "a witness" of this "primitive faith" in the pagan pantheistic doctrine of absorption into the Deity (p. 2). Was ever important doctrine so demonstrated by human ingenuity before?

But does the author adduce no *scriptural* proofs? He does; and the reader shall have a sample of them:—

> This is plainly implied in the character ascribed to Him [Christ] as the Second Adam. For, as the First Adam was the head and representative of the whole race who sprang from him by natural descent, the Second Adam would stand in a similar relation to the new race ransomed and redeemed by Him. As we inherit the evil and the loss from the first by participation in his nature, so must we derive the restoration and the blessing from the Second by participating in His nature (p. 9).

The scriptural comparison of Christ to Adam is here palpably misunderstood. The fallacy lies in assuming that the relation which Christ bears to His redeemed as their head and representative, is *in all respects* similar to that which Adam bore to the human race as their head and representative. This is clearly an impossibility, as must be manifest from a single fact: the human race sprang from Adam by natural descent, but the renewed race do not spring from Christ by natural descent. It is by the fact of natural descent that a participation in Adam's nature becomes the channel for the communication of evil; but, as the redeemed have no natural descent from Christ, there is no possible ground on which a participation of His nature can be assigned as the channel of blessing. In truth, Christ is the head and representative of His people, not by virtue of a relation of nature, but wholly as a matter of Divine appointment, and the means of blessing is faith in His name. In this Divine arrangement Christ bears a likeness *in one leading respect* to Adam, and is consequently called the Second Adam.

The notion in question, I further observe, is as contrary to common sense as it is unsupported by Scripture. "The perfection and glory of man's nature" require to be conceived of quite apart from a physical union of it with the Divine nature. The nature of man consists in the faculties, natural, intellectual, and moral, with which God has endowed him; and the perfection of his nature can consist only in the perfection of these faculties. The glory of man's nature consists in its likeness to God—as it is written, "God made man in his own image;" a physical union of man with God could not in any way add to the glory of man's nature, though it would, doubtless, greatly add to the personal glory of man himself.

There being no ground, therefore, for taking the phrase—"union with God,"—literally, nothing remains for us but to take it figuratively; in which case we shall understand by it a union of heart, or affection—a moral, and not a physical union. That, in this sense, the redeemed enjoy union with God, and that it is a high privilege and blessedness, cannot be doubted; but this affords no basis for the doctrine of the Real Presence.

I may carry my argument one step further, and observe that, even if the redeemed were to acquire a physical union with God, the method of the Real Presence is an impossible mode of attaining it. The notion is that, the flesh and blood of Christ being present in the Eucharist under the form of bread and wine, and being eaten and drunk by the receiver, this eating and drinking communicates to him the nature of Christ, and so of God. Now this is wholly without proof, and is contrary to all analogy. To eat the flesh and drink the blood of any creature does not, in any instance, impart to us the nature of the creature; and there is neither any proof whatever, nor any reason whatever to believe, that, if we did eat the flesh and drink the blood of Jesus Christ, it would impart to us His nature.

I have no intention of going into the general argument maintained by this writer, as to the actual presence of our Lord's body and blood in the Eucharist; let it suffice to say that it is characterized by all the usual fallacies and misinterpretations. I give, however, a single specimen. He falls into the customary error of applying our Lord's words in the sixth chapter of John to the Eucharist: "He that eateth my flesh, and drinketh my blood, dwelleth in

me, and I in him. . . . He that eateth me, even he shall live by me" (p. 71). An attentive consideration of the whole passage in which these words occur, makes it manifest that the Eucharist was altogether remote from the view of our Lord; and that the phraseology, eating and drinking, was employed figuratively to denote believing in His name. This is plain from the 35th verse, "Jesus saith unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." And in the 47th and 48th verses is the same conjunction, "He that believeth on me hath everlasting life. I am that bread of life."

The most amusing style of argument adopted by this writer, however, is that which occurs in the following instance. Being pressed with the declaration in the Order of Communion in the Prayer-book, that it is "against the truth of Christ's natural body to be at one time in more places than one," he argues thus—"*The necessities of the Sacrament require* that there should be another mode of presence" (p. 34). This is at once ingenious and conclusive. Whatever is indefensible in the doctrine of "the Real Presence," say only that "the necessities of the Sacrament require it," and the difficulty vanishes at once! To contend with opponents who use such a weapon is, of course, useless.

LEONARD JAMES ABINGTON.

"In affectionate remembrance of Leonard James Abington, of Hanley, Staffordshire, who died in his 82nd year, 8th August, 1867; and was this day interred at the Baptist Chapel, Ringstead, Northamptonshire. Northwood, Hanley; 13th August, 1867. 'My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.'"

The motto with which the above memorial closes is one which aptly accorded not only with the closing scenes, but with the opening career of our departed friend. He had to fight his way single-handed through many opposing forces; but then he also had to learn that they that trust in the Lord shall become immoveable as Mount Zion.

He commenced life as a carver and modeller; and under the direction of Soane, the architect, executed most of the details of the Bank of England. When Drury-lane Theatre was rebuilt by Benjamin Wyatt, his skill was also brought into requisition for nearly all the ornamental work of that building, both inside and outside. Besides this, he was employed by several other eminent builders; but the London architects, as he used to observe, paid so little respect to the Lord's-day, that he regarded the period when he quitted their service as one of emancipation from a debasing thraldom. This was in 1819, when he repaired to Staffordshire, and "gave himself entirely to the clay," becoming afterwards partner in an extensive manufacture of

first-class porcelain. About the year 1836, in the absence of their regular minister, some of his Christian friends, as he expresses it, "persuaded him to go into the pulpit, and kept him addressing them four times a week" for more than twenty subsequent years. He attended nevertheless closely during the week to his manufactory; and he died a wealthy man. To the creditable career which he led in that part of England, we shall again have to refer; but first let us go back a few years.

Like the veteran of a hundred fights, Mr. Abington loved to review in his chimney corner the conflicts and struggles of his fighting years, retaining as they did all the more distinctness by contrast with the serenity of his after life. Writing in his old age to a friend who was about to visit the town of Devizes, where he himself, forty years previously, had passed some time while superintending the decorative part of the new Market-Cross, erected by Lord Sidmouth, he thus takes occasion to revive some of those experiences which had shaped and modified his early course:—

". . . . . I was engaged by many other architects of that day; and among the rest by Benjamin Wyatt, to whom Lord Sidmouth had given the erection of a cross at Devizes, as a memorial of his connection for many years with that borough.* I had done much under Wyatt for Drury-lane Theatre when rebuilt after the fire; but I could not go smoothly with him, because I never would attend his Sunday evening levées of his tradesmen. When therefore he had the carving of the Cross to dispose of, he gave it to a man at Bath, who was soon found unequal to it, and Wyatt was forced to send for me. I went down with two men and an apprentice in March, 1814: the terms were, to be paid monthly by cheque on the Devizes Bank, where his lordship had placed the money. I returned when I had set all going right, and had my men there until the end of August; but not a penny could I get. Whenever I asked for any, I was to come on Sunday evening; and when I went on Monday morning,—none to be got,—nothing but cursing taunts. Hard work this for a young Christian tradesman,—prayer was my only relief,—God my refuge. I durst not let the ungodly triumph over me, for the honour of religion was at stake. So it went on until the work was finished, when a note was sent me to come at five o'clock on Sunday evening for a settlement. I went on Monday, and was told by him that he was going to Ireland, and could not attend to it until his return. Did God leave His poor servant in the hand of the wicked? Oh no! certainly not. At the end of September, on Mr. Wyatt's return from Ireland, he came through Devizes, and was horrified at the utter failure of the optical effect of his building. He sent for me on his arrival in town, in a great rage; saying that some great fault was committed; and he tried to put it upon me. I soon showed him that the fault was his own, in giving only a direct geometrical drawing, without having tested the effect of his geometrical measures and contour lines by a perspective elevation. Whatever the fault is, it must be altered; will you go down and meet me there? was his reply. I did so; and we both remained there until all was rectified. He felt himself under an obligation to me for getting him out of a scrape, and gave me a cheque

* Lord Sidmouth had sat 21 years for Devizes, as Henry Addington, while speaker of the House of Commons.

in full for all my claims, with a handsome bonus for my extra service. Thus it ended. It had been a hard fought battle for six months, and God brought me off the field victorious. But Mr. Wyatt never sent for me any more."

Here occur some further references to personal character, which Mr. Abington would not wish revived. It may be observed, in passing, that the "mistake" above alluded to arose from the architect's haste, as a novice in works of this description; the central spire having so little elevation above the four corner-pinnacles, that, unless viewed from a great distance, all the five points appeared alike. Mr. Abington was painfully aware of the error during the progress of the masonry, but could not persuade the clerk of the works to touch on so delicate a topic to their common employer. "Mr. Soane," as he observed in another letter, "would never have attempted such a thing as your Cross without making a correct model in wood, and then trying it by the eye from every possible point of view; but Mr. Benjamin Wyatt was green." However, it is but fair to add that subsequent additions and modifications have given to the structure all the required symmetry. We now go on with Mr. Abington's first letter. . . "You will not therefore be surprised at my regarding Devizes Cross as my 'stone of help.' But I have another matter to remember in connection with Devizes. At the time of my business, I had to go down occasionally to guide the work; but I was in such delicate health that I durst not travel outside the coach. 'Poor young man, he is not long for this world,' was said of me by some whom I have since followed to the grave. It was the crisis of my life; the first point on which it turned. I lodged with a family named Kitchen, and was persuaded by them one fine day to join a pic-nic on Oliver's Mount (Roundway-hill). The ascent was too much for me, and I fell down near the summit in an agony of suffocation, from which I was only relieved by a burst of blood from my lungs. I never expected to see my wife or home again. On reflection I resolved upon my course —no doctor—no physic—for I had seen so many like cases in which no good was done. New laid eggs beaten up in milk warm from the cow, salted with powdered nitre, while the fever lasted, was my food and physic for a week—no solids—not even bread; and this by the blessing of God healed and restored me. From that time my constitution entirely changed; though I never grew stout until my removal into Staffordshire in 1819. Now I think you will agree with me that Devizes ought to be remembered by me with emotions of gratitude to the Father of all mercies. Since the Cross was finished I have never seen it; but if permitted to visit Devizes, I should certainly hasten to that spot, and renew former feelings of gratitude for deliverance out of the hands of the wicked. And now, my dear sir, I pray that as God gave me to experience His healing power in my body by a sojourn there, He would give you to remember your visit with the same thankfulness, &c. . ."

While at Devizes, Mr. Abington made a study of the (then novel science of the) geology of the surrounding district, and got together the fossils of the locality. Another of his reminiscences of that date, though on a very different subject, may here find place.

"The persons with whom I lodged were Church people; and as I did

not know any Dissenters, the old lady urged me to go with her to St. Mary's, and hear her admired clergyman. From where I sat, it was distinctly seen that the sermon had been cut out of an old book, probably a century old. Perhaps I thought more about the builder of the church than about the parson, for I forget the text. In the afternoon I thought I should like to see the other church, and therefore went to St. John's, and met with the same dispenser of divinity. I observed that he looked very black at me, and I soon found the reason. In the pulpit he read the same sermon verbatim. I asked my landlady if he always did so? She replied, 'Very likely;—why not?—The St. John's people never come to St. Mary's; and we never go to St. John's. People should always keep to their own parish, and then there would be no finding fault.' This wise maxim I learnt in your town, and I have not forgotten it."—*Letter to a Devizes friend.*

We now proceed briefly to sketch the outline of Mr. Abington's religious life,—the outward manifestation of that benevolence which allied itself with every form of genuine philanthropy around him.

Early in life he joined the Baptist Church at Hammersmith, then under the care of Mr. Thomas Uppadine; but business engagements requiring him to live in Bloomsbury, he associated with the Church in Little Wild-street, and was soon after chosen a deacon there. Removing to Hanley in Staffordshire, in 1819, as above stated, he found that the Baptist meeting-house in that place had been shut up for sixteen years; but before another year had expired, the place was, through his efforts, bought, repaired, and settled with a resident minister. The home-station being thus provided for, Mr. Abington, in conjunction with his father, preached in most of the towns of North Staffordshire, and founded a Baptist chapel at Newcastle, over which he himself presided for four years. Eventually he was persuaded to take the oversight of Hanley itself, till advancing years demanding help, in 1857 a co-partner was appointed; and in 1863 he finally relinquished the work. His strength failed him very gradually, so that he never took to his bed; and was able to conduct family worship on the evening before his dissolution. During his pastorate at Hanley, 340 persons were added to the church, and several associate societies formed in the neighbourhood. From early life he had been a diligent student of Scripture, which indeed he seemed to know almost by heart, and this faculty would in a great measure have supplied the place of a more regular curriculum, independent of the fact that he had a most ready apprehension for scientific discovery of every kind. As a popular lecturer he was greatly in demand. Geology was perhaps his pet science; but whatever the subject might be, its relationship to Christian truth was always set forth with a happy facility. These lectures were invariably delivered for some benevolent object, and his services as pastor of the church were entirely gratuitous. His study of prophecy had early led him to embrace the views commonly termed Millenarian. These he retained to the last, and they proved a source of ever-increasing delight, in anticipation of the glory about to be revealed.

Mr. Abington married first, 1807, Miss Mundy, the daughter of one of the deacons of the Hammersmith church, but she died in the following

year. His second wife was Jane, daughter of John Sandys, a pupil of John Ryland, at Northampton, and pastor first of a Baptist church at Devizes, and subsequently at Hammersmith. He died at Hammersmith in 1804. By this marriage Mr. Abington had issue, seven children, two only of whom survive. Mrs. Abington died in 1859.

Poetry.

IN THE STORM.

DARKNESS around; and the thick rain is falling
Fast, and still faster; but I heed it not
While I can hear Thine own voice calling,
"Abide in Me!"

The tempest grows; before its might are quailing
The forest trees, and the tall poplars bow:
Yet, over all, that sweetest voice prevailing—
"Abide in Me!"

The storm bursts over head, the roof-tree shaking,
While lightnings glare: that sweetest voice breathes low,
A silence like a tent around me making—
"Abide in Me!"

Norwood. E. R. T.

"I WILL GUIDE THEE WITH MINE EYE."

LORD, I am blind; my way I cannot see:
What matters it, since I am led by Thee!
And since Thine eye my journey's end surveys,
And, unperplext, looks down on life's wild maze—
That eye shall guide me to the blessed land:
Oh! happy blindness, holding by Thy hand!

Milton. C. D.

SHORT NOTES.

BAPTISM IN GREENLAND.—One of the half-dozen "men in buckram" which Mr. Ryle marshals across the path of a plain duty, when the following that path may prove to be inconvenient to himself or his friends, reminds us of Dr. Thomas Fuller's facetious dissertation on the passage, "Let not the sun go down upon your wrath." "Let us," says he, "take the Apostle's meaning rather than his word—with all possible speed to depose our passion—not understanding him literally, so that we may take leave to be angry till sunset; for then might our wrath lengthen with the days; and men in Greenland, where day lasts above a quarter of a year, have plentiful scope of revenge." Whereupon Charles Lamb exclaims, "This whimsical prevention of a consequence which no one would have thought of deducing, setting up an *absurdum* on purpose to hunt it down, placing guards, as it were, at the very outposts of possibility, could never have entered a head less entertainingly constructed than that of Fuller or Sir Thomas Brown." Perhaps not, friend Lamb; but you must also well know that the race of controversialists who invent bugbears which they could themselves demolish at a blow, were they so inclined, is far from being extinct. The case, too, as between Mr. Ryle and the Doctor, is, we admit, not quite parallel; for Fuller's position, if gratuitous, is also logical. His mind, "entertainingly constructed," if you will, and that in a prominent degree, was not ordinarily under the influence of *non sequiturs*. Fuller would never have said, "Because it is too cold to be baptized in Greenland" (which we deny, for there are plenty of hot springs there), "therefore I decline its performance in England." Neither would he have said, Because in the East "the feelings of husbands, fathers, and brothers would, in hundreds of cases, revolt against the baptism of women" (which, also, we deny), therefore it cannot be deemed necessary in Europe. Neither would he have said, "Because there are thousands of persons whose lungs and general constitution are in so delicate a state that total immersion in water would be death to them," therefore I, who am in robust health, may escape the ordeal. Neither would he have said that, because "in tropical countries water is often so extremely scarce that it is almost impossible to find enough for common drinking purposes," therefore the command to immerse need not be carried out in those countries where every facility is at hand. No. To all such reasonings Fuller would have replied by drawing from his abundant store of proverbs the old-fashioned one, "Where there's a will there's a way." Besides, there is all the difference between a moral obligation and a positive and well-defined enactment. In seeking to obey the first, we rightly study its spirit: the latter must either be observed literally or else left altogether untouched. If Mr. Ryle would keep this simple distinction in his mind, it might save him from many experimental and infelicitous attempts at special pleading. For the point on which we are now arguing is not either as to the necessity or the mode of baptism—our own views on these matters may or may not be made up: Mr. Ryle

believes it a duty, yet does his utmost to render ridiculous the conduct of those who think they are following Apostolic precedent—who read the original Scriptures in the light of the best translators down to Howson, Conybeare, and Stanley; to whose testimony might be added that of hundreds of other Greek scholars, who, though falling in, for peace' sake, with the popular practice of infant sprinkling, were far too honest to support the delusion by mistranslation. The above remarks have been prompted by Mr. Ryle's recent tract on "Baptism."

JAMES WAYLEN.

THE LOST TRIBES.—When commentators and archæologists set out in search of the ten lost tribes, it is with a view to realize the promised restoration of Israel as distinct from that of Judah. But as all such researches issue in an amalgamation of foreign races, out of which the pure blood of the Jew can never be expected to come forth undiluted, would it not be safer to include them among such of their brethren as still retain the unequivocal credentials of descent from the last Hebrew occupants of the Holy Land? To this end, the following passages are selected, in order to show—First, that several Israelites-proper joined the kingdom of Judah and Benjamin long before the Captivity; and, Secondly, that at the return from Captivity, all Israel was included in the Persian proclamations; and that amongst the mixed congregation who accepted the invitation, all Israel was represented, not only in terms, but by the sacrifice of twelve bullocks.

1 Chron. ix. 3.—And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

2 Chron. xiii. 19.—And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof [and others].

2 Chron. xv. 9.—And Asa gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.

2 Chron. xxx. 11.—Nevertheless divers of Asher and Manasseh and of Zebulon humbled themselves, and came to Jerusalem.

2 Chron. xxx. 18.—For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulon, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them.

Ezra i. 1-3.—Cyrus's proclamation which is made "throughout all his kingdom" (thus including the cities of the Medes where those of the first captivity had been distributed), says, "Who is there among you of all his people, &c." The prominent tribes in the return are, it is admitted, Judah, Benjamin, and Levi, yet the mixed multitude is repeatedly referred to as "Israel." The proclamation styled that of Artaxerxes, Ezra vii. 13, begins thus, "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee."

Ezra viii. 24, 25.—Then I separated twelve of the chief of the priests, ... and weighed unto them the silver and the gold and the vessels, even the offering of the house of our God, which the king and his counsellors and his lords, and all Israel there present, had offered. [In the Greek, all Israel that were found.]

Ezra viii. 35.—Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats, for a sin-offering; all this was a burnt-offering unto the Lord.

Nehemiah xi. 20.—And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

Luke ii. 36.—And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser, ... which departed not from the Temple.

The proposition is therefore sub-

mitted to your readers,—Is there not sufficient testimony in the canonical Scriptures, without resorting to the Apocrypha, or to Josephus, that all the tribes had representatives in the restored commonwealth; even though Reuben, Naphtali, Gad, and Dan, are never mentioned by name as in alliance with the authorities at Jerusalem?

W.

Correspondence.

MR. HINTON'S ANTI-RITUALISTIC TRACTS.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—Allow me to respond to the kind suggestion of your reviewer, that, in quantities, these Tracts might probably be had at a reduced price, by saying that my publishers, Holdsworth & Wright, are instructed to supply them at ten shillings per hundred—the hundred containing twenty of each Tract, or any proportion which may be desired.

J. H. HINTON.

Reading, Aug. 12th, 1867.

ON THE *SO-CALLED* LORD'S PRAYER.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—Will some of your learned readers give information on the following points:—

1. How early, and under what circumstances, was the designation—"the Lord's Prayer"—applied to the words found in Matt. vi. 9-13; and when did it come into general use, as such? It does not appear to be referred to by the Apostles, and the term would seem to apply with more propriety to John xvii.

2. Is there ground for the opinion that the various petitions composing it were not framed by our Lord, but simply taken by Him from the forms prevalent among the Jews of His day?

3. It is generally admitted that the Doxology, with which the prayer concludes, is spurious. Is it right, ever and anon, in our public service, to repeat as the words of our Lord, that which He never spoke?

4. As the said prayer altogether ignores the two grand doctrines of the Gospel, and could be used in every synagogue, notwithstanding the bitter enmity of the Jew to our Lord—and looking at John xvi. 12 and 24—can it be considered otherwise than intended as a temporary manual in the then immature condition of the Disciples?

5. Is there not danger that, by its introduction into our services—together with other like innovations—we shall be aiding and abetting that "Formalism" by which the Liturgical Service of the Church of England (with all its excellence), has done so much mischief?

M.

THE *GRATUITOUS* DISTRIBUTION OF THE WORD OF GOD FROM THE BIBLE STAND AT THE PARIS EXHIBITION.

To the Editor of the BAPTIST MAGAZINE.

SIR,—It may be still unknown to many of your readers that the opportunity afforded by the Imperial Commission of the Paris Exhibition, of distributing portions of the Bible, has been embraced by us, and that already more than 1,500,000 copies have been circulated.

It is our desire to keep up an uninterrupted distribution till the close of the Exhibition at the end of October, but we are still in want of funds.

We write this in the hope that your readers will assist us.

We also earnestly invite a personal inspection of the work on the part of any who may be going to Paris, and meanwhile we will merely mention that we distribute gratuitously in sixteen languages.

The French soldiers have received about 50,000 copies.

We hope and believe that this effort is for the glory of our God and Saviour by the publication of His Word amidst the masses now gathered together of all nations at the French Capital.

We are
Yours faithfully,

WILLIAM HAWKE,
Kiosque Biblique, Paris

HENRY THOMPSON,
38, Mincing Lane, E.C.

JOHN MCCALL,
137, Houndsditch, N.E.

JOHN WM. JANSON,
Lloyd's, E.C.

Committee of the Bible Stand,
Crystal Palace.

August 28th, 1867.

Contributions will be thankfully received by Messrs. Barclay, Bevan & Co., 54, Lombard St., E.C., or by any Member of the above Committee.

Reviews.

Letters of Miss Rolleston, of Keswick, Author of Mazzaroth, &c. &c. Edited by CAROLINE DENT. Pp. 642, 8vo. London: Rivingtons. 1867.

THE portraiture of a mind of unusual cultivation and power, unconsciously drawn in frank and frequent correspondence with very intimate friends, is always life-like, and striking. This is eminently so with regard to Miss Rolleston, in the volume of her letters now before us. From one of the most exquisite prefaces ever written, we learn "that in the absence of the hoped-for autobiography, selections from her letters—many of which were preserved at her request, for this purpose—are published. They will give some faint idea of the varied powers of mind, and rich endowments of heart, of one who, having gone from among us, has left in the memories of all who knew her intimately, a picture more richly and tenderly beautiful than her beloved mountains, in their sunset glories, ever presented."

Strongly sympathizing with sentiments so beautifully expressed—for it was our privilege to know Miss Rolleston—we have yet some strong doubts about publishing so many letters—some of them mere scraps—and thus giving an unwieldy bulk to the volume. For

the sake of its usefulness, and wishing it an extended circulation, we think that a more courageous pruning, and a volume of less size and price, would have been better. Yet it is scarcely possible not to feel the force of the reasons which Miss Dent assigns for the course pursued, and indeed to acquiesce in them. "As the aim of the editor has been to give, by Miss Rolleston's letters, as complete a picture of her daily life and character as possible, trivialities conducing to this end have not been omitted. If the portrait, thus self-drawn, be life-like, the reader will feel that none of the minute touches, each of slight value in itself, could have been spared."

The air of freshness which pervades these letters, and the great variety of topics discussed in them, impart a charm one rarely meets with, and ensure entertainment and benefit to any one who will read them. Miss Rolleston's character and mind were by no means common. To the fervour of a poetic intellect was united the tenderness of the Christian's heart; and efforts for the good of mankind were mingled, day by day, with her literary and artistic pursuits. Cherishing a profound reverence for truth as revealed in the Word of God, she obeyed its precepts at whatever cost. It is deeply interesting to trace her progress from Unitarianism, when Mrs. Trimmer was substituted for the Scriptures; and when, as she tells us, that having one day got hold of her nurse's Bible, she found that Mrs. Trimmer would not do,—through Evangelical-Churchism, Brethrenism, to simple Baptist principles.

Corresponding to the depth of her convictions was the breadth of her affections. Seeing truth too clearly to be impatient with those who, from an imperfect apprehension of it, were unable to assent to or corroborate her views, she did not love them the less on account of any difference of opinion. The variety of her pursuits and tastes gave her points of interest in common with the most cultivated people who approached her, while her genuine benevolence prompted her to perform kindly offices for the unlearned, among whom she freely mingled. Connected with the family of the Sykes, who were the early coadjutors of Clarkson and Wilberforce, she soon became an earnest anti-slavery labourer. Infant schools, temperance societies, of which she was an ardent advocate to the last, and local and temporary objects successively engaged her attention. The desire to promote the good of her fellow-creatures, and reverence for the Word of God, were the master passions of her life. She published both in poetry and in prose; and "Mazzaroth," the working out of a scheme of scriptural astronomy, deducing from the Hebrew roots of the names of the stars references to the Messiah, she deemed the great work of her life.

The letters of Miss Rolleston derive much of their interest from the fact that they were addressed to correspondents, or refer to persons in almost every grade of society and shade of opinion. The society in which she moved was singularly diversified. The friend of Byron's Mary in early days, the associate of some of the most eminent of the semi-infidel school of literature of the end of the past and the beginning of the present century—linked on by the beloved relatives of her youth, to the Thornton's and their Clapham circle, it is no wonder that her character was broad, her charity enlarged, and her sympathies untrammelled by bigotry and intolerance. As she advanced in life, those whom she loved as children grew up to be the men and women of position and usefulness of the present day; and at the age of eighty-four she had not outlived her friendships nor her heart's youthful ardour and freshness. She wrote and painted to the last, and received her friends with unabated vivacity and kindness until within a very few days of her decease. One hope she cherished, and it had a very animating influence on her mind, that her Lord *would come*, not send by death. She lived in the sunshine of this "blessed hope," though frankly admitting that it might not be realized. To give a faithful portrait of a Christian lady of unusual excellence of mind and heart, through the medium of her own

correspondence, has been Miss Dent's object in editing these letters. We shall rejoice if her labours are crowned with the success they deserve. The following extracts will give our readers an idea of the book; the first is from the editor's notes of conversation:—

"Mary Anne Thornton, daughter of Mr. Henry Thornton, said to me one day, 'I will show you the difference between my father and Mr. Wilberforce. When Robert Hall preaches in the neighbourhood, my father goes into the table-pew, and looks straight up into his face; Mr. Wilberforce goes up the gallery stairs on tiptoe, and listens to him through the crack of the door.' After a pause, 'All Mr. Thornton's children are worthy of him'" (p. 580).

The following refers to "Mazzaroth," and indicates at least one object she had in view in that work:—

Is it not worth "spending and being spent" to expel the demon gods of Greece and Rome from the starry heavens? Gladstone has done this to Apollo, who, he says, as Horseley did before him, is a perverted personification of the King Messiah (p. 553).

Her general views and feelings in regard to religious opinions and religious people of all denominations are thus characteristically described:—

I am of no sect. My parents were Unitarians. I early saw that was wrong; and at my mother's death, being almost adopted by the family of a most dear old clergyman, a cousin, I was happy in his faith and his church. How I did love its services, and, above all, and still do, the funeral service, in which I see no difficulty. But then I became convinced that, in fact, baptism was wrong; and that, on this point, the Baptists were right, and to the Baptists I consider I belong—not to the Plymouth Brethren, who on that point are not unanimous. I was early struck with the sweet *repose of baptized* believers: *they* have not only "joy," but "peace" in believing. So have I found it for five-and-twenty years (p. 528).

We do not know whether any of our readers are under similar obligations to those expressed by Miss Rolleston in the following sentence, but it is curious, and worth noticing:—

Great are my obligations to the so-called Puseyites. They made me a Baptist. They alone believe their own fiction (p. 356).

Nor is this sentence less striking:—

Christian missions are the highest phase of life, and the Baptist Mission is the only one that does not carry error with truth (p. 430).

The animation of mind and warmth of feeling which distinguished Miss Rolleston continued to the close of her protracted life. When nearly eighty-four she writes thus:—

Your letter found me very ill. . . . After six months so passed, I have scarcely recovered the power of writing; yet this, I think, is the best I have done. My spirits have been calm and equable, and the Scriptures my daily food and employment. I have scarcely read anything else. I am by no means recovered; still to-night I thought I could write to you, and ask for further accounts of *your* invalid.

Strange to say, I have recovered the power of painting before that of writing, and have finished, and sent home, two pictures, each bringing £5 to my charity funds. This has been a great resource to me, but nothing equal to the Blessed Book of God. Dr. Irons sent to me an interleaved Greek and English New Testament, which has been a great comfort to me, for I had begun to feel my eyes not so good as they were before this illness. I cannot bear much more writing, but only to say, blessed be God for the Bible; and that the words of Christ, especially those I had used to the dear friend I had survived, have been food and medicine to me (p. 617).

Not many persons of position or taste visited Keswick without seeking the acquaintance of Miss Rolleston. Scarcely a day passed that her fine stately form was not seen in the streets, having a cordial greeting for all she knew, and constantly visiting the library, in which she took a lively interest. Her courtly, yet affable and gentle manners, her benignant temper, vivacity, and ardour; her extensive knowledge, as well as her constant efforts to be useful, combined to render her the leading spirit of the place, which will not soon "see her like again." To see and know her, was to admire and revere her.

And when advancing years had some-

what dimmed the lustre of her eye, and paled the bloom of her countenance, which was noble and refined, one could not look at her without being reminded of a finely-turned sentence in one of South's masterly sermons:—"He that is comely when old and decrepit, must needs have been very beautiful when young."

The Church: its Origin, its History, its Present Position. By Drs. LUTHARDT, KAHRIES, and BRUCKNER, professors of Theology, Leipsic. Translated from the German, by Sophia Taylor, translator of Luthardt's "Fundamental Truths of Christianity." Edinburgh, T. & T. Clark.

IN this volume there are three courses of Lectures by three professors of Theology, at Leipsic. Revelation in its social development, the history of Jesus Christ, and the history of the Apostolic Church, are the subjects discussed by Dr. Luthardt; the Ancient, Mediæval, and Modern Church, by Dr. Kahries; and the Present Condition, Tasks, and Prospects of the Church, by Dr. Brückner. The subjects are so intimately associated, and follow one another in such natural succession, that the nine Lectures form one continuous course. A striking uniformity of spirit and sentiment pervades the whole. Whilst the subjects are considered from a German stand-point, there is much valuable and suggestive thought calculated to interest every sincere Christian. The following paragraph is selected from many well worthy of being quoted:—

"Our age is an age of restless agitation, and therefore susceptible of variety of life, both in the past and the present. But wherever there is restlessness there will of necessity be a striving after rest, wherever multiplicity of life a pursuit of unity. This striving after rest, unity, peace, finds the object of its efforts in Christianity. But not all who strive after Christianity find *true* Christianity. We have seen that during the course of centuries it has passed through many stages of development. They then who seek it in that which appertains to any given period, find the appearance indeed, but not the essence. What has ceased to be cannot be again set up. It is not merely impossible to revive the ancient or the mediæval Church, but even the days of Protestant orthodoxy are departed for ever.

"No, this striving after peace, unity, and repose can only find the object of its aim in the *enduring essentials of Christianity.* And this is, according to Scripture, tradition, and the true self-consciousness of the Church, the salvation which man finds in God, through faith in Christ Jesus. He who has found peace for his soul in Jesus Christ, has attained upon this earth that which will make him happy through all eternity. This is the foundation which will endure when heaven and earth pass away. If this be so, and no true theologian will dispute it, then Christianity in its very essence is not merely the revelation of the Word, as the ancient Eastern Church thought; not merely the new life of grace, as the ancient Western Church taught; not merely the Church, as the Mediæval Church maintained; not merely pure doctrine, as Protestant orthodoxy actually declared; but, above and beyond all these, it is *life—i.e.*, personal communion with the Father, through the Son, in the Spirit. He who acknowledges this cannot possibly believe that the kingdom of Jesus Christ is restricted within the limits, whether of the Eastern, Romish, Lutheran, or Reformed Churches; he rather confesses one universal Church, running through all the several Churches. True Christian faith is closely connected with a genuine catholicity. But, in saying this, we by no means assert that all individual Churches occupy the same position with respect to the Gospel."

The Wisdom of our Fathers: Selections from the Writings of Robert South, D.D. With a Memoir. London: Religious Tract Society.

THE first sermon in this volume, on "Man created in God's image," is decidedly the best that South ever wrote, if not the best in the English language. It is full of weighty thought, sound theology, vigorous composition. Many who have not the works of the author, and might be offended by the severity, sarcasm, bitterness, and outspokenness of the Royalist and Episcopalian, will read this volume with pleasure, and be thankful to the Tract Society for its publication. We trust that many of our old writers may be included in the series of "The Wisdom of our Fathers."

Conversations on the Bible and Science. By the Rev. EDWIN SYDNEY, A.M. Jarrold and Sons.

MANY objections to the Bible, professedly based on science, have been from time to time advanced. The pedant, to feed his vanity, and the sinner, to strengthen his heart in opposition to God, have eagerly seized on these objections. Their folly is in a very simple manner exhibited in these conversations; whilst it is proved that the Old Testament writers, in numerous instances, employed expressions in reference to the earth, the sea, the atmosphere, light, heat, animal physiology, and chemistry, indicating a knowledge of these things far beyond that of the times in which they lived, and completely in accordance with the latest philosophical discoveries; expressions the full meaning of which the writers could not have comprehended, and which, therefore, afford a strong argument for their Divine guidance and inspiration. To young men, especially, we commend this book.

China: The Country, History, and People. London: Religious Tract Society.

THIS is another of the useful publications of the Religious Tract Society. It embraces every conceivable point of information respecting a people to whom their numbers give importance, and their little intercourse with foreigners has imparted interest. If the style had been a little more lively, it would have better suited this age of light reading.

Christ and the Scriptures. By Rev. ADOLPH SAPHIR, B.A. Morgan & Chase.

THESE pages are, we are told, the substance of a few discourses delivered by the author in his ordinary ministrations to his congregation. If they be a fair sample of his pulpit ministrations, we congratulate the congregation that is favoured with such a ministry. The subject of the volume is "The Relation of Scripture to Jesus and to the Holy Spirit;" and its study cannot fail to deepen our reverence and love for the Word of God.

The Imprecatory Psalms. Six Lectures, with other Discourses, delivered at Bacup, Lancashire. By the Rev. R. A. BERTRAM, Editor of "Parable or Divine Poesy." Elliot Stock.

THE strong imprecations contained in the Book of Psalms have often afforded a weapon to the sceptic, and a stumbling-block to the sincere believer. This is an attempt, and a successful attempt, to reconcile the spirit of such portions of Old Testament Scripture with that of the New Testament, and also with genuine piety. The style is somewhat rough, adapted to an audience of working men, but at the same time clear and vigorous; and the arguments are well sustained and conclusive.

Intelligence.

MINISTERIAL CHANGES.

The Rev. A. T. Osborne, from the College, Regent's Park, has accepted the invitation to the pastorate of the church worshipping at Stoke Green, Ipswich.

The Rev. M. Morgan, of New-wells, Montgomeryshire, has accepted the unanimous invitation of the church at Cradley, Worcestershire.

Mr. Daniel Davies, of Haverfordwest College, has accepted a unanimous invitation from the Baptist churches meeting at Pandy'r Capel and Llanelidan, Denbighshire.

Mr. James B. Warren has resigned the pastorate of Willenhall, Staffordshire, and has accepted the unanimous invitation of the church at Westmancote, Worcestershire.

Mr. Edmond Morley, of the Metropolitan Tabernacle College, London, has accepted the unanimous invitation of the church at Stratford-on-Avon, Warwickshire.

The Rev. J. Jones, of Maesyrhelem, Radnorshire, has intimated to the church his

intention of leaving in six months, after a peaceful and successful labour of seven years.

The Rev. W. Sampson, late of the College, Serampore, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church, Folkestone, and is expected to commence his ministry on the first Sabbath in November.

MISCELLANEOUS.

MUMBLES, NEAR SWANSEA.—The enlargement and improvement of Bethany Baptist Chapel having been completed, re-opening services were held on Wednesday and Thursday, September 4th and 5th. Sermons were preached on the occasion by the Revs. G. P. Evans and J. P. Barnett, of Swansea, and Rev. R. P. Macmaster, of Bristol. Considering the unfavourable state of the weather the services were well attended, especially on Thursday evening, when a large congregation listened to an excellent sermon from Rev. R. P. Macmaster. The friends at The Mumbles deserve great praise for the alteration they have made in their place of worship; they have converted a small and unsightly chapel into one of the most commodious and pretty in the district; and now have a house of God worthy of this rapidly rising watering place.

BARNES, SURREY.—A very pleasing service was held in the Baptist Chapel, Barnes, on August 27th, when several friends from the churches at Gloucester, Rickmansworth, Mortlake, Chelsea, and John Street, London, were formally united in church fellowship. The Rev. Samuel Green delivered an address, on the Scriptural Character of a Christian Church. Mr. Buckland, of Wraysbury, gave an interesting account of labours at Barnes, and in the neighbourhood, upwards of forty years ago. Addresses were also given by the Rev. W. Perratt, Rev. E. Taylor, Rev. F. Brown, of Mortlake; Mr. Nicholson, sen., of Gloucester; and the Rev. T. Davies, of Clapham, and prayer was offered by Rev. W. A. Blake, of Brentford; and Mr. Jennings, of Acton.

OLD FORD, BOW.—On August 22nd the new Baptist Chapel and School in the Old Ford Road, Bow, was opened with due solemnity. The proceedings commenced in the afternoon, when a sermon was preached by the Hon. and Rev. B. W. Noel, M.A. The weather was unfavourable, but the attendance was nevertheless encouraging throughout the day. At five o'clock a very numerous company sat down to tea in the schoolroom beneath the chapel, which was tastefully decorated for the occasion. Among those present was the Rev. T. G. Driffield, M.A., rector of Bow, who thus exhibited a catholic liberality of spirit worthy of all commendation. The evening sermon was preached by the Rev. R. Seddon, to a crowded congregation. The total sum realized throughout the day was £75. The entire cost of the building will be about £6,000, half of which it is anticipated will be cleared off at the close of the opening services — which are to be continued throughout the present month. £500 will also be lent for ten years, without interest, by the London Baptist Building Fund. The chapel will seat 1,000 persons, and the school is constructed for the accommodation of 800 children. The style of the architecture is Byzantine.

BOURNE.—A new Baptist church has been formed at Bourne, Lincolnshire. Mr. J. J. Irving, from the Rev. C. H. Spurgeon's College, is supplying the pulpit.

LANCASTER.—August 2nd, a recognition service was held in connection with the settlement of the Rev. R. J. Beecliff, as pastor of the Baptist church, Lancaster. The Rev. G. Rogers, theological tutor of the Pastors' College, delivered the charge to the pastor, which was followed by an address to the church by the Rev. W. F. Burchell.

EDINBURGH. — July 29th, ordination services were held in connection with the settlement of Mr. W. C. Bunning, of Metropolitan Tabernacle College, at Charlotte Chapel, Rose Street. Dr. Andrew Thomson presided in the afternoon. The ordination prayer was offered by the Rev. F. Johnstone, the charge to the pastor given by Rev. G. Rogers, and the address to the church by the Rev. Jonathan Watson. The service was concluded by the Rev. T. W. Medhurst, Glasgow. In the evening nearly 600 persons sat down to tea, and at the subsequent meeting the chapel was filled to overflowing. The Rev. George Rogers presided, and addresses were given by the Rev. T. W. Medhurst, Glasgow; C. Chambers, Aberdeen; C. Hill, Dunfermline; J. R. Chamberlain, Glasgow; J. Crouch, Paisley; J. O. Wills, Lochee, Dundee.

DEPTFORD.—About four years ago a few of the members of the church at the Metropolitan Tabernacle, residing in Deptford, formed themselves into a church, and engaged a room at the Lecture Hall. Early

this year they were successful in obtaining a freehold site of ground; but as there were not sufficient funds to pay for a chapel, a schoolroom has been built at the back of the ground, leaving room for the chapel in front. This building was opened by the Rev. C. H. Spurgeon, who preached in the Congregational church, High Street, kindly lent for the occasion.

PENTONVILLE.—The church at Vernon Chapel has succeeded in obtaining a place of worship to accommodate its large congregations on the Lord's day. They have made arrangements with the Gymnasium Company for occupying their large hall during the time required for raising funds for the new chapel. This hall will, with two large rooms opening into it, seat about 2,300 persons, and the preacher may be distinctly heard.

BURY ST. EDMUND'S, SUFFOLK.—The Rev. C. Elven, who has occupied the same pulpit in the Baptist chapel here for the last forty-six years, feeling some of the infirmities of age, and having expressed a desire for assistance in the pastoral and ministerial work, his people, with their uniform and long-tried kindness, immediately sought to comply with his wishes; and being directed to the Rev. W. Cuff, of Ridgmount, Beds, they invited him to preach for two Lord's days, the result of which was, his receiving a unanimous invitation to the co-pastorate of this church. To this, notwithstanding the strong ties Mr. Cuff has to his present charge, he has felt it his duty to accede, the prospect of a larger sphere of usefulness being the sole motive of his assenting to the invitation; and in coming to a church which has been signally distinguished by tokens of the Divine favours, and in which he will be regarded by the present pastor as in no way a subordinate, but welcomed as a fellow-labourer, and "a brother beloved," it is prayerfully hoped he will be the instrument of still greater blessings for many years to come.

[*Our venerable brother Mr. Elven has been greatly honoured of God in his long-continued, faithful, and able pastorate at Bury, and we ask the prayers of our readers that his partial retirement may be conducive to his own comfort and to his still extended service in the Church of Christ.*—ED.]

CORSHAM, WILTS.—The Baptist chapel in this town having been closed two months for enlargement and repairs, was re-opened on August 15th, when the Rev. R. P. Macmaster, of Bristol, preached. The services were continued on the following Lord's day, when the Rev. D. Wassell, of Bath, preached. The sanctuary is considerably enlarged and very much improved, as the square pews with high backs have been superseded by open seats, made to recline. The pulpit has been lowered, and a platform raised over the baptistry. The enlargement and repairs have been effected at a cost of £250, toward which, by subscriptions and collections, there has been realized £170. As this is a Home Mission centre, having four stations to supply, two of which are not self-sustaining, any help from the readers of *The Magazine*, or other persons who may know the cause, would be most gratefully received by the pastor of the church, Rev. J. Hurlstone, who has pledged himself to the extinction of the debt.

MANCHESTER AND SALFORD BAPTIST UNION.—*Opening of the Round Chapel.* At a meeting held in Grosvenor Street Chapel three months since, the churches at York Street Union Chapel, Grosvenor Street, Gt. George Street, Wilmott Street, and Granby Row, formed themselves into an association, to be called the Manchester and Salford Baptist Union. It was agreed that this Union should be constituted of Baptist churches in Manchester, Salford, and the surrounding neighbourhood, together with individual Baptists, connected with other churches, whose sympathy and aid could be secured.

The avowed objects of this new association were the promotion of fraternal intercourse—the supervision of denominational interests—and vigorous evangelistic aggression.

An executive committee was organized. The Rev. A. McLaren, B.A., was appointed President, and the Rev. H. J. Betts, Secretary.

Measures were immediately taken to ascertain what localities would afford the greatest facilities for evangelical labour. After much consideration and inquiry, a place of worship has been hired in Every Street, Ancoats. The Round Chapel (for so, from its shape, it is called) will seat 450 persons. Its appearance is respectable and attractive. It is well fitted with all conveniences for public worship; and the schoolroom below is capable of accommodating 300 children. Every Street is the main thoroughfare of a densely populated district, in which, at present, Evangelical Dissenters (to say nothing of Baptists) are scarcely represented; and in which thousands of persons live "without God, and without hope in the world." The Round Chapel was built by Dr. Scholefield, a

Swedenborgian, who himself preached in it for several years. About ten years ago the Independents took it; but, since the building of their new chapel in Ancoats, about two years since, it has been unoccupied.

On Saturday evening, August 10th, a devotional service was held in the chapel, attended by about 100 persons, among whom were many of the most influential and earnest of Baptist brethren in the city. The Divine presence was much enjoyed; and all felt that it was good to be there.

On Sunday, August 11th, opening services were preached by the Rev. H. J. Betts and the Rev. R. Chenery. Many from a distance attended in the afternoon, and the place was nearly filled. There was a good congregation in the evening.

The prospects of the new movement are good. With God's blessing on the united efforts of the churches, much good may be expected to attend the work of the "Union" in Ancoats, and elsewhere.

WORSTEAD.—The summer meeting of the Norfolk Association of Baptist churches was held in Worstead, on the 31st July. This meeting was rendered especially interesting by the recognition of the Rev. W. H. Payne (formerly of Presteign), as pastor of the church. In the morning a sermon was preached by the Rev. G. Gould, of Norwich. In the afternoon a public meeting was held, presided over by S. Culley, Esq., of Norwich. Addresses of hearty welcome were delivered by the Revs. S. Nash, of Neatishead; G. Kerry and S. B. Gooch, of Norwich; S. Hawkins, of Buxton, and T. J. Malyon, of Lynn. The Revs. D. Jarman, G. Vincent, F. Trapp, J. Vennimore, S. W. Akenhurst, of Aylsham, also took part in the services. A hallowed influence pervaded the large assembly, and all present seemed profited and blessed.

WESTBURY, WILTS.—The memorial-stone of the new Baptist chapel in this town, was laid on August 27th, by the Rev. Joseph Preece. The old chapel was built in the year 1824, and Mr. Preece became pastor in 1839. The congregation has of late so much increased, that accommodation could not be afforded to the applicants for sittings; it has therefore been resolved to take down the old chapel and school-room, and build a much larger chapel with school-room and class-rooms, at a cost of about £1,000. After laying the memorial-stone, a suitable address was delivered by Mr. Preece.

EXTRACT.

"There are many who never think of prayer, but as something done on bended knees. No mistake can be greater. Doubtless, there are the set devotions, always to be performed in the appropriate attitude, at the due season; in the sanctuary; at the family altar; in the closet. But prayer is not confined to these instances; these, indeed, are its least intense and least powerful exhibitions. The most earnest, and, so to speak, effectual prayer, is that which rises on the spot, from the then pressing necessity. To give to such a prayer expression requires neither bended knees nor formal words; indeed, requires not words at all. It is raised by the mere turning of the thoughts towards God, which may be done as silently, and with as little observation by others, as to turn the thoughts to any earthly object of remembrance. And how full is daily life of necessities urging to prayer. We are constantly in need of something. We are in perplexity, and need direction. We are in peril and need protection. We are in gloom, and need comfort. We are in solitude, and need companionship. We are in temptation, and need deliverance. There is scarcely an hour of the day in which we are not thrown in upon ourselves, with the feeling of a lack which we cannot supply. And the perception of want is often clearest to those who apparently have most of fulness; for to know what wealth is gives a keen sense of its diminution. The consciousness of insufficiency is often felt most acutely by those who appear the strongest; whose experienced strength gives an edge to failure, which is impalpable to the complacency of self-ignorant weakness. The strongest and the richest, materially, intellectually, morally, continually require help; and almost as constantly experience a conviction of the inability of their fellow-creatures to afford it. With some, to ask help from a fellow-creature is the most difficult of all tasks. The resource of a prayer-hearing God is open every moment of the day, ready for the need of all. No one should be too proud to apply for aid to God; none so shy as may not easily confide in his Heavenly Father. Strangely do men fall short of their great privilege, when they confine their prayers to their set times of homage; and do not raise a petition as often as they feel a want. The resource is as sure as it is ready. Prayer, offered sincerely and earnestly, in the name of Christ, for things having no necessary variance with God's will, and always with

humble deference to that will, is certain of a favourable answer; not indeed always in the way, or at the time we ourselves figure, but always in some way, and at some time, as the better wisdom of our Divine Friend appoints. There is, in every case without exception, either the answer, 'My child, have what thou wouldst,' or 'My child, I cannot give thee this, but I give thee a better thing.' The promise of the Saviour is made without any qualification: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'

"Prayer is supplication, in its primary and proper sense; but it is not all supplication. In our formal devotions themselves, other elements admittedly ought to enter: adoration, confession, thanksgiving, are in such a case proper parts of prayer. It is the same with prayer in its less formal, but even more effectual exercise. That turning of the soul towards God, in the midst of our ordinary avocations, which properly comes under the name of prayer, does not always necessarily assume the form of supplication. Doubtless for the most part supplication will intermingle, as is natural with a needy creature addressing an all-powerful Creator. But there exists in the believer's experience a communion with God in which nothing is asked from God. There is a 'walk with God,' as the Bible terms it, which embodies a devout intercourse between the soul and its Creator, such as when 'a man speaketh to his friend.' The thoughts which the soul directs towards God, and by direction of which it maintains its converse with the Father of Spirits, are often thoughts very different from such as imply petition. They are frequently the most ample and overflowing, when the soul is so full of content, as not to require petitioning. There is a casting of all the cares upon God; an expressed trust in His grace; a self-renouncing submission to His will; which, in place of implying supplication, rather imply a devout resting in the existing condition, as the condition of one with whom all is well. The soul, in her devout breathings in the ear of her great Benefactor, gives vent to all the varied emotions proper to a regenerate being; and out of every passing occurrence draws the occasion of a fresh utterance to God. She tells confidingly to her Divine Friend not only her anxieties and cares, but her passing sentiments and thoughts; expresses her wonder at His goodness; her delight in the contemplation of His works; her deep sorrow in the consciousness of sin; her gratitude for the deliverance of grace; her abiding content with His appointments; her unfailing trust in the completeness of the promised redemption; the hope which is her anchor, 'entering into that within the veil.' Such communion with God is prayer in its best elements, and highest sense. It is a communion which, from its nature, may be maintained in all circumstances, amid all engrossments; it requires no outward expression; it is perfected by a single flash of thought. Through such a communion, the whole life may be a prolonged prayer; and, without the utterance of a single word, there may be 'prayer without ceasing.'"—*From Lord Kinloch's Studies for Sunday Evening.*

RECENT DEATH.

THE REV. HENRY P. CASSIDY.

THE cause of Christ in Western India has sustained a great loss in the death of the Rev. Henry P. Cassidy at Poona, on the night of the 30th of November. Mr. Cassidy was for a number of years under the charge of the Free Church Mission, at a period when he was looking forward to the ministry; but a change of views on the subject of baptism, in the year 1850, led to an alteration in his plans. He pursued the work of a missionary in Bombay in the years 1850-52, living at the time with the writer of this in Oomerkhady. He was remarkably well fitted for such labours by his acquaintance with the languages, in several of which he had an oral facility almost unrivalled. In May, 1852, he proceeded to England, and was there ordained as a missionary in connection with the Baptist Missionary Society, in the church of the Hon. and Rev. Baptist Noel. He returned to India in May, 1853. The views which he had adopted led him to decline receiving any salary from the B. M. Society, and to seek to maintain himself by his own endeavours. By the aid of friends in this country, and in England, he was enabled to build a chapel in Poona, where he established himself in 1854. He opened a boarding school for European and Indo-British boys, which has been of the highest advantage to a very large number of youths now scattered over the Presidency and engaged in many departments of the public service. His usefulness in connection with this institution is too well known to need that we should now dwell upon it. It has averted from Poona the stigma that has,

more or less, rested upon Bombay for some years, of not having a first-class school for English boys. It is at the present moment a serious question whether this excellent school shall be broken up. The suggestion has been made that it should be taken up by a proprietary body; and we earnestly hope that the suggestion may not fall to the ground; let the friends of education and of Protestantism in Poona move without delay in the matter, and the blessing of God go with them.

Mr. Cassidy was a man of superior ability, and a vein of refreshing originality ran through his discourses, giving them a singular attraction; at the same time they were most edifying and quickening to the Christian. The faculties of his mind were not equally developed; he was a person of strong feelings, and sometimes acted too much on impulse; there was a certain morbidness at times in the views he took of men and things; if he doubted the sympathy of his Christian brethren, he was shown the injustice of this by the affectionate interest which they manifested in him during his last days. About 18 months before his decease he was bereaved of his much-loved partner, and was left with four motherless children, now orphans.

During the last month of his life, Mr. Cassidy suffered very much from a disease of the heart, accompanied by abscess in the liver; but it was delightful to witness his abiding and cheerful trust in the Redeemer. A letter from a friend who was with him says: "He is in such a happy state of mind, the whole time talking of the Saviour's love to him, a poor sinner, and leaving messages to all to follow that precious Saviour." We close this notice with the following touching and beautiful account of a recent interview with him, furnished by a friend:—

A word or two about my last interview with Mr. Cassidy. On Sabbath, eight days, believing that his hour was come, he desired to see his friends. I found him anticipating his release, and altogether like one to whom an abundant entrance into the heavenly kingdom was being administered. He greeted me with a bright smile, and spoke joyfully of a speedy meeting with the family above. Among other things, he said—"Here, in India, Christians are like the sparrow on the house top alone, one here, one there; but there there is the company. All the brothers and sisters await me. I long to go; an hour or two, and I shall be with them." I said how cheering and strengthening, then, it was to witness the joy and peace granted him at such an hour, and how much support God's gracious promises must be giving him. "I have been," he replied, "twenty years the servant of the Lord, not doing a work either very great or very small, but following Him, and fulfilling His will; and now I cannot say that, at this hour, I have any very special elevations of soul: but" (he added joyfully, and with much animation) "I know that my Redeemer liveth;" "all my trust is in His finished redemption." I asked, too, what hope he had for India, for its deliverance? "No more hope for it than for any other country," he replied. "I hope for all the countries in the world. The Lord will gather His own. And I believe that all will come under His authority, morally and intellectually; but there must always be dust for the serpent to eat."

Although I had not enjoyed much of Mr. Cassidy's acquaintance, he talked as freely as with an old friend. One of his remarks was, that the only link which had bound him to man was *Christ;* and now it seemed as if the fuller revelation of Him was very rapidly expanding his soul. Fervently did he pray for me at parting, for our work, for my family, and especially that it might please God to ward off affliction from my household, considering the difficulty of doing his work in the midst of trouble. He sent his love, also, to my fellow-labourers. Such scenes are always touching and solemnizing; but this had in it much fitted to comfort and strengthen. Like Bunyan, with his pilgrim, as he entered the celestial city, "I could not but look in after him." Few scenes of this kind have I witnessed that so fully realized a perfect *preparedness*, loins girt, lamp burning, all things in readiness. Only the leave-takings left. And these just as we have with a dear friend. "Good-bye, for the present—we shall soon meet again."—*Bombay Guardian.*

THE MISSIONARY HERALD.

SKETCH OF THE HISTORY OF THE BAPTIST MISSIONARY SOCIETY.

From 1792 to 1867.

October 2nd, 1792, was the memorable day on which the Baptist Missionary Society was formed. It took place at Kettering, Northamptonshire, after the services of the Association were concluded, in the house of Mrs. Beeby Wallis, the widow of a deacon whose ancestor had been the instrument, in the hands of God, of establishing the Baptist Church in that town a century before. The ministers were twelve in number, who on that occasion withdrew together to discuss the plan which, in obedience to a resolution of the Association at the Nottingham meeting in the spring, had been prepared. With perfect unanimity, after prolonged and prayerful deliberation, the ministers embodied their scheme in seven resolutions, and supplemented it with an immediate contribution of £13 2s. 6d. Among the names of the twelve founders of the Mission stand conspicuous those of William Carey, John Ryland, John Sutcliffe, Samuel Pearce, Reynold Hogg as Treasurer and Andrew Fuller as Secretary. A Committee of five (to which Mr. Pearce was subsequently added) was named, and William Carey immediately offered to embark for any country that the Committee might select.

The subject of a Mission to the heathen was not then broached among the ministers of the Northamptonshire Association for the first time. Although the Society was formally founded at this gathering, its origin was of earlier date. "The origin of this Society," says Mr. Fuller, "will be found in the workings of our brother Carey's mind, which, for the last nine or ten years, has been directed to this object with very little intermission. His heart appears to have been set upon the conversion of the heathen, before he came to reside at Moulton, an. 1786." As early as 1784, the Association had urged upon the churches a monthly meeting specially devoted to prayer for the revival and spread of religion. Mr. Fountain, writing from Bengal in 1796, refers to its blessed effects:—"I, for several years, beheld a pleasing revival in England, granted in answer to prayer; and I bless God that before

I left it, I beheld all denominations stirred up to promote the common cause of Christ." The Missionary spirit thus evoked was quickened by the publication of Carey's "Inquiry into the Obligation of Christians to use means for the Conversion of the Heathen," by the admirable sermons which had been preached by Fuller, Sutcliffe, and Carey, at the meetings of the Association, and by the manifest inconsistency of prayer without corresponding action. It was at Nottingham, in the spring of the year 1792, that Carey preached that "very animating discourse from Isaiah liv. 2, in which he pressed two things in particular—viz. (1) That we should *expect* great things; (2) That we should *attempt* great things." Memorable words, which henceforward became the stirring and appropriate motto of the Society. An immediate resolution to proceed was taken, and Carey saw his ardent desire bursting into flower.

The state of the world loudly summoned the Church of Christ to Missionary work. According to the most authentic statements within his reach, Mr. Carey showed that of the seven hundred and thirty-one millions of inhabitants the world contained, forty-four millions only were Protestants. Four hundred and twenty millions, he said, were in pagan darkness, and a hundred and thirty millions were the followers of the false prophet, Mohammed. These millions had no means of knowing the true God, "except what are afforded them by the works of nature." They were utterly destitute of the knowledge of Christ, or of any means of obtaining it. In many countries there was no written language, and consequently no Bible. Childish, not to say barbarous and sanguinary, customs and traditions prevailed in many lands. Even where a literature existed, the Word of God formed no part of the store. Christendom itself required a new Reformation. "The face of most Christian countries," said Carey, "presents a dreadful scene of ignorance, hypocrisy, and profligacy."

It may be interesting here to note the objections to the Missionary enterprise which presented themselves to these men of God, and which called forth from Mr. Carey an elaborate reply. "The impediments in the way of carrying the Gospel among the heathen," said Carey, "must arise, I think, from one or other of the following things:—either their distance from us, their barbarous and savage manner of living, the danger of being killed by them, the difficulty of procuring the necessaries of life, or the unintelligibleness of their language." All these difficulties, he was assured, could be—as, indeed, they have been—surmounted. It was not anticipated that the greatest trials of the Missionary life would come from nominal Christians, from men whose lives, in the presence of the heathen, are unworthy of the Gospel. It was not supposed that governments, conducted professedly by Christian men, would be anxious to protect the people they governed from the purifying and elevating influences of the Word of God. But "none of

these things" moved the resolution of the heroic man, who was not only the first to recognize the perils of the task, but was himself ready to encounter them. Mr. Carey found in Mr. John Thomas a colleague who had already pioneered the way; and on the 18th of June, 1793, the first two Missionaries of the Society sailed in a Danish Indiaman for Bengal.

"After their departure," says Mr. Fuller, "we had time for reflection. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and His kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. Christians of other denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced on our own minds, and the minds of Christians in our own country, it were more than equal to the expense."

Such was the origin of the Society, and such were the feelings which stirred the hearts of the eminent men who began the work. Let us now briefly review, in three successive periods of a quarter of a century each, what, through the blessing of God, has been accomplished.

The First Twenty-five Years.

At the end of the first twenty-five years of the Society's labours, the parent station at Serampore, in Bengal, had branched out into numerous off-shoots. Carey and his companion landed in Calcutta in 1794, and immediately, by preaching and translations, began to unfold their message of peace. But their first years were passed amidst many trials, and it was not till the year 1799 that they found a settled home at Serampore, under the protection of the Danish crown. Mr. Fountain joined these primary labourers in 1796, and in 1799 Mr. Ward, Mr. Brunsdon, Mr. Grant, and Dr. Marshman, were added to their number. Fountain and Brunsdon were soon called away to their reward on high. Mr. Thomas only just lived to see the firstlings of the flock gathered into the fold of Christ, and the New Tes-

tament completed in translation, and then, as in an excess of joy, his spirit fled to the Saviour he so ardently loved. But year after year others consecrated themselves to the service of Christ, until, in 1817, not less than twenty-six brethren had gone from England; and thirteen others, raised up in India, had given themselves to the service of Christ. Death laid several low; a few were soon withdrawn from the field; but in 1817 there remained nineteen actively pursuing their evangelistic task. Twenty-eight natives and East Indians had been raised up to assist them, filling important spheres of usefulness in various parts of the vast continent. The stations in Hindustan were twenty in number, extending from Orissa to Sirdhana in the North West. Bombay and Surat, in Southern India, were also occupied; and the cities of Rangoon and Ava, in Burmah; with Java and Amboyna, in the Archipelago, and the Island of Ceylon, received the messengers of Christ.

Shortly after the commencement of the Society's existence, an attempt was made to commence a Mission in Sierra Leone. It soon failed, through the retirement of the two missionaries employed, but not without leaving behind traces of God's blessing, which remain to this day. A few years later the sympathies of the churches in this country were actively drawn to the Island of Jamaica. For some years correspondence had disclosed the existence, in the island, of a work of grace among the slaves, which owed its origin to the feeble instrumentality of some pious freedmen from America. At length Mr. John Rowe was selected, in answer to the urgent entreaties of the aged disciple, Moses Baker, for help. He entered on the work in the year 1813. Mr. Rowe died, however, in 1816, and on Mr. Coultart's arrival in the following year, he found himself almost alone.

No records exist sufficiently accurate to inform us of the number of persons baptized during this quarter of a century. The Serampore brethren roughly estimate the number of baptized converts in India at upwards of five hundred; while in the West Indies and Africa there had been admitted to the ordinances of the Gospel, some two hundred more. Over a few of the churches which had been formed, native pastors were ordained; but events were adverse to the establishment of self-supporting and self-governing communities.

The translation of God's Word into the languages of the East, began by Dr. Carey on board ship, on his way to Bengal, had been carried on with great success. On the 16th May, 1800, the first sheet of the New Testament, in the language of Bengal, was put to press. It was the work of nine months to bring it to completion. The Old Testament was then taken in hand. On the last Monday of June, 1809, Dr. Carey finished the translation of the entire Bible, and in the last week of September the final sheet came from the printers' hands. The devout wish of our first missionary, Mr. Thomas, uttered thirteen years before, was accomplished, and the

precious volume of Divine revelation was, for the first time, opened to the idol-worshippers of Bengal.

With assiduous, all-conquering toil, Dr. Carey laboured to supply the myriads of Hindustan with the Word of God. His colleague, Dr. Marshman, devoted his energies to the Chinese; both were assisted by an able staff of pundits, and others acquainted with Eastern tongues. By the year 1816 the whole of the Scriptures had been published in two of the Indian tongues; the New Testament, the Pentateuch, and the historical books, in four; the New Testament and the Pentateuch in five; the New Testament alone in six; four of the Gospels in eight, and three of them in twelve. The Missionaries add, that for twelve other languages the types were prepared, and the gospel of Matthew in the press. Of these versions, not fewer than forty-seven thousand copies had left the press by the end of the year 1817. This great result does not, however, fully show the extent of the labours of these devoted servants of Christ, in this department of Christian toil. Several translations were printed for other Christian bodies, as, for example—the Malay New Testament for the Bible Society of Calcutta; the Hindustani for the Rev. H. Martyn; also the Singhalese, Tamul, and Javanese New Testament Scriptures for the Bible Societies of Ceylon and Southern India.

Nor must we omit to mention other works which issued from the Serampore press, such as grammars and dictionaries, in one or the other of the Bengali, Mahratta, Punjabi, Sikh, Cashmire, and Sanscrit languages; also translations of the great epic poem of India, the "Ramayun," by Dr. Carey; the works of Confucius, and a key to the Chinese language, by Dr. Marshman; and the very valuable account, by Mr. Ward, of the writings, religion, and manners of the Hindus.

This review of the first quarter of a century of labour cannot be closed without a brief reference to the numerous schools which had been established. They existed at almost every station, and contained upwards of one thousand children. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the East." This anticipation is in process of rapid fulfilment, and to the Serampore Missionaries is largely due the inauguration of that era of enlightenment and change, which schools are producing in Hindustan.

It was during this period that the great battle with the power of the East India Company was fought. Through the blessing of God on the sagacious counsels of Fuller, the parliamentary eloquence of Wilberforce, and the support of their coadjutors in every section of the Christian Church, an entrance for the Gospel into India was nobly won. It was the last of the great services which Andrew Fuller rendered to his generation. In May,

1815, he entered on his rest, worn out with toil, to rejoin his beloved friends, Pearce and Sutcliffe, with whom he had been so closely united in the formation of the Society, and the conduct of its affairs.

The Second Twenty-five Years.

The Jubilee of the Mission was celebrated at Kettering, in the month of October, 1842, by services of the deepest interest. Looking back over the fifty years of the Society's existence, the Committee could affirm that if the Society's labours had been abundant, so also had been the perils through which it had passed from adversaries abroad, and from financial embarrassments at home. Nevertheless the obstructions of its early years had been surmounted, and the extrication of the Society from its embarrassments had evidently proved that the Lord of Hosts was with His servants, and that the God of Jacob had been their refuge.

During the second period of twenty-five years new stations were opened in India and Ceylon, the Mission in Jamaica was largely extended, the Bahamas were drawn within the circle of the Society's operations, Central America had received the Missionaries of the Cross, and valuable assistance was rendered to the struggling cause of Christ in South Africa. To occupy the numerous spheres of labour one hundred and three missionaries had gone forth, the larger part of them during the last ten years of the period. But Death had stricken down many, among them the learned and venerable Carey, the acute and able Marshman, and the skilful and devoted Ward. A few had left the Mission from impaired health and other causes, so that of the hundred and fifty brethren who had been sent out since the formation of the Society, seventy-three only remained in the field.

It was during this period that the Society's labours in Jamaica acquired such breadth and importance, and that the horrible system of Slavery was destroyed throughout the Empire of Great Britain. Many amongst us remember, with deep emotion, the terrors and sanguinary executions of the insurrection of 1832; the din and noise of the conflict by which the fetters of the slave were broken; the noble and eloquent advocacy of the negroes' freedom by Knibb, Burchell, and their coadjutors; the hot hatred of the planters, in which many chapels were consumed, and the perils which beset the honoured men who defended the cause of the slave. It needs only the briefest reference to bring vividly before our minds the scenes of anxiety through which the Society, its agents and friends, then passed.

The period was also remarkable for the resolution of the Jamaica churches to sustain their pastors, and to aid, by contributions and personal devotion, to carry the Gospel to the land of their fathers. It was the fitting outcome

of the gratitude they felt for the freedom they had acquired, and for the possession of the Gospel by which it had been secured.

If less striking to the eye, certainly not less important in its far-reaching effects was the progress of Missionary labour in India. In 1818 Serampore College was founded, the first of those great scholastic institutions which have attained to such powerful development and utility through the able advocacy and exertions of Dr. Duff. Popular literature received a great impulse by the publication at Serampore of the first newspaper in the Bengali tongue; grammars and dictionaries of the Bengali, Sanscrit, and other languages, proceeded from the prolific pen of Dr. Carey. Chiefly through the agitation of the question by the Missionaries, sutteeism was abolished, and the evils flowing from the connection of the government with Juggernaut and other idol temples of the land were exposed, and set on the path of removal. The system of caste had received a deadly wound; the first native schools for heathen children in Northern India were organized; female education began to evince its beneficent influence on the domestic life of the people, through the exertions of the noble band of brethren in Calcutta; and the Mission press, founded by the amiable Pearce, added its streams of sacred and secular knowledge to those proceeding from Serampore. Then came the first books printed in the language of Bengal, and by these ardent men was laid the foundation of a vernacular library for the people.

The translations which so prominently characterized the first period of the Society's history, were continued. Dr. Yates was raised up to tread in the steps of his eminent predecessor, Dr. Carey. In forty-four languages or dialects of the East, spoken by at least five hundred millions of people, including the Chinese version of Dr. Marshman, had the whole or a part of the Bible been translated by these eminent servants of Christ, and nearly half a million of copies had been printed. No record has been preserved of the myriads of religious tracts which had been prepared and put in circulation, but which largely aided the diffusion of a knowledge of the Gospel.

It is not possible to recover the number of converts baptized during this period; but at its close we find that the native churches throughout the entire sphere of the Society's labours had largely increased. In the East Indies they contained 978 members, with about 300 Europeans in separate fellowship. The number of members in Jamaica was placed at 3,200, and in the Bahamas at 1,176. Central America had in fellowship 132. From among these converts sprang an increasing number of native helpers, who, as pastors or evangelists, laboured to maintain and extend the Kingdom of God. The East furnished fifty-three, and other parts seventeen more. In the West the foundation of an indigenous ministry had yet to be laid. Nor was the instruction of the young neglected. In the East there were 90

schools, with 2,700 children receiving instruction; in the West there were 60 schools, with 6,700 children in daily attendance.

Glancing over these facts, and remembering that many countries, but a few years before closed, had been opened to the messengers of peace, the Committee could hopefully say, "Superstitions, which once held so firm a grasp on the human heart, are now in their dotage. It is unquestionably an enterprise of greater hope to assail the nations in this their hour of weakness, than fifty years ago, when magnificent and seductive systems of worship were at the height of their energy and splendour. Many abominations have been removed, and though the removal of them may not necessarily draw in the chariot of the Gospel, it is impossible not to regard it as the preparation of the way of the Lord."

Only one of the founders of the Society lived to see its Jubilee. The first treasurer, bending beneath the weight of ninety years, joined in the celebration. It was a season of hallowed joy, of precious memories, of holy expectation, and of fervent prayer, when the thousands of the Society's friends met in the birth-place of the Mission and the place of residence of Andrew Fuller, to pour out their thank-offerings before the Lord, and to glorify God for "the men who originated a scheme that holds so eminent a place in the annals of Christianity, and has given so powerful an impulse to the energies of the Church."

Third Period of Twenty-five Years.

The noble contributions at the Jubilee enabled the Society, not only to remove the heavy debt which burdened it, and provide a suitable house for the conduct of its business, but more especially to enlarge its operations in Western Africa, and to commence new Missions in Trinidad and Hayti. The very valuable Institution at Calabar, Jamaica, for the training of a native ministry, was opened, to which has since been added a normal school department for the education of teachers in the numerous day-schools connected with the Churches of the Island. The College at Serampore, brought into a state of great efficiency by the Rev. W. H. Denham, aided by the generous liberality of Mr. John Marshman, also came under the direct management of the Society.

During this interval, the charge of the Mission in Brittany was assumed at the request of the Welsh Churches, by which it had been established. In 1859 the China Mission, so often in previous years the subject of discussion and resolution, was entered upon; and the services of an earnest Christian brother in Norway were accepted. In addition, the Indian Mission was strengthened, important assistance was rendered, in men and money, to the Baptist Churches of Canada, both English and French, and the Indians

received a small portion of the Society's regard. To the German Mission occasional grants were also voted from the Society's funds. Under the auspices of the Society, a successful effort was made to establish a Church of Christ in Madras, among the East Indian population; and a similar movement, in combination with native work, was begun by the lamented Cassidy, at Poonah, on the Western side of the Peninsula. Nor should we omit to mention that the Committee has been the medium through which the number of brethren has been increased, who, both in Australia and at the Cape of Good Hope, have advanced in new regions the kingdom of our Lord.

Although not under the immediate direction of the Society, the affairs of the Jamaica Mission necessarily received from the Committee unceasing attention. In the troublous periods of its history, the Churches of Great Britain have given large and essential aid; and if, to a great extent, the Jamaica Mission is now independent of its control, the Society cannot be unmindful of the claims this child of their faith and prayers has upon their sympathy. It could not refuse to render prompt support, in those times of conflict and suffering through which the emancipated people, and their pastors, have had to pass. The period under review, indeed, closes with a dark and terrible crisis, scarcely yet at an end, but one which we believe will issue in brighter times and assured prosperity.

To occupy these various fields of labour, in addition to those who were previously in the field, one hundred brethren were sent out. But of the entire number sent forth from the beginning, two hundred and twenty-nine in all, fifty-eight only remain in the Missions directly under the charge of the Society. To these must be added the eleven brethren still at their posts in Jamaica, several of them worn and weary with the toil of many years; and the five or six in different parts of the world, who still cling to their work though the Society has withdrawn its support. Such are two brethren in Canada, and others in Honduras and Sumatra. But in Jamaica the Society has raised up, through the blessing of God on the Calabar Institution, upwards of twenty native brethren, nearly all of whom continue to be usefully employed as full pastors of churches. The Society further sustains in the various fields it occupies the largely increased band of native helpers, above 300 in number, as evangelists and teachers. The Missions directly under the charge of the Society, at the present moment, are found in India, Ceylon, China, Western Africa, Jamaica, Hayti, Trinidad, the Bahama Islands, Brittany, and Norway.

We are unable to give the number of persons baptized during this period. The increase in the Churches has been very considerable; thus in India the period began with a membership of 1278 persons, it closes with a membership of 2,300, after a deduction of the losses which death and other causes have

brought about. Excluding Jamaica, in the West Indies the period began with 1,580 members, it closes with 3,200. The entire roll of the Mission Churches gives about 6,500 persons in fellowship, who are surrounded by a mass of nominal Christians calculated at 18,000, all of whom are under the direct supervision and instruction of the Missionaries of the Society.

In Jamaica, the number of Church members is somewhat less than at the beginning of the period under review, when the Churches were reckoned to contain from 25,000 to 30,000 communicants. Past events sufficiently account for the diminution; years must elapse before this once slave population can be entirely leavened with the pure and elevating influence of the Gospel of peace. Nevertheless, the Churches still embrace from 20,000 to 25,000 members.

On the whole there is progress everywhere, not indeed of so rapid a kind as to satisfy Christian desire and hope; but sufficient to assure us of the final fulfilment of the Divine promise, "In due season we shall reap if we faint not."

The labours of the brethren engaged in the work of translating and printing the Holy Scriptures, have gone on with unflagging assiduity and zeal. To the Indian translations have been added others in Fernandian, Dualla and Isubu, West African tongues; also the New Testament, and parts of the Old, in Singhalese. Grammars and aids to the acquisition of these languages have been completed, besides many other works of a religious, educational, and instructive character. Especial attention has of late years been paid to the distribution of the Scriptures in the villages of Bengal, in addition to the usual circulation at melas and other crowded assemblies of the people. Schools have been multiplied, and have contributed their full share to the general enlightenment, and to the acquaintance of the people with the truths of the Bible. The scholars in the day-schools, both in the East and West, not including Jamaica, number about 3,000 children of both sexes. The excellent Government schools of the Bahamas, render Mission day schools unnecessary there; but the Sunday-schools contain upwards of 2,200 children, which number, added to those connected with the Mission schools throughout the entire field of the Society's operations make a total of about 2,700 Sunday scholars. In Jamaica the day scholars are 2,451, and the Sunday scholars over 10,000.

Our space will allow us only the briefest mention of the important visits paid to the Indian Mission in 1850-51, by the Revs. J. Russell and Dr. Leechman; and again in 1854-57, by Dr. Underhill, one of the Society's secretaries. Dr. Underhill also visited the West Indies in 1859-60. On this occasion he was accompanied to Jamaica by the Rev. J. T. Brown, of Northampton. These visits of fraternal sympathy and devout conference have proved of essential service in the subsequent conduct of the Society's affairs.

Pecuniary Resources.

A few words relative to the pecuniary resources which this great work has called forth, may fitly close this necessarily brief and imperfect review of three quarters of a century of earnest and prayerful endeavour to propagate the Gospel of Christ.

The first collection for the Society's object, made by the founders themselves, amounted to the sum of £13 2s. 6d. The first addition to the store was the sum of £70, sent by the first Auxiliary formed at Birmingham, by the Rev. Samuel Pearce, and collected in the interval of four weeks which elapsed before the second meeting of the Committee. At this meeting a few personal subscriptions were also announced, and the entire sum was committed to a banker's care.

The resolution of thanks to the Birmingham Churches, expressed the hope that the Auxiliary plan would meet with the general and increasing approbation of the Baptist Churches, and that a number of corresponding societies would be formed in different parts of the kingdom. The Mission, however, met with very scanty support among the churches. The response made to the earnest appeals of the first secretary, Mr. Fuller, came chiefly from other sources—from individual gifts, and from sympathizing friends of other communions. In 1817, we find collections for the Mission were made in many Independent and Presbyterian chapels, as well as in a few instances in churches of the Establishment. At the close of the first quarter of a century, contributions were acknowledged from only 95 Baptist Churches, and 45 Auxiliaries. As these Auxiliaries were sometimes formed of several Churches, it is probable that the entire roll of contributing Churches may have numbered, but did not exceed, one hundred and eighty.

During the second period, the spread of the Missionary spirit among the Churches was very satisfactory. There was a large increase in the number of Baptist Churches in the land, through the expansion of the denomination—particularly in Wales. The report of 1842 states that contributions had come from 848 places; but only 450, systematically, year by year, collected for the object. There is reason to think that the number of contributing Churches was about 750.

In the present year, the report gives 1,217 Churches in Great Britain, as having collected for the Society, besides 77 places in which either a Baptist Church does not exist, or the gifts come from friends not in communion with one.

Till the year 1820, the annual services were held in the country. The last was held at Cambridge in 1819, when it was resolved to carry on the operations of the Society from the metropolis. In 1837 it became the

practice for the Metropolitan Churches to collect simultaneously on the Lord's day preceding the annual meeting. Forty-five Churches, in the first year, joined in this act of liberality; but in 1842, forty-one only consented to do so. The number has since very considerably increased; in 1866, eighty-four churches had sermons and collections; in 1867, owing to the change of day, the number was somewhat less, being seventy-four.

From all sources that have contributed to the income of the Society, among which the Mission Press of Calcutta and the Bible Translation Society hold a very honourable place, the entire sum received and expended is as follows, divided into periods of 25 years each:—

		Per Annum.
1792 to 1817	£98,549 : 6 : 2	Average £3,941 : 19 : 6
1818 to 1842	372,585 : 14 : 10	„ 14,903 : 8 : 7
1843 to 1867	632,410 : 11 : 3	„ 25,296 : 8 : 5
Jubilee Fund (1842)	33,704 : 0 : 7	
Total...	£1,137,249 : 12 : 10	

It may give a still clearer idea of the growth of the Society's income, if we present a table containing a statement of the gross income of every tenth year:—

1792	£13 : 2 : 6	1842	£22,517 : 12 : 5
1802	2,479 : 16 : 10	1852	19,116 : 11 : 9
1812	4,856 : 14 : 9	1862	33,151 : 4 : 10
1822	12,291 : 11 : 4	1867	30,105 : 8 : 1
1832	12,740 : 7 : 8		

This instructive table exhibits a very fluctuating series of figures. Between 1832 and 1842 the annual income rapidly increased, partly owing to the accession of the entire staff of the Serampore Mission, on its reunion with the Society in 1838. The abolition of Slavery, and the share taken in its accomplishment by the Society's missionaries, also greatly increased the interest of the Churches.

The income of the year 1862 was the largest ever received, the Jubilee year excepted. But it contained the exceptional payment of £1,500 by the Spanish Government, for the premises at Fernando Po, from which island the Spaniards had driven the missionaries away; and two donations, one of £1,000, and the other of £2,000 from a friend now deceased. The legacies of that year were also unusually productive. Still, in the face of these fluctuations, neither to be avoided nor foreseen, the course of years has seen the Society's income enlarged, its means of usefulness increased, and its agencies multiplied in many parts of the globe.

It is our hope that the 75th anniversary of the Society's existence will be

another starting point, from which may be dated, in the years to come, a greatly increased appreciation of the work to be accomplished, a large addition to the means of usefulness it now enjoys, and, above all, in answer to fervent prayer, a mighty outpouring of the Spirit of God, quickening the seed so plentifully sown, and hastening the day of man's redemption from idolatry, superstition, and sin.

We cannot better close our brief review than with the striking, yet ever true words of Dr. Carey, written in 1791:—"The Scriptures teach us that the enjoyments of the life to come bear a near relation to that which now is, a relation similar to that of the harvest and the seed. It is true all the reward is of mere grace, but it is nevertheless encouraging. What a treasure, what a harvest must await such characters as Paul, and Elliot, and Brainerd, and others [Carey, Marshman, Ward, Knibb, Burchell, Pearce, and others!] who have given themselves to the work of the Lord. What a heaven it will be to see the many myriads of the poor heathens, of Britons among the rest, who by their labours have been brought to God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause and kingdom of Christ."

DECLINE OF JUGGERNATH.

(From *The Friend of India.*)

Second in sanctity and popularity only to the Juggernath festival at Pooree, in Orissa, is the same idol's worship at Serampore. The *Poojah* was likely to close last Thursday without the moving of one of the two great cars—an omen of evil import in the eyes of the people, and still more to the pockets of the priests. It was pitiable, and sometimes ludicrous, to see the vain attempts of the latter to incite the crowds to drag the ponderous erection. At last, desperate, the chief priest addressed this petition to the magistrate:—"On account of the heavy rain and the small gathering of the people on the first day of the Ruth Festival, the car could not be moved. To-morrow will be Sunday, and there will be a large concourse of people. Unless your honour looks with favour, it will be difficult to move the car. So I pray that the cost may be received from me, and that orders may be given by beat of drum, and the police may be deputed to the spot to have the car moved." This is a striking illustration of the extent to which the popular superstitions are losing their hold on the people. The crowds at the festival, often rendering some two miles of the broad trunk road impassable, are much less than they used to be. The number of men is especially small. The idol competes with the booths, merry-go-rounds, and peep-shows which give the fair an almost English aspect.

HOME INTELLIGENCE.

The Missionary meetings during the past month have been very numerous, and from the letters before us seem generally to have been well attended, and very interesting. The following is as correct a list as we are able to give; but some meetings have been held of which no account has yet reached us. In all cases, besides the deputations, the local brethren have given most efficient aid, and, in some instances, they have themselves been the sole representatives of the Society. We are greatly indebted to them for their ready help and zealous labours.

Places.	Deputation.
North Riding, Yorkshire	Rev. D. J. East.
East Riding	Revs. D. J. East and W. Allen.
Isle of Wight and Portsmouth	Revs. R. Smith and J. Teall.
Somerset and Wilts	Rev. J. Trestrail.
Bedford	Rev. G. Kerry.
Northern Auxiliary (Newcastle)	Revs. J. T. Brown and G. M'Cree.
Leicestershire	Revs. D. J. East and R. Williams.
Hampshire	Rev. G. Kerry.
Bedfordshire	Rev. R. Smith.
Huntingdonshire	Rev. W. Sampson.
Nottinghamshire	Dr. Underhill and Rev. R. Williams.
Ipswich	Revs. C. Bailhache and J. Bigwood.
Yorkshire, Bradford District	Various local brethren.
Carmarthenshire	Revs. Dr. Price and W. Roberts.

The series of services in the following districts are, we believe, to commence on the 29th of September. We go to press too early to hear of their actual commencement:—

Places.	Deputation.
Plymouth	Rev. D. J. East.
North Devon	Rev. W. Sampson.
South Devon	Rev. T. Hands.
Carmarthen	Revs. R. D. Roberts and E. Thomas.
Norfolk	Dr. Underhill.

The quarterly meeting of the Committee will, D.V., be held at Cardiff, on Tuesday, the 8th of October, at half-past ten a.m. Such local brethren as are entitled to attend the sittings of the Committee will be heartily welcomed.

We are happy to record the formation of a County Auxiliary in Cornwall, by the County Association. Its rules express "the cordial approbation of the Auxiliary" with the fundamental principles and objects of the Society, and all the Churches of the county are requested to co-operate in the promotion of the Society's objects. J. D. Freeman, Esq., is appointed Treasurer, and the Rev. Joseph Wilshere, Hon. Secretary.

ARRIVAL OF MISSIONARIES.

We have the pleasure to announce the safe arrival of the Rev. John Trafford, M.A., of Serampore, with his two sons, and the Rev. E. F. and Mrs. Kingdon, from China. The voyage, in the case of Mr. Trafford a very prolonged one, has, we are happy to say, considerably improved the health of our brethren.

THE SOCIETY'S SEVENTY-FIFTH ANNIVERSARY.

We continue to receive intimations that the 13th October will be devoted by many of the Churches to celebrate the formation of the Society, and by collections to

augment its income, and to discharge the debt which burdens it. About £2,000 have already been contributed to the removal of the debt; a similar sum is required to extinguish it.

In the present number of the HERALD we give our readers a sketch of the Society's history since its formation. It is, of necessity, very brief, though it occupies several pages. It was not possible to "rehearse," in shorter space, the story of "all that God has done" by the instrumentality of the Society, and how "He has opened the door of faith to the Gentiles."

CONTRIBUTIONS

From August 19th, 1867, to September 18th, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
B. B.	0	10	6
Billson, Mr. W., Welford	1	1	0
Morley, Miss F., Tuxford	1	0	0
Pewtress, T., Esq.	2	2	0
Shoobridge, Rev. S.	2	2	0
DONATIONS.			
Bacon, J. P., Esq., for *Rev. J. Davey, Nassau, for Painting Mission Premises*	20	0	0
Hastings & St. Leonard's Ladies' Auxiliary, by Miss Boyes, for *Rev. B. Millard, St. Ann's Bay, Jamaica*	1	0	0
Morley, Miss F., Tuxford	1	0	0
By Rev. S. Green—			
Kershaw, Mrs. James	1	1	0
Williams, G., Esq.	2	0	0
Under 10s.	0	3	0
SPECIAL FOR DEBT.			
Angas, Miss, Plymouth	20	0	0
Banbury, by Mr. Cubitt	1	10	0
Brown & Lake, Messrs., Exors. of Saml. Porter, Esq., Bridge Hall, Braintree, Essex, by Treasurer	50	0	0
Gilmore, Rev. J., Farringdon, by Mr. J. Reynolds	0	15	0
Griffiths, John, Esq., Kingswood, near Wotton-under-Edge	30	0	0
Newtown, Montgomery, North Wales—			
Davies, Mr. E.	0	10	0
Morgan, E., Esq.	10	0	0
Under 10s.	0	5	0
Paul, T. D., Esq., Leicester	50	0	0
Reading, by H. Clayton, Esq.	25	8	0
Stevenson, Mrs., Blackheath	25	0	0
Tring, by J. Burgess, Esq.	7	5	0
Walworth-road, by Mrs. Watson	103	17	6
Wrexham, Chester-st.—			
Jones, Mrs. Elizabeth	0	10	0
Jones, Mr. S.	0	10	0
LONDON AND MIDDLESEX.			
Alfred Place, Old Kent Road—			
Contribs. Sunday-schl. by Y. M. M. A.	2	0	0
Bloomsbury—			
Contribs. on account	35	15	2
Camberwell, Denmark Place—			
Contribs. Sun.-school, for *Rev. J. Sales' N P, Calcutta*, by Y. M. M. A.	20	0	0
Do. do., for *Child in Mission School Ceylon*, by do.	6	0	0
John Street—			
Contribs. on account	30	0	0
Upton Chapel—			
Contribs. for *N P, Cameroons*, by Y. M. M. A.	12	0	0
Vernon Square—			
Contribs. Sun.-school, for *support of David Meelom, under Rev. Q. W. Thomson, Cameroons*	10	0	0
DEVON.			
Devonport, Morice Square and Pembroke Street—			
Contribs. on account	3	7	2
Plymouth, George Street—			
Contribs. for *African Orphans*	9	13	5
DURHAM.			
Hartlepool—			
Contributions	5	7	4
West Hartlepool—			
Contributions	7	13	8
GLOUCESTERSHIRE.			
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Africa—Cameroons, Fuller, J. J., June 10, July 10; Saker, A., June 28; Thomson, Q. W., June 26.
America—Chatanooga, Merrick, Mrs., July 9.
New York, Littlewood, W., July 17.
Asia—India, Benares, Heinig, H., July 3.
Bombay, Edwards, May 31.
Calcutta, Wenger, J., June 1, 3, 19, 23, July 3, 8.
Dacca, Allen, Isaac, June 29.
Delhi, Smith, J., June 16.
Gya, Greiff, J. E., June 20.
Khoolnean, Dutt, G. C., June 16.
Muttra, Williams, J., May 21, June 14.
Poona, Gillett, A. C., June 22.
Serampore, Dakin, E., June 13.
Sewry, Johnson, E. C., June 6.
At Sea, Lewis, C. B., Aug. 13.
Colombo—Pigott, H. E., June 28.
Kandy, Waldock, F. D., June 28.
Europe—Morlaix, Jenkins, J., July 25.
Kraggeroe, Hübert, G., July 26.
Hamburgh, Oncken, J. G., July 9.
West Indies—Bahamas, Nassau, Davey, J., June 29, July, 17, 20, 22.
Grand Turk, Kerr, D. L., June 17, 18, July 17.
Hayti, Webley, W. H., July 25.
Trinidad, Port of Spain, Law, J., June 4.
San Fernando, Gamble, W. H., July 8.
Jamaica—Annotta Bay, Jones, S.
Brown's Town, Clark, J., July 8, 23.
Black River, Holt, S. W., July 23.
Kettering, Fray, Ellis, June 14, July 2.
Lucea, Lea, J., July 22.
Montego Bay, Dendy, W., May 21, July 8, 23; Henderson, J. E., July 19.
Mount Charles, The Church at, June 25.
Mount Harmon, Clarke, J., July 8.
Morant Bay, Teall, W., July 8, 23.
Port Maria, Sibley, C., July 22.
Rio Bueno, Roberts, J. S., July 23.
Spanish Town, Phillippo, J. M., July 22.
Stewart Town, O'Meally, P., June 9.
St. Ann's Bay, Millard, B., June 26, July 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

Ladies of Camden Road Chapel working party, per Mrs. Bidgood, for a Box of Work for *Mrs. Robinson's School, Calcutta.*
Rev. J. P. Lewis, Diss, for a Box for *Rev. J. M. Phillippo, Spanish Town, Jamaica.*
Mrs. Risdon, Pershore, for a Parcel for *Rev. J. Kingdon, Jamaica.*
Hastings and St. Leonard's Ladies' Missionary Working Auxiliary, per Miss S. S. Boyes, for a Box of Clothing for *Rev. B. Millard, St. Ann's Bay, Jamaica.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, London; in Edinburgh, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in Glasgow, by John Jackson, Esq.; in Calcutta, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1867.

AN EXAMINATION OF THE THEORY OF SACERDOTAL FUNCTIONS IN THE ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER, RECENTLY PUT FORTH BY THE LORD BISHOP OF SALISBURY.

A PAPER READ AT THE AUTUMNAL SESSION OF THE BAPTIST UNION, HELD AT CARDIFF, OCTOBER 10TH, 1867.

BY THE REV. GEORGE GOULD, OF NORWICH.

IT is very remarkable that the two ordinances instituted by our Lord and Saviour Jesus Christ should be observed by His professed disciples in different forms, and with avowedly different purposes and results. It might have been supposed that His words, which were studiously adapted to the capacities of His hearers, and which were subsequently recorded under the inspiration of the Holy Ghost, for the instruction and guidance of Christian disciples throughout all ages, would have been understood and obeyed in their ordinary significations, and that piety would have concurred with common sense to guard the observance of such commands from every form of corruption. In the degree in which any deviation, however slight, from an institution of Christ occurs, the purpose of its appointment is misrepresented to men; and the abettors of such deviation place themselves in a false position before Him whom they call Master and Lord. For a servant has no right to substitute his own pleasure for his Lord's will, and, at the same time, to pretend that the fulfilment of his own conception of what is fitting for him to do is dutiful obedience to the commands which he has received. However earnestly he may protest his eagerness to do honour to his Master, the fact of his not doing as commanded him remains; and until professions of loyalty can be used in bar of condemnation for acts subversive of the authority of a monarch, it will be impossible to admit that any piety,

however fervid, any zeal for the glory of Jesus, however lofty and sustained, can be accepted as a palliation of disobedience to the Saviour. To this hour He appeals to all His disciples with unanswerable power, and says, "Why call ye me Lord, Lord, and do not the things which I say?"*

The differences which have been so marked in relation to Baptism between ourselves and our fellow-disciples who administer it in different modes, to different subjects, and with a different signification and purpose, are re-appearing in this country in relation to the Lord's Supper. I say re-appearing, because they are not now for the first time obtruded upon public notice: but, as in former times, they are avowed and defended by some of the Clergy of that miserable compromise between Evangelical truth and Patristic error which is styled "The United Church of England and Ireland." The undoubted learning of the leaders in this new movement, and the zeal and union of their followers, give to them, as a noisy party, considerable notoriety and influence. They boast of the attractiveness of their services to large masses of the people, and of the far more significant efficiency of those services in retaining as members of the Anglican sect many who would otherwise have sought and found rest in the bosom of the Roman Church; whilst, with eager hopefulness, they prognosticate that, ere long, the Established Church will be purged, by their influence, of what little Protestant leaven it contains. Their efforts in this latter direction may be more successful than their opponents in that "United Church" expect; and the fact will then be established, beyond all further controversy, that a Church whose interpretation of Scripture is avowedly based upon tradition—whether upon that which is so often and so falsely called primitive, or that which is notoriously modern—has no good grounds upon which to reject Sacerdotalism, or to deny the Real Presence of Christ in the Lord's Supper, or to refuse submission to other and similarly unscriptural absurdities received by tradition from the Fathers. Meanwhile the attention of the public has, of late, been adroitly diverted from the enormous pretensions of the Anglican Clergy, by an inquiry into the Ecclesiastical costume prescribed to them by law. A Royal Commission has investigated the momentous question, and dutifully laid its report before the Queen:—a report which has been so carefully worded, that men of the most opposite opinions have agreed to it, and, by doing so, have tacitly admitted that the weight of evidence adduced on the part of the Sacerdotalists did not allow of a sweeping condemnation of the dress in which they minister at the so-called "Altars" of God. It is necessary, therefore, to raise the questions,—which were really preliminary to the inquiry that has just reached so impotent a conclusion—*first*, whether, according to the Scriptures of truth, any Ministers in the Churches of Christ have Sacerdotal functions entrusted to them on behalf of the Churches collectively, or of individual members in those Churches, or on behalf of any, or of all men; and, *secondly*, whether, if there be any such Sacerdotal ministers in the Churches of Christ, the Bishops and Priests of the Anglican sect are to be numbered in that class? The two questions are often dealt with as if they ran into one; but a little reflection is sufficient to show that they are distinct. To answer the one is not to settle the other also; for, if there be Sacerdotal

* Luke vi. 46.

ministers of Christ, it does not follow that Anglican prelates and priests are in that class. All the vapouring which we witness, and which is so supremely ridiculous on the part of these gentlemen, will not be a substitute for the proof which we demand from Scripture; and, until that proof is forthcoming, we denounce their Sacerdotal assumptions as unscriptural, and their pretended Sacrifice of the Body and Blood of Christ at their so-called Altars a blasphemous deceit.

The duty assigned to me at the present meeting is to examine the Sacramental theory of the Lord's Supper, which is now being asserted and upheld by many of the Clergy of the Established Church. As they are the only Ministers in this country, not being connected with the Roman and Greek Churches, who pretend to "Sacerdotal functions" in this service, it is right that he, of their number, who speaks with the greatest authority, should define their claims and prerogatives, and set forth the arguments by which he and they think them to be vindicated and established. I take it for granted that the Clergy who constitute this Sacerdotal party would unanimously, as well as gratefully, acknowledge the Lord Bishop of Salisbury to be their most eminent leader; and that they would accept his published opinions upon the "Sacerdotal functions" of the Ministers of Christ in the due observance of "the Sacrament of the Lord's Supper," as having greater authority than those of other men, because deliberately enunciated by his Lordship as a Bishop to his Clergy, and intended by him to form a complete and conclusive argument upon the subject. I am about, therefore, to examine his statements, and the reasons which he has given to support them: and, as I am desirous to pass by nothing which he has thought necessary to the support of his thesis, I crave patient attention to a review of his performance, because it gravely concerns all Ministers and servants of the Lord Christ. For, to use the Bishop's words to his Clergy,* "the work "which has been committed to us, "and its issues, are indeed bound "up in the counsels and grace of "God with great principles of truth, "and so, without doubt, our work "has been marred, if from any cause "we have used as instruments for "our work other than these prin-"ciples."

The Bishop proposed, in his recent "Charge to the Clergy and Churchwardens of the Diocese of Salisbury,"† to deal with "doctrines ". . . . at this moment subjects of "very special controversy;" and he said that "these doctrines are a part "of that Divine Revelation which "God has been pleased to make to "us about the Sacrament of the "Lord's Supper. They embrace our "functions as His members, who is "the Intercessor of the Church; and "the charge which He has commit-"ted to His Church about binding "and loosing, forgiving and retain-"ing sins; or, as is commonly said, the Power of the Keys." I have quoted his words, although I am not sure as to their meaning throughout, because I am anxious not to misrepresent him. When he speaks of "*our functions* as His members who "is the intercessor of the Church," he seems to refer to the Clergy—*i.e.* the Sacerdotes‡—only; and when he refers to "the charge which [our Lord] "committed to His *Church* about "binding and loosing," he seems to confound the "Church" with the

* Pp. 21, 22. † P. 23.

‡ It is well known that in the Latin Articles of 1562 the Ecclesiastical term "Priests" is rendered "Sacerdotes."—Cfr. Art. xxx., and title of Art. xxxi.

"Ministers" of the Church, and to ignore all unofficial members of the body of Christ. He took care, however,* "for the sake of greater clearness," to explain these doctrines in the following manner:—

(1.) "That certain men have had "entrusted to them by God, 'as fellow-workers with Him,' some supernatural powers and prerogatives.

(2.) "That, for example, God has "been pleased to give to them as "His ministers, the power of so "blessing oblations of bread and "wine, as to make them the channels "of conveying to the soul, for its "strengthening, and refreshing, the "Body and Blood of Christ.

(3.) "That as Christ, our ascended "Lord, is now ever pleading His one "sacrifice, so these Ministers of "Christ, as His representatives, plead "on earth that which He pleads in "heaven.

(4.) "That God, Who alone can "forgive sins, has delegated to these "same His ministers the power and "authority of ministering to those "fitted to receive it, the pardon of "their sins":—as stated in the form of Absolution used in Morning and Evening Prayer by Anglican Priests.

It would seem, therefore, that these "Ministers" are "the Church" spoken of in the summary already quoted; and that *to them* "the charge" was "committed, about binding and "loosing, forgiving and retaining sins:" yet, with a forgetfulness and inconsistency which any one beneath the rank of a Lord Bishop in the Anglican sect would be ashamed of, we are taught, in this same Charge, that† "perhaps there is no act of the "Christian, which more clearly ex- "pounds the fact and gives the true "meaning of his vocation and ordina- "tion to the Priesthood of the Lord "than the ancient custom, still exist- "ing in some churches, of the people "and the Priest making confession "to one another, and receiving from "one another, under the precatory "form, the blessing of Absolution." If this "ancient custom" gives "the "*true* meaning of the vocation and "ordination of every Christian to the "Priesthood of the Lord," it is beyond the power of any man to deny that the Bishop has given a *false* interpretation of our Lord's commission when he represents Him to have "delegated to . . . His *Ministers* the "power and authority of ministering ". . . the pardon of . . . sins." If "the people" can as truly absolve their "Priests" as those "Priests" can absolve "the people," there is certainly no delegation to Ministers, *as such*, of "the power and authority "of ministering the pardon of sins;" and with that simple comment, we may dismiss these self-refuting statements concerning "the Power of the Keys."

But when we turn to his arguments concerning the Sacerdotal functions of the Ministers of Christ in the observance of the Lord's Supper, the first thing which deserves notice is the crafty manner in which he takes for granted the Sacerdotal commission of Anglican bishops and priests, instead of proving it. "Certain men," says he, in his astounding effort at greater clearness, "have had "entrusted to them by God . . some "supernatural powers and prerogatives." To suit his argument, these "certain men" must either be,—all those Priests of every Episcopal community whom he would acknowledge as the Ministers of God without exception, or such Ministers as are to be found in his own sect exclusively. I do not imagine that his Lordship would exclude from this ministry the Prelates and Priests of the Roman or Greek communions; nor that he is

* Pp. 23—24. † Pp. 36—37.

ignorant of the fact that the Sacerdotal pretensions which are set up by the Anglican Clergy are utterly disallowed them by the clergy of the Roman obedience. It is manifest, therefore, that he has to prove that both he and his clerical brethren have received from Christ, as the Head of the Church, a Sacerdotal commission as the Ministers of God. It is not self-evident that they "have been entrusted by God with supernatural powers and prerogatives": and, however true it is that others may have received such a commission, and the necessary "powers" to fulfil it, it is not in evidence that the Anglican clergy have been so distinguished by God. We ask for the necessary evidence to sustain such a pretension; since, if they *have been* "entrusted . . by God . . with *supernatural powers*," it cannot be difficult to establish the fact. Yet, instead of adducing the needful proofs, he merely babbles about Apostolical succession, and shows that he is desirous to evade the question in debate. For, suppose that he could trace back his own Ecclesiastical pedigree to one of the twelve Apostles of the Lamb, he would not thereby prove that he had been "entrusted BY GOD with supernatural powers and prerogatives." A mission from the Apostles is not the same thing as, or in all cases equivalent to, a mission from God; nor can a trust committed by them to their fellow-disciples be confounded with powers directly given "by God." And, even if this bishop could prove, (which we know to be impossible), that the Apostles at any time pretended to transmit * "in the name and place of their Lord, to other men," the powers committed by God unto themselves, we should still demand evidence to show—*first*, that those "powers" were transmissible by them to other men; and, *secondly*, that if transmissible, they were actually conferred upon all the Ministers of Christ on whom they laid their hands. Every one knows that in the "Ordering of Priests," Anglican prelates affect to bestow the Holy Ghost upon every candidate by the imposition of their hands; and we are sure that *they* have had no authority from God to pretend to confer the Divine gift. Why then are we to assume that the Apostles ever arrogated to themselves the power to impart by any act of * "ordained transference" the supernatural prerogatives which they had received from God? There is no hint given us in Scripture, or even in early Ecclesiastical tradition, that they regarded their "supernatural powers" as transferable to others; and none that they pretended to transfer them "in the name and place of their Lord," when they laid their hands upon any man. It is unreasonable, therefore, to take for granted that they *did* convey their own special "prerogatives" to others; and no less absurd to assume that, even if it were proved that *they* were "entrusted by God" with the right, and with the ability also to transfer their "powers" to others, these others received, at the same time with the "powers" themselves, authority and ability *from God* to transfer them in due succession to whomsoever they happened to ordain. But proofs must be forthcoming on these points for each successive link in the chain of Apostolical succession before we can be rightfully expected to allow the claims of our Anglican clergy; and when they are adduced, we shall be ready to examine them, and to yield to their legitimate power. Till then

P 40. * P 40.

we cannot consent to class these Bishops and Priests with the "certain "men who have been entrusted by "God . . with some supernatural "powers and prerogatives;" but must simply dismiss their claim as unsound, because unsupported by evidence.

But the Bishop lays down the proposition, "that, ... God "has been pleased to give to them [*i.e.*, the certain men of whom he speaks], "as His ministers, the power "of so blessing oblations of bread "and wine as to make them the chan- "nels of conveying to the soul, for "its strengthening and refreshing, the "Body and Blood of Christ." Of course this power is given by God to them only, or the proposition is irrevelant to the subject in hand. Again, therefore, we ask for evidence, and ask in vain. Instead, however, of evidence, we have fuller and more explicit statements of the precise meaning of the terms already quoted. Thus we are told* that "they "who, in obedience to [our Lord's] "charge, 'Do this in remembrance of "me,' ever commemorate His death "and sacrifice in the breaking of bread, "do thus act as priests, and exhibit in "their celebrations of the Eucharist, "for the glory of God, and the good "of the redeemed, their delegation to "the duties and the dignities and the "ministrations of the Priesthood of "Jesus Christ." With great boldness the Bishop adds, "I would state, my "brethren, and justify everything "said or done in the transaction of "this tremendous mystery by us, the "Clergy, in the Name of the Lord." The *statement* is that †"when we are "about, thus, in obedience to our "Lord's command, to break bread in "remembrance of Him, we take of "the fruits of the earth, the ele- "ments of bread and wine, and offer "some small portions of these ele- "ments to our God. . . . . We then "consecrate this oblation of bread "and wine." The *justification* of such acts is that "As our Lord's re- "presentatives, and so in the per- "son of Christ, putting forth some "of His delegated powers, and by His "own words, we bless the elements, or "rather He blesses them through us. "Through such blessing the oblation "becomes a Sacrament, and as such "has not only an outward, but an in- "ward part." What those parts are we shall see presently; but, at present, we must confine our attention to the terms which, in this statement of their official duties, are applied by his Lordship to the Clergy, and to their actions in "this tremendous mystery." They "exhibit," we are told, "in their celebrations "of the Eucharist . . . . their dele- "gation to the duties and the digni- "ties, and the ministrations of the "Priesthood of Jesus Christ." *Delegation to the duties of the Priesthood of Jesus Christ!* How ambiguous the terms! Does this Prelate mean the personal Priesthood of Christ, or a Priesthood, consisting of His Ministers only, which was instituted by Christ? If the latter, there is not only an inexplicable suppression by the writers of the New Testament of the fact that Christ instituted any class of the sort, but there are distinct statements as to the Priesthood of all believers. The Bishop, therefore, by that interpretation of his language, would be in antagonism to the teaching of the Holy Ghost as recorded by the holy men of God who wrote the New Testament under His guidance. Yet, if we suppose him to mean that the Clergy have a "delegation to the "duties . . . . of the [personal] "Priesthood of Jesus Christ," it is manifest that, inasmuch as our Lord is "a priest for ever," there can be

* P. 49. † P. 49.

no delegation of the duties which He is personally fulfilling. So also, if they "bless the elements, . . . as "our Lord's representatives," they either represent Him specially, and by His appointment, in that action before God, or before man; or, doing so without any delegation from Christ, they falsely pretend to represent Him before His Father and mankind. If they represent Him before God, they either do what He cannot accomplish in His own person, and therefore add to and *complete* His work on behalf of man; or they merely mimic His actions, and thereby dishonour Him. In either case they trample under foot the Son of God as "the one Mediator "between God and man," and "put "Him to an open shame." If they profess to be, for the purpose of blessing any "elements," "our Lord's "representatives" before man, they are playing an unnecessary part on the stage of the world; since* "every "creature of God is . . . sanctified "[*i.e.*, set apart to the holiest uses] "by the word of God and prayer." No Sacerdotal blessing is needed to ensure the highest use which any creature of God can subserve; for the weakest believer in Jesus can do all that the greatest saint could accomplish in the same direction—he can give up everything to God, that he might receive back all things as the gift of God, to be used for the glory of God. If before God and man they pretend, "in the person of "Christ, putting forth some of His "delegated powers," to "bless the "elements," it must be confessed that they do what Christ, when on earth, is not said to have done;† and if the blessing was unnecessary then to make "the elements" a Sacrament, it must be unnecessary now. Let the Bishop choose which of the horns of this dilemma may please him best, and his Priestly assumption is logically and scripturally disposed of. The blessing of which he speaks is misdirected, and it is unnecessary were it rightly given. It is little, if at all, short of blasphemy to say that "in the person of Christ . . . we

* 1 Tim. iv. 4—5.

† The vulgar opinion that our Lord "blessed" *the bread* before He brake it, is mainly to be attributed to the unwarrantable insertion of the word "it" in Matt. xxvi. 26, by the Translators of our English Bible. That any scholar should deliberately sanction such an opinion—as the Bishop of Salisbury has done—can only be explained by a desire to treat the evidence in the case not *as it is*, but *as he could wish it were*. The facts relating to the institution of the Lord's supper are these:—Matt. (xxvi. 26) and Mark (xiv. 22) inform us, that "Jesus took bread, and blessed (εὐλόγησεν), and brake," &c. Luke (xxii. 19) and Paul (1 Cor. xi. 24) say that He "took bread, and when He had given thanks (εὐχαριστήσας), He brake," &c. It is manifest, therefore, that the two words are used in these cases to denote the same action, and, consequently, to convey *the same general idea of that action* to all readers.

But the same facts occur in the narratives of the Miracles of feeding the multitudes of 5,000 and 4,000 men. Thus, as to *the former*, Matt. (xiv. 19) and Mark (vi. 41) record that Jesus, "looking up to heaven, blessed (εὐλόγησε) and brake," &c.; John (vi. 11, 23) states that "when He had given thanks (εὐχαριστήσας) He distributed," &c. In *the latter case*, Matt. (xv. 36) writes that "He took the seven loaves and the fishes, and gave thanks (εὐχαριστήσας), and brake," &c.; whilst Mark (viii. 6, 7) reports that "He took the seven loaves, and gave thanks (εὐχαριστήσας), and brake. . . . . And they had a few small fishes: and He blessed (εὐλογήσας) and commanded," &c. This latter illustration is conclusive proof of the ordinary usage of the words to convey the same general idea when used in relation to food. The precise difference between them is expressed popularly, in English, by the phrases, "say grace;" "give thanks;" and "ask a blessing:" *but in every case in which they are used in relation to food, or drink, the speaker addresses himself to God only, and not to the food or cup before him.* In like manner, our Lord "*blessed*" *His Father* for the bread, and did *not* "bless" *the bread*, as the Bishop falsely asserts.

"bless the elements, or either He "blesses them through us," when such a blessing is *misdirected;* and it is absurd to suppose a blessing of the elements to be needful now, when no similar blessing was needful at the institution of the feast that "the "elements" should become a Sacrament.

But, after all, it would seem from the Bishop's statement that the mere repetition of Christ's "own words" is not sufficient to "bless the elements." Every one who is acquainted with the Book of Common Prayer knows that, amongst the Rubrical directions given to the Priest in the celebration of the Lord's Supper, he is required at certain parts of "the "Prayer of Consecration," "to take "the paten into his hands," and to "lay his hand upon all the bread;" he is also "to take the cup into his "hand," and "to lay his hand upon "every vessel (be it Chalice or "Flagon) in which there is any wine "to be consecrated." The meaning of these Rubrics would easily escape the notice of most men. But the Bishop has expounded it, and shown their importance to his Clergy in the following terms:*—"When you call to "mind that the Church of Christ "has from the very first attached a "very definite meaning to Consecra-"tion—that the laying on of hands "(one of the 'principles of the Doc-"trine of Christ,') has ever been "used as the means of giving effect "to this power entrusted to man, "and (what is of far greater mo-"ment) that these very same words "of our Lord, by which you conse-"crate these elements, have been "employed by the Church from the "very first, just as you now use "them—not, that is, as a mere nar-"rative, or as a gospel, but as the "words of Consecration, there is, it "seems to me, no room left for a "doubt that our Church has . . . . "retained in *deed* and *word* . . . . "the ancient form of blessing, and "of setting apart the elements of "bread and wine for these high and "mysterious purposes." The credibility of these various assertions may be illustrated by reference to the Anglican custom of "the laying "on of hands" upon the "elements" as the "*deed*" of blessing. Instead of being a general practice in other Churches, as the Bishop asserts, it is observed by the Anglican sect alone. It is not only peculiar to the Anglican sect, but it was first instituted in that body at the revision of the Prayer Book in 1661. So much of truth is there in the statement that "the laying on of hands . . has "*ever been used*" as part of "*the ancient "form of blessing!*" I shall therefore pass over other historical inaccuracies in the same paragraph, that I may, for a moment, advert to the *words* used by the Clergy in consecrating the bread and wine. The Bishop says that "in the person of Christ ". . . and *by His own words* . . [they] "bless *the elements.*" To use them, however, for such a purpose is to overlook their original meaning, and to misrepresent the saying of our Lord. They were uttered by Him when He proceeded to give the bread and the cup to His disciples, and consequently *after* He had "blessed" or "given thanks" for the elements: so that they were *not* the terms by which He actually "blessed" God for them, much less the means of effecting any change in them. As the Narrative stands, our Lord's words, when handing the bread and the cup to His disciples, no more transmuted them into His "body" and "blood," or into His "body" and "the new Covenant in His blood," than David's words changed into "blood" the "water out of the well

* P 73—4.

"of Bethlehem," which "three of [his] "thirty captains brought to him." The sacred historian informs us (1 Chron. xi. 18—19) that "David "would not drink it, but poured it "out before the Lord, and said, My "God forbid it me that I should do "this thing: *shall I drink the blood "of these men* that have put their "lives in jeopardy?" It was "water" when put into his hands, yet it represented "blood" to him; and he dealt with it accordingly. And, in like manner, the "bread" and the "cup" were handed by our Lord to the Apostles as "bread" to be eaten, and as a "cup" to be drank by them in remembrance of, and as thenceforward the appointed symbols of, their common participation in His body and blood: *not* as being in any wise changed, or made the vehicles of a "spiritual presence" by the words with which He accompanied them, but as fitly *representing* the mystery which He unfolded to their minds. Had "the elements" used on that occasion been at all changed, that change must have occurred *before* the words in question were spoken by our Lord, and not "as the accompani-"ment" or result of their having been uttered. So that to use them now as a charm by which the elements shall be made the receptacle of a "spiritual presence" is to pervert their design, and to change the very nature of the institution of Christ. Yet, whenever they are pronounced by the Anglican Clergy in the Communion Service, according to the Bishop,* "the gifts receive," as "the effect of Christ's consecra-"tion . . . through the action of "His ministers . . . an inward part, "even the presence of the *Res Sacra-"menti*, the body and blood of "Christ." But what these words may mean the Bishop shall yet further declare:—†

"The outward part, the bread and "wine, remains . . . . what it was "before the act of consecration, but "still by consecration it has been "made the veil and channel of an "ineffable mystery. The inward "part is That which our blessed "Lord took from the blessed Virgin "—which He offered to God as an "atoning sacrifice on the Cross— "which the Almighty Father has "glorified; has, that is, endowed, "'not with the actual properties, but "'with the supernatural gifts, "'graces, and effects of Godhead,' "and out of which wells forth every "blessing of the New Covenant.. "The inward part of the Sacrament "of the Lord's supper is Christ's "precious body and blood, and so, "by virtue of the Hypostatic Union, "Christ Himself. But . . . . this "presence of the Body and Blood of "Christ, and of Christ Himself, is "not after the manner or laws of a "body, according to which ordi-"nary laws our Lord's Body is in "Heaven only; but is a supernatural, "heavenly, invisible, incomprehen-"sible, and spiritual presence."

It is very evident that the Bishop has not weighed the force and meaning of his own phrases, or he would, as a matter of reverence, have taken care not to write nonsense when describing "an ineffable mystery." First of all, if the bread, after consecration, be "that which our Blessed Lord took from the Blessed Virgin," it is certainly not the "glorified" Body of Christ which is present in the Sacrament. The glorified Body of Christ is a bloodless body, existing, therefore, under altogether different conditions from those which pertained to His life on earth. We cannot, therefore, as this Prelate teaches, partake of the same Body under two different conditions of being at the same time. If, however, the very Body "offered to God

* P. 51. † P. 50.

" as an atoning sacrifice on the cross " be present in the Sacrament, it must be reconstituted for that very purpose; but, if reconstituted at all, it must needs be visible, natural, and, so far as we may use the term of any body whatsoever, must also be comprehensible. It is a contradiction in terms to speak of the " spiritual presence " of *such* " a body," or of its being exempted from the operation of the " laws of a body." The reconstitution of our Lord's body as it was offered on the Cross, for the purposes of the Sacrament, would, however, not only require the exercise of Divine power to reproduce it as it then was, but would, for the time being, suspend the glory of our Risen Lord, and thereby rob Him of His due, as well as cast a doubt upon the sufficiency of His sacrifice for the sins of men. In a word, the theory, when thus set forth in detail, represents God as using the "glorified" Body of Christ that it might become, in every case in which the Lord's Supper is received, the Body of His humiliation anew! It is needless to pursue the examination of such a theory. To state it, is to show its divergence from the Scriptures of truth, and to admonish us not to seek to become wise above that which is written.

But the confusion of thought which is apparent in the definition of the "inward part" of the Sacrament by the Bishop, is manifest also in his description of our Lord's work in heaven, and of the imitation of it by the Anglican clergy " in their cele- " brations of the Eucharist." He informed his Clergy and Churchwardens that, when our Lord* " after His " resurrection . . had returned to His " former glory, He still continued to " present before the Mercy-seat, in " His own glorified but once crucified " Body, that perfect sacrifice which " He once offered on the Cross. . . . " And thus it is, my brethren, that " if you now look within the veil of " the Sanctuary, you may discern " there with the eye and the ear of " faith, our Lord's perpetual minis- " trations, that unbroken commemo- " ration of His finished work, the " power of which endures for ever- " more." Having contradicted in this statement the Scripture,—which declares that Christ " entered in, once for all (ἐφάπαξ) into the holy place, having obtained eternal redemption;" and that " Christ is not entered into " the holy places made with hands, " which are the figures of the true, " but into heaven itself, now to ap- " pear in the presence of God for us; " nor yet that He should offer himself " often (πολλάκις) . . for then must " He often (πολλάκις) have suffered " since the foundation of the world; " but now once in the end of the " world hath He appeared, to put " away sin by the sacrifice of him " self;"—it is scarcely to be wondered at that he should have overlooked the contrast which is expressly drawn between the functions of the Jewish priests, and the result of our Lord's offering of Himself:—* " Every priest standeth daily minis- " tering and offering oftentimes the " same sacrifices, which can never " take away sins; but this man, after " he had offered one sacrifice for sins " for ever (εἰς τὸ διηνεκὲς), sat down " on the right hand of God, . . for " by one offering He hath perfected " for ever (εἰς τὸ διηνεκὲς) them that " are sanctified." His session at the right hand of the Father, because He has accomplished His work as a sacrificing priest, is as continuous as the efficacy of His atoning offering upon " them that " are sanctified." There is, there-

* P. 48.

* Heb. x. 11, 12, 14.

fore, no "commemoration" by our Lord of an oblation which has been presented and accepted alike "once "for all." Yet upon his false representation of our Lord's life in heaven, the Bishop proceeds:*—"As our "Lord, by His commemoration of His "own sacrifice, which was perfected "on the Cross, exercises His func- "tions as the great High Priest of His "Church, and through such func- "tions, such sacrificial actions," [observe the phrase, because much depends upon it in the course of the Bishop's argument!], "such in- "tercessory pleadings, applies the "fruits of that one sacrifice to be "lievers separately, so too, they who, "in obedience to His charge, 'Do "this in remembrance of Me,' ever "commemorate His death and sacri- "fice, in the breaking of bread, do "thus act as Priests, and exhibit in "their celebrations of the Eucha- "rist, for the glory of God, and the "good of the redeemed" [What? The Body and Blood of Christ? No! but] "their delegation to the duties "and the dignities, and the ministra- "tions of the Priesthood of Jesus "Christ." Of course, if our Lord does not "commemorate" His sacrifice in heaven, if in fact He performs no "sacrificial actions" at the right hand of God,—and the words of Scripture already quoted, are decisive on this point—"they "who, in obedience to His charge.... "ever commemorate His death and "sacrifice in the breaking of bread," cannot be imitating His example when they pretend to "act as Priests." There is no analogy or resemblance between Christ's session at the right hand of His Father, and their "sacri- "ficial actions" at His table. But the argument from Scripture, if we adopt the Bishop's parallel, is really this, and is conclusive against him:—

Our Lord does *not* "commemorate" His sacrifice by any sacrificial actions in Heaven, because His sacrifice having been once presented is continually efficacious, and therefore His example discountenances any sacrificial actions in (pretended) repetition of that sacrifice here on earth.

But the Bishop insists that "they "who, in obedience to [our Lord's] "charge, 'Do this in remembrance of "'Me,' ever commemorate His death "and sacrifice in the breaking of "bread, do .. act as Priests;" and the proof which he adduces to settle all controversy on this point is stated in these words:* "*Ποιεῖν* in Alex- "andrine Greek, and *Θύειν* in Ho- "meric Greek, mean to sacrifice;" and he refers his readers to an Appendix to his Charge, in which a "Table has been drawn up to show "*the Septuagintal use* of the verb "*ποιεῖν*." As his words stand, they mean that this is *the only Septuagintal use* of the verb, and, I am sorry to add that, he substantially repeats the statement thus:† "Our Lord's "words ... are most remarkable "ones. The original words of which "'do this,' is the translation, mean in "Alexandrine Greek 'sacrifice this;' "and the other word *ἀνάμνησις* is "also a sacrificial word, and signifies "the 'offering of a *μνημοσυνον*.'" No words can too strongly condemn such a misrepresentation of the facts of the case. *Ποιεῖν* is used in the LXX, according to Schleusner,‡ in nineteen various meanings; and it is employed in the translation of upwards of fifty Hebrew and Chaldee words; so that any man of common sense must at once see that the appropriation of this word to the case of sacrifices, as its appropriation to other acts both of God and man,

* Pp. 48-9.

* P. 49. † P. 52.

‡ Novus Thesaurus ... sive Lexicon in Lxx. et reliquos Interpretes Græcos ... Veteris Testamenti.—*s. v.*

cannot be taken as conclusive evidence of its primary and essential meaning. And when a word has acquired several conventional uses, an interpreter must always be guided to the meaning which he assigns to it in any given case by the connexion in which it occurs. I need only cite a few passages in which this word is found as a translation of the Hebrew word עָשָׂה (which it "represents" in all but four instances in the Table given by the Bishop) to show how grossly he has deceived mere English readers by saying that "in Alexandrine Greek" it "means "to sacrifice;" and I take them, as fair examples of the usage of the word throughout the Old Testament, from the early chapters of the book of Genesis.

Gen. i. 31.—God saw everything that He *had made.*

Gen. iii. 13.—What is this that thou *hast done?*

Gen. viii. 6.—Noah opened the window of the ark which he *had made.*

Gen. xiii. 4.—(Abram . . . went) unto the place of the altar which he *had made.*

Gen. xviii. 8.—(Abraham) took butter, and milk, and the calf which he *had dressed.*

Gen. xxvii. 17.—And (Rebekah) gave the savoury meat, and the bread (ἄρτους) which (ὃν) she *had prepared.*

Here, then, in these six instances, we have the word used to denote "creation," "conduct," "construction," "cooking," and "baking." But no one mistakes its assigned or conventional meaning, because of the context in each case. So, likewise, in every instance (save one) cited by the Bishop, the offering made, or to be made, unto the Lord is mentioned, and the act commanded or accomplished was thereby understood at once. The one case in which it stands alone, and, beyond reasonable doubt, has its conventional meaning to sacrifice, is 2 Kings xvii. 32; where it is said of the people "placed in the "cities of Samaria, instead of the "children of Israel," "they feared the "Lord, and made unto themselves of "the lowest of them priests of the "high places, which *sacrificed* for "them in the houses of the high "places." The meaning of this word, therefore, "in Alexandrine Greek," *not* being uniformly the same, and its use *not* being restricted to offerings or sacrifices, it is waste of labour to allege those instances in which it is employed in connexion with sacrificial acts; because the point which his lordship had to establish was that, when used by our Lord, it was meant to command the disciples, "Sacrifice "this, in remembrance of Me." But as that is not the only meaning of the word in such a connexion, we are manifestly bound to adopt that meaning which accords with all the circumstances of the case. And since there are other instances in which the same, or a similar use of the word occurs in the New Testament, it may be well to set some of them forth.

Matt. viii. 9. And I say...to my servant *Do this* (ποίησον τοῦτο), and he doeth it.

Luke x. 28. And [Jesus] said, Thou hast answered right, *this do* (τοῦτο ποίει), and thou shalt live.

John ii. 5. His mother saith unto the servants, *Whatsoever* (ὅ τι) he saith unto you, *do* (ποιήσατε).

Acts xxi. 23. *Do*, therefore, *this* that we say to thee (τοῦτο οὖν ποίησον).

1 Cor. x. 31. Whether, therefore, ye eat .....*do all* to the glory of God (πάντα εἰς δόξαν θεοῦ ποιεῖτε).

Ephes. vi. 9. Ye masters, *do the same things* unto them (τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς).

Phil. ii. 14.—*Do all things* (πάντα ποιεῖτε) without murmurings or disputings.

It is beyond question, therefore, that the phrase used by our Lord no more enjoined the "sacrificing" than the "baking" of "the bread," and that the ordinary sense of the words was precisely what our Authorized version gives. They were to "do" as He had done—give thanks, and break the bread; and any attempt to extort a

further meaning from the words must be taken as evidence, I submit, of a wish that our Lord had enjoined in explicit terms "sacrificial actions," because His language did not naturally suggest them to His disciples; and of a resolution to make the Scriptures bend to the private opinions of their interpreter, instead of the interpreter submitting himself to the mind of the Scriptures.

We are reminded, however, that this word ποιεῖν is used in connexion with the Passover, and that its sacrificial meaning is fixed upon our Lord's command by the circumstance that the Passover was year by year "sacrificed" unto Jehovah. The answer to such a statement is that certain things were distinctly enjoined in the case of the Passover at its institution, which were avowedly altered after the time of the Exodus. To mention but one of these—the elders of Israel in Egypt* were to kill the Passover, and *sprinkle its blood upon the lintel and side-posts of their houses;* but after their entrance into Canaan they were commanded "to sacrifice it† . . . in the "place which the Lord shall choose to "place His name there," and there only. No Priest of the sons of Aaron, however, was required to perform the sacrifice, or pretended to slay the Passover on behalf of any Jewish family besides his own. The custom was for the master of each family to slay his own lamb, if not disqualified by legal defilement. But if disqualified, "the Levites had the charge of the killing of the Passovers for every one that was not clean, to sanctify them unto the Lord."‡ It would seem that the Levites were always in attendance upon the heads of families, when assembled in the courts of the Lord's House to kill their Passovers, and that it was their duty to catch the blood of the Passover-lambs in bowls, and to convey it to the Priests, who forthwith poured it out at the foot of the altar of burnt-offering. The Priests had no further official connexion with the festival, or with the sacrifice of the Passover. But as often as it was thus "killed," or "sacrificed," after the Exodus, it was done in commemoration of a deliverance already effected, and not of a deliverance to be repeated. The men of Israel kept their feast as a memorial of the redemption of Israel once for all from Egypt; and in like manner because "Christ our passover hath been sacrificed for us," we may keep the feast which commemorates the fact, without being supposed either to plead its memorials before the Lord for our redemption, or to renew the sacrifice of our Lord's body and blood, in any sense, before man.

Strange, however, as it may seem to those who are unacquainted with the controversies that have arisen concerning the Lord's Supper, the Bishop of Salisbury tells his Clergy and Churchwardens that* "*the sacri-*"*ficial action,* which is the counter-"part of Christ's perpetual pleading "and presentation of His body and "blood in our behalf, *is consummated* "*when the bread and wine are made the* "*Sacrament of the Lord's body and* "*blood.*" Of this he adduces no proof that I can discover; but, whilst apologising for the "less explicit" † teaching of his sect on this point "than on the truth of the Real Pre-"sence," he says‡:—"Still the doc-"trine of Sacrifice has most certainly "its place in our service, *for it is in-*

* Exodus xii. 21, 22.

† Deut. xvi. 2—5 זָבַח, here used, means "to slaughter"—whether for a feast or for a sacrifice. Cfr. Numb. xxii. 40; 1 Kings viii. 62. The context usually determines its specific sense.

‡ 2 Chron. xxx. 17.

* P. 51. † P. 81. ‡ P. 82.

"*separable from that act of Consecra-* "*tion which alone makes a real com-* "*munion with Christ's Sacramental* "*life possible.*" That is to say, the "Spiritual Presence," veiled under the forms of bread and wine, is "sacrificed" at the very moment of its union with them. The words which effect the "tremendous mystery" of the Real Presence of Christ in the Sacrament do "sacrifice" Him also before God and man "as a "*μνημοσυνον*!" Of a truth that is to make of the "memorial" observance much more than of its institution at first. The words when first uttered by Christ did *not* "consum- "mate" His "sacrificial action" as our High Priest; and it is, therefore, presumptuous in any man, unauthorized by Him, to affirm that, when used by Sacerdotal functionaries in the present day, they consummate the sacrifice of His body and blood. What then? The Bishop says, "consecration," which accomplishes such a "mystery," "*alone* makes a "real communion with Christ's Sacra- "mental life possible!" Yet, if that Sacramental life, as distinguishable from His life otherwise, be but a doctrine of man, we need not fear to endure the loss of which he speaks. We *may* have, and, thank God, we *have*, as believers in His name, a fellowship with Him which is none the less "real," that no "consecrated" symbols are appointed to make it "possible," or even to ensure it; and whilst we gratefully use "the bread" and "the cup" in the Lord's Supper as the emblems of His passion, and humbly desire in doing so "to dis- "cern the Lord's body and blood," we take heart as we remember His words;*—"He that cometh to me "shall never hunger, and he that "believeth on me shall never thirst, ". . . He that eateth my flesh, and "drinketh my blood, dwelleth in me, "and I in him:" and we "keep the feast" to show forth our Lord's death until He come.

But it is said by the Bishop that the word translated "remembrance" (*ἀνάμνησις*)* "is also a sacrificial word, and signifies the offering of a *μνημόσυνον*." He acknowledges that, however useful a *μνημόσυνον* may be to man, "it does not, at first sight, "seem to have any place in our "worship of God;" yet he contends "that God condescends to place Him- "self, even in this respect, on the level "with man," and declares "the tes- "timony of the Word of God [to be] "most distinct on this matter. Thus, he says, "the rainbow was not only "a sign to man of God's covenant "of mercy with Noah, but . . . was "His *μνημόσυνον* according to His "own revelation;... circumcision was "the sign and token of the covenant "with Abraham; and the blood of "sacrifice was the great instrument "of the Mosaic covenant, the sign "not only to man but also to God, "—the remembrance of its benefits, "and obligations *to both parties* of the "covenant. And with such a reve- "lation of God's condescension to- "wards His people, surely, instead of "our being surprised at being told "that God is willing to be reminded "of what His Son has done for us "men and for our salvation—[as if He could not be reminded thereof save by the use of outward symbols, when every believer reminds Him of it as often as he pleads the sacrifice of Christ for his pardon, or as the condition upon which he hopes in God's mercy according to his needs!]—"it "should seem to us to be only accord- "ing to—[Scriptural teaching? No! but according to] "*the analogy of* "*faith* that our Lord should, in His "own person, ever present the sacrifice

* John vi. 35, 56.

* P. 52.

" —that which was, once for all, offered " up to God as a sacrifice for ever, " and that His representatives here " on earth should also plead, in a way " appointed by Himself, that same " sacrifice which the Great Mediator " evermore pleadeth in Heaven." Then, let us look at this so-called "analogy of faith." *Did* God, or *does* God set His bow in the cloud that He *might remember* His covenant, or to show man that He *does remember* it, and that He intends to observe it in time to come? Every one can see at once that the rainbow is not caused for the sake of becoming a reminder to God of His covenant, but to assure man that He has not forgotten it. So far, then, " the analogy of faith " does not sustain the Bishop's interpretation of our Lord's words—" Do this in remembrance of Me." The case of circumcision is set aside by the fact that it was performed once for all, and was not to be repeated from time to time. It is not, therefore, parallel with the Lord's Supper, which is to be used frequently until Jesus come again. The blood of the sacrifices under the Mosaic covenant *seems* to be more in point, but is really not admissible in this argument; because the sacrifices appointed under the Law were not intended to remind God of a sacrifice that had been presented and already accepted by Him, but were severally designed to express the convictions or emotions of those who offered them, and their desire to be accepted of God by means of His appointed offerings. So that " the analogy of faith," as he styled it, utterly fails the Prelate. Yet, if the word used by our Lord *is* only " a sacrificial word, and signifies " *the offering of* a *μνημόσυνον*," we are bound to acknowledge its true meaning, and to abide by it in our exposition of the purposes of the Lord's Supper. What, then, are the facts as to its usage " in Alexandrine " Greek ? " I quote the five instances in which it is found in the LXX.*

Lev. xxiv. 7.—And thou shalt put pure frankincense upon *each* row [of the cakes], that it may be on the bread *for a memorial* (*εἰς ἀνάμνησιν προκείμενα τῷ Κυρίῳ*), *even* an offering made by fire unto the Lord.

Num. x. 10.—Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may be to you *for a memorial before your God* (*καὶ ἔσται ὑμῖν ἀνάμνησις ἔναντι τοῦ θεοῦ ὑμῶν*).

Psalm xxxvii. 1 [in English version, title of Psalm xxxviii.]—A Psalm of David, *to bring to remembrance* (*Ψαλμὸς τῷ Δαυὶδ εἰς ἀνάμνησιν περὶ σαββάτου*).

Psalm lxix. 1 [in English version, title of Psalm lxx.]—*A Psalm* of David, *to bring to remembrance* (*τῷ Δαυὶδ εἰς ἀνάμνησιν εἰς τὸ σῶσαί με Κύριον*).

Wisd. Sol. xvi. 6.—Having a sign of salvation *to put them in remembrance* of the commandment of Thy law (*εἰς ἀνάμνησιν ἐντολῆς νόμου σου*).

The only instance in which it is found in the New Testament, save in connection with the Lord's Supper, is

Heb. x. 3.—But in those [sacrifices there is] *a remembrance* again made of sins every year (*ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν*).

In all these instances, save perhaps the first, every reader of the Bible would see that the word is used not with the idea of reminding God of anything, but of reminding man; and I have no doubt that the frankincense was to be used as " an offering made by fire unto the Lord," that it might remind the congregation of Israel of the fact that the bread which was set forth belonged to God, though in His mercy it was assigned by Him to His priests. It thus corresponded with the " me-

* It is found as a various reading for *μνημόσυνον*, in Ps. vi. 5, and cxxxiv. 13; as also in Hos. xii. 5; xiv. 8.

"morial" (μνημόσυνον), which Aaron and his sons burnt before the Lord, of the meat-offering (Lev. ii. 2, 3) which they were allowed to take for their own use, when this portion was consumed and its sweet savour had ascended unto the Lord. But even if it were granted that it is used with a sacrificial meaning, in three out of the six instances in which it is found in the Greek of the Old and New Testaments, it is manifest that the word is *not* restricted to a sacrificial meaning, as this Bishop so recklessly asserts; and, consequently, the meaning to be assigned it in the words of this institution must be that which it ordinarily bears, unless reason be shown for giving it a new or special signification. The feast is, according to the customary sense of the phrase, to be kept by His disciples for the purpose of bringing Christ to their minds whilst obeying His commands; and certainly not for the purpose of reminding either Christ, or His Father, that it is being attended to.

But one error usually leads to another; and so it is in the case of this Bishop.* "I assert," says he, "that the Apostles, and those who "have received their commission "from them, have ministrations "entrusted to them, through which "the bread and wine become, at "Holy Communion, the Body and "Blood of Christ, and the Church "presents before the Throne of "Grace that which is present, viz., "Christ's body and blood in the "Sacrament, and, by such offer-"ing, *pleads with Christ*, and, "through Christ, with the Father." Beyond question, there is no trace of using the bread and wine to "plead "with Christ" in the New Testament; nor, if the Bishop had troubled himself to inquire, in the Primitive Church; and I venture, therefore, to say that a man in his position is deserving of the most severe rebuke for such wilful misrepresentation of the truth as it is in Jesus. I do not dwell upon the incongruous statements that Christ's body and blood are spiritually present for the purpose of being offered to plead with Christ, because it is only too evident that they are incompatible with that "reasonable service" which is alone required at our hands; and, for the same reason, I only refer to the other dogmatic statement of this Prelate, that "the Church presents ". . . the body and blood of "Christ in the Sacrament, and "by such offering pleads . . . "through Christ, with the Father." For it is strange that neither Christ nor His Apostles taught us to use it for this purpose, if it ever formed part of our Lord's design in instituting the feast!

I have thus examined the several statements and arguments of the Bishop* "with regard to the com-"memorative, impetratory sacrifice "offered [by his sect] in the Holy "Communion;" and, as the result of that examination, declare the theory to be unwarranted by the Word of God, and mainly designed to prop up the pretensions of a Sacerdotal class in the United Church of England and Ireland. I have been the more anxious to follow this expositor throughout the details of his argument because he undertook to present the doctrines which he discussed† "in their fuller proportions, "and *support them by their proper* "*authorities*." And, as he speaks with the authority of a man who claims, by "ordained transference,"‡ to possess "the powers committed to "the Apostles," and to be invested with "powers derived from, and repre-

* P. 57.

* P. 81. † P. 24. ‡ P. 40.

"senting the . . Sacerdotal office of "Jesus Christ," I have thought it right to confront him most especially with the Scriptures of truth, to show that he teaches another doctrine from that which Jesus delivered and His Apostles propagated, — a doctrine which is, in its tendency and influence, subversive of the Gospel of Christ.

But the Bishop thought it * "very "possible" that a "feeling of Godly "jealousy" would be roused by "in- "vesting man with any power de- "rived from, and *representing*, the "Prophetical, Sacerdotal, and Regal "offices of 'Jesus Christ;'" and he says† that "the true way to meet and "remove such a scruple is to appeal "to God's Word, and to use as a "trustworthy exponent of it, the "history of the Primitive Church." His Lordship has conveniently forgotten to state what he means by the Primitive Church, and we are left to surmise it. Shall we understand it of the Church as first planted in Jerusalem; or of the several Churches, in all places, which were founded by the Apostles, or were under their immediate superintendence? Or is it to be interpreted of the Post-Apostolic Churches only? It is needful to ask these questions that we may be sure we use the right "history" as the exponent of "God's "Word." Meanwhile we know that there were "heresies," even in the days of the Apostles, and that many Antichrists‡ were in the world before the beloved disciple left it. Was there any guarantee given to the Churches *then*, which we have not in the present day, that *they* should know, and that their "his- "tory" should infallibly expound the truth? Can any proof be given that they enjoyed, from that time forward, an immunity from error? Were the interpretations of their best teachers, of authority over the consciences of Christian disciples, when the Apostles themselves disavowed dominion over the faith of their converts, and only claimed to deliver the Gospel itself with authority, as the message which they had received from the Lord? No one who has looked into the history of the Primitive Church—let the phrase be interpreted as it may—can hesitate as to the answer which truth requires to be given to these questions. And we, at least, who not only uphold the authority but assert the sufficiency of Holy Scripture for the instruction of the Churches of Christ in all matters of religious truth and obligation, may well refuse to be bound "by the verdict of that "early Christendom;" for we have sat at the feet of Him who hath taught us to "call no man Master upon earth," and have been encouraged by His inspired Apostle Paul to "prove all "things, and hold fast that which is "good."

Yet when, as we have seen, Holy Scripture fails to authorize Sacerdotal functions in the Churches of the Saints, the Bishop expected his Clergy and Churchwardens to believe that* "the destruction of the city "[of Jerusalem] and the Temple "testified that the Christian Priest- "hood was substituted for the "Jewish." How credulous he thought his Clergy to be is apparent from his supposing that they could not "doubt . . . such "a substitution had taken place, "when," says he, "I recall to your "minds that Eusebius reports on "the authority of Polycrates," [who wrote to Victor, Bishop of Rome, between A.D. 190—197] "that John, "as the beloved disciple, assumed,

* P. 40. † P. 41.

‡ 1 Cor. xi. 19; 2 Peter ii. 1—3; 1 John ii. 18—19; iv. 1.

* P. 61.

"as Bishop of Ephesus, the mitre "plate which distinguished the "Aaronic Priesthood, and that "Epiphanius" [who flourished in the latter half of the fourth century, and died A.D. 403] "tells us that "James, as Bishop of Jerusalem, "did the same." How shall I characterize this passage? Eusebius does *not* report anything of the sort as matter of history; but simply transcribes* a portion of the letter of Polycrates on the observance of Easter. In that Synodic Epistle which was sent to Victor to shew the correctness of the practice of the Asiatic Churches, amongst other witnesses,† Polycrates cites John, "who reclined upon the bosom "of the Lord, who was a priest, "and bore the sacerdotal plate, "and [was] a martyr and teacher." The meaning of the phrase, "bore "the sacerdotal plate," attracted attention in early times; and though Valesius, in his notes on Eusebius — to which the Bishop refers—thought "it likely that the "first Christian High Priests, after "the example of the Jewish High "Priests, wore this emblem of their "dignity,"‡ the Bishop surely must be aware that his opinion has not received the general assent of the learned. Bingham,§ amongst others, pronounces his decision against it, and gives his reasons. One of the most distinguished modern scholars, also, whose familiarity with the remains of early Patristic writers was unsurpassed in his day—the late Dr. Routh—immediately after his quotation of the note of Valesius, says:—* "I more "incline to adopt their opinion who "think this to be said figuratively;" and, in a subsequent part of the same note,† he adds, that "the autho- "rity of Epiphanius is not sufficient "to gain assent in a thing of this sort. "It is manifest that he *dreamt* some- "thing about the priesthood of "James as if he were descended "from Aaron." To cite these writers, therefore, as proving the practice of James and John is not only a piece of literary dishonesty, but an attempt to deceive the unlearned disciples of Christ upon the question of Sacerdotal ministrations in His Churches.

It would be disreputable in a professed scholar to be guilty of such a fraud; it is infamous in a professedly Christian Bishop.

I have not troubled myself to inquire into the accordance of the Bishop of Salisbury's doctrines with the formularies used by his sect, or with the teaching of its

* Cfr. Euseb. Hist. Eccl. iii. 31, as well as lib. v. 24, referred to by the Bishop.

† ἴτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στῆθος τοῦ Κυρίου ἀναπεσών, ὃς ἐγενήθη ἱερεὺς τὸ πέταλον πεφορεκὼς, δὶ καὶ μάρτυς καὶ διδάσκαλος. Euseb. Hist. lib. v. 24. Cfr. Reliquiæ Sacræ, ed. Routh, vol. ii. p. 14. Ed. 1846.

‡ Quod autem de lamina dicit Polycrates, credibile est primos illos Christianorum pontifices exemplo Judaïcorum pontificum, hoc honoris insigne gestasse. Vales. Not. in Euseb. lib. v. 24. Cfr. Reliq. Sacræ, ut sup. p. 27.

§ Antiquities of the Christian Church Bk. ii. § 5. "After all," is his summing up, "it seems most probable that it was no more than a metaphorical expression, used to denote the honour and dignity of the Episcopal order."

* Ad eorum sententiam amplectandam magis propendeo qui hoc tropice dici velint. Scilicet summo illi pontifici Judæorum, cui tale ornamentum ex legis præscripto in Exodi cap xxviii. comm. 36, 37, 38, posito gestare moris erat, confertur Joannes magnus Christi Apostolus ac sacerdos, dum innuit collatio ista præstantiam apostoli super illos qui postea memorantur, martyres et episcopos. . . Certe premunt alteram petali hujus interpretationem nonnullæ difficultates, quas urget Steph. Lemoynius in *Notis ad Varia Sacra*, pagg. 26 et 27. Reliquiæ Sacræ, ut sup. p. 28.

† Neque ea est auctoritas Epiphanii sæculo quarto labante scribentis, qui Jacobum fratrem Domini pontificalem laminam in fronte revera gestasse narrat, ut in re quidem hujusmodi assensum extorquent. Ac

divines. It seemed a more useful procedure to show that, though large multitudes of our countrymen are content to accept them as true, they cannot command the assent of any one, who wishes to have a reason for the opinions he holds, until he surrender his judgment and conscience to the authority of Tradition. For one, heartily as I desire that Dr. Hamilton may soon be delivered from the vain conversation he has contentedly received by tradition from his fathers, * I cannot regret the publication of his Charge. It was high time that he should avow his opinions, and urge what he could in their defence. The sooner his arguments are tested by our countrymen generally, the better for the cause of Evangelical doctrine, and for the abatement of such clerical assumptions. Were they sound, *we* should be required as honest men to seek readmission into the community which embodies the doctrine of Sacramental efficacy; but, being false, we are bound,—as the disciples of Christ, and therefore as Baptists who know no other Lord than He—in steadfast nonconformity to such a system, to uphold the truth of God. Let us continue to observe the ordinances of the New Testament, as they have been delivered to us; and let us at the same time point men everywhere to "the Lamb of God which "taketh away the sin of the world", so as to guard them against those teachers of error who put Sacraments in the place of Christ. May He Who is our Master and Lord enable us, by His grace, to be faithful witnesses unto His truth and love, and guide by His good Spirit, into the way of truth, all those who have, in any degree, erred from His commandments!

somniasse aliquid de sacerdotio Jacobi tanquam ab Aarone oriundi Epiphanium, constat ex *Hæres* lxxviii. c. 12. Cfr. Reliq. Sacræ, ut sup. p. 28.

The learned Jesuit Petavius also, in his edition of Epiphanius (Parisiis 1622) thus comments on Hæres xxix. N. iv.—in which we read:—ἵνα δὲ καὶ ἱερατεύσαντα ἐντὸν— "Illud vero non modo falsum; sed et contra hypothesin est. Si Josephi filius est Jacobus, Josephus autem de stirpe David, non Levitica ac Sacerdotali fuit; qui tandem Sacerdos esse Jacobus potuit"? Tom. ii. pp. 52—3. And as to the statements of Epiphanius, ἀλλὰ καὶ τὸ πέταλον ἐπὶ κεφαλῆς ἐξῆν ἄντῳ φέρειν (Hæres. xxix. N. iv.), and Οὗτος ὁ Ἰάκωβος καὶ πέταλον ἐπὶ τῆς κεφαλῆς ἐφόρεσε (Hæres. lxxviii. N. xiv.), he says that "it seems to have been understood that he wore the mitre-plate of the High-Priest," but he immediately adds, "*perperam id quidem.*"—Ib. p. 333. He reminds his readers also that Scaliger rejected the whole story about the priestly character of James:—"tanquam inanem fabulam respuit."—Ib. p. 332. He yet further says that there is no excuse to be made for the unwarrantable assertion of Epiphanius that James was allowed to enter into the Holy of Holies, once every year, because he was a Nazarite, and was connected with the Priesthood.—Ib. p. 333.

* "As I HAVE BEEN TAUGHT FROM MY "EARLIEST YOUTH TO YIELD OBEDIENCE TO "THE CHURCH OF ENGLAND, AS REPRE-"SENTING A GREAT AND NECESSARY ECCLE-"SIASTICAL PRINCIPLE, I am most jea-"lously anxious to ascertain with all "honesty what her real teaching is, and "so to satisfy myself that her claims upon "my allegiance ON OTHER GROUNDS do not "clash with the claims of God's Revela-"tion." P. 87. No wonder that having been taught from his boyhood to yield obedience to such a representative of an Ecclesiastical Principle, he should arrive at false conclusions on all matters in which he has followed Ecclesiastical guidance to the neglect of the obvious teaching of the Holy Scriptures.

LIGHT, FELLOWSHIP, AND CLEANSING.

AN ADDRESS DELIVERED TO THE MEMBERS OF THE BAPTIST UNION AT THE PRAYER MEETING INTRODUCTORY TO THE AUTUMNAL SESSION AT CARDIFF.

BY THE REV. SAMUEL G. GREEN, B.A., OF RAWDON COLLEGE.

WE are here together, my brethren, to begin the manifold work of these two days by communion with God; that we may go into our assembly from the mercy seat, with some rays of Divine light and love resting upon our hearts. There could be no happier preparation for our counsels, nor any higher hope than that they may lead us back to the same point, only with a more vivid realization of the Eternal Presence, and a spirit upborne to closer fellowship with Heaven. Thus will our beginning and our ending be with God. I know not that a more suitable motto could be found, nor one more expressive of our best desires and aims, than the words of the Apostle John: "*If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin*" (1 Epistle i. 7.)

To walk in the light, brethren, is to live and act in conscious fellowship with God; for "He is Light, and in him is no darkness at all." Darkness is ignorance, but in Him is all truth; darkness is sin, but He is the infinitely holy; darkness is selfishness, but He is perfect love; darkness is sorrow, but He is the happy God.* Behold, then, His gifts to us: truth, holiness, love, and joy! To win them from amid the shadows of our earthly life, is our highest aspiration; to dwell in them together is the blessed hope of the Church redeemed. That Church only realizes its high calling when it thus enters into communion with Him, thinking God's thoughts, living on earth the life of heaven, breathing the atmosphere of Divine affection, and finding its strength in the joy of the Lord. Strength, I say, for with such light there will be vigour. The Divine life will reveal itself in living activity; and the Church, so blest, will follow Him who said, "As long as I am in the world I am the light of the world," and therefore, "I must work the works of Him that sent me while it is day: the night cometh, when no man can work."

Now, all that we say or do while we are together, if wisely said and well done, will tend to these results. We are here that we may become holier churches, better men—more active, joyful, hopeful Christians. For such ends certain means must be adopted, which it is our business to discover, and wisely to apply. But let us remember, as we discuss them, that they are only means, and that the end lies beyond them. We meet, for instance, as a "denomination." Our position in the great body of the faithful is special and defined. We have come hither to set a renewed seal to certain doctrines, to avow our continued adhesion to certain practices, connected with the Christian life. These prac-

* 1 Tim. i. 2.

tices and beliefs we prize,—yet, not on their own account. The doctrine is for the sake of the life; the ordinances are the support of the life; but the life is greater than all. Of course, we believe that the doctrines *we* hold, and the ordinances *we* observe, are most truly helpful to that life, or we should scarcely have assembled. Yet, there is such a thing as the idolatry of our own convictions. For if that to which we pay our chief veneration, be it aught below the highest and holiest, is an idol, what else can we call an opinion treasured for its own sake, or an ordinance honoured for itself alone, in forgetfulness of the greater things to which it is but tributary? The scaffolding is one thing: the temple is another. But the temple is invisible: it requires the deep insight of faith to tell its towers, to mark well its bulwarks, and to consider its palaces. The scaffolding all can measure, and so we are tempted to concentrate our attention upon its form and proportion. How compact, how symmetrical, and how strong it is! We hang upon it the flowers of our eloquence; we call the world to gaze and admire; but, meanwhile, the temple within arises slowly!

Is the doctrine purer? it should lead to holier service. Is the Church more scriptural? it should the more be filled with the Holy Ghost. Are the ordinances in nearer conformity with the Divine command? so should the life be nearer the Divine ideal. Otherwise will our glory but become our shame.

It is possible, brethren, to be bigots for the truth, Pharisees in the maintenance of evangelic doctrine, and ritualists in adherence to Christ's own ordinances. The danger is insidious; it besets us all. The boast of the Pharisee may be uttered by churches as well as by individuals, and may refer to the creed as well as to the life. "God, we thank Thee that we are not as other churches—for our doctrine is pure, our discipline uncorrupt!" May we not the rather, when we ask what our discipline and our doctrine have made us at this hour, take our place "afar off" in the Christian temple, and cry, in penitence and shame, "God, be merciful unto us sinners!"

But if, striving for the light, in any measure we succeed; this will be the result and the test of our attainment—"We have fellowship one with another," and "The blood of Jesus Christ cleanseth us from all sin." Here are two thoughts, most valuable always, perhaps especially valuable and significant now.

We have fellowship one with another: that is, "we Christians mutually:" not (as some have read the passage) "We with God and God with us," which would do violence to the language, and besides, would only be a repetition of the foregoing thought. No, the fellowship which marks the Divine life of the church is the communion of saints.

And the blood of Jesus Christ His Son cleanseth us from all sin. Here is a gift beyond pardon, beyond reconciliation itself. In the light there is cleansing, progressive, sure, even to the complete restoration of the image of God. But this is still through the sacrifice, always efficacious, and, in its application, ever renewed.

Now here we may notice that we have the twofold gift, for which the heart of the faithful has ever been crying out. Nay, it is the twofold gift most falsely claimed by the votaries of a corrupt Christianity, who in that claim win all their power. For mark, brethren, every superstition that has held sway over mankind has been but the distorted image of a Divine reality; wrought in the vain attempt of the yearning

uninstructed human heart to grasp a spiritual truth. We in these days are amazed, as well we may be, at the hold which the idea of a *Catholic visible Church*, and the figment of a *perpetual Sacrifice*, have obtained over a large portion of the English community. The "Real Presence" in the Lord's Supper is openly taught as an undoubted doctrine of the English Church; and very recently, a large part of the Anglican hierarchy, in addressing the members of their communion, everywhere have employed the term "Catholic," where their predecessors, through many generations, would assuredly have said "Protestant." These, we say, are signs of the times; they are indications of something deeper, belonging to all time. We meet the claim at once with these words of the Apostle John, and avow that all who walk in the light have found already the secret of catholicity, for they "have fellowship one with another;" and daily know the power of the Divine sacrifice, for "the blood of Jesus Christ is cleansing them from all sin."

The fellowship, we say, is that of a universal brotherhood. We do not think lightly of those smaller groups, or sectional gatherings, in connexion with which we find so many of the happiest associations of our Christian life; for where "two or three" are met together, Christ is with them. And God forbid that it should not be possible for the least and humblest Baptist church to be as truly catholic as the most magnificent assembly of confederated Christians! The true harmony of Christian hearts, the peace and mutual trust of each individual church, arises not from the superficial agreement, caused by common adherence to a special doctrine or a distinguishing observance, but from that deep reality, ONENESS IN CHRIST. If even it be right that only those who think the same thing, on those questions which divide the Church, should consort together, pray together, work together; be it remembered that even their fellowship does not rest on *such* agreement, but on a yet holier concord. They stand together in the light of God, and therefore they are one! Then, irrepressibly, spontaneously arises the sense of kindredship with the whole family of the redeemed. There is no restriction to the exulting spirit, whatever there may be in the outward form and order. The *Church* is one, whether the *churches* will have it so or not; and to the individual Christian soul, next to the joy unspeakable of conscious communion with God, is the gladness of the kindred thought, "I, even I, in my solitary insignificance, am a member of God's Church universal, and a fellow-citizen with all the saints." Hold fast such thoughts, dear brethren; they elevate and inspire. And whatever our belief may be as to the methods by which this heavenly reality shall pass into earthly manifestation, we shall all agree in the ardent prayer, nay, the certain hope, that the Infinite Father will, in His own time, reveal in His Church the hidden unity, will perfect among His children the holy bond of fellowship and love, and will gather into one the whole family of earth and heaven.

Then, with the catholic spirit there will be the sanctified heart. The blood of Jesus Christ will cleanse from all sin.

Here, brethren, is not only the fact of holiness, as a "note" of God's true church, but the secret of holiness, as the result of an infinite sacrifice. We have just referred to the perversion of this truth. In our protest against the error, do we keep alive the remembrance of the fact

that it is the offering which sanctifies? Redeemed with the precious blood of Christ, we live new lives. The Cross is an ever-present power; mightiest in our souls when we are nearest to God. For in God's light do we most truly estimate the evil of sin, and discern most clearly the infinite glory of His work who gave Himself as a ransom. It is true that His sacrifice has perfected us "once for all." Nothing can be added to its efficacy; for by it we are reconciled to God. Salvation is complete. We are cleansed, and yet we need the daily cleansing. How is this? You remember the words of Christ himself to Peter, wherein, by a figure, the truth is impressively set forth. "He that has been cleansed" (or bathed) "needs only to wash his feet, and is clean every whit." That is, in the morning of the Christian life, the pilgrim goes forth, washed once for all in the fountain set open for sin and uncleanness; but, as he walks the world's dusty ways, his feet need continual cleansing. So, at every pause, he loosens his sandals, and seeks the self-same fountain, that, refreshed and purified, he may travel on until the day is done.

Thus will Christ be truly with us. The power of the Cross to sanctify means the power given through virtue of that great sacrifice to conquer self, to strive for holiness, to maintain the war against temptation, to work for Christ with unwearied energy—in a word, to live as those must live who have learned to say, "We are not our own, for we are bought with a price." And more, it is not motive alone—this might fail in many a crisis; it is the presence and the might of Christ Himself by the Spirit which He has given. Thus He has declared, "I will come to you." "Ye see me, because I am gone to the Father." *He comes,* and we "rejoice, and our joy no man taketh from us." Brethren, we must not put from us the power of such promises as though they were only to be fulfilled in the far-off time for which we long. Christ is with us—with us now. Our faith in a dying Saviour rises to its highest exaltation as faith in a living Saviour. We also hold fast the belief in a *real presence,* though not upon an earthly altar, or in the forms of sacrifice. Christ's presence is real, because it is not bodily but spiritual; nay, the more truly real, because invisible: for in this world of shadows the only real is the unseen. By faith alone we stand in the light of God, in holy fellowship one with another; and our joy is crowned by the promise which, from the midst of that glory, falls upon our ear, even as it fell upon the ears of the disciples when the Master passed away into the invisible realm:—

"Lo! I am with you alway, even unto the end of the world."

May God lead us all into His light!

THE BOOKS OF THE NEW TESTAMENT.

THEIR ORIGIN AND HISTORY.

BY THE REV. J. MARTIN, B.A., NOTTINGHAM.

(Continued from p. 651.)

JESUS SHORTENS THE WAY TO EGYPT.

And as they continued their journey, Joseph said to Jesus, "Lord, this heat exhausts us too much; if it please Thee we will take the way of the sea, that we may pass through the towns on the coast and rest there." But Jesus said unto him, "Fear not, Joseph, I will shorten the stages for you, so that ye may accomplish in one day's journey what would require thirty days. And while He was yet speaking, behold the mountains and cities of Egypt came in sight. Then were they glad and leapt for joy, and came to a city called Sotinen.

THE MAN WHO WAS TURNED INTO A MULE.

The next day they departed, and as they drew nigh to another city, they saw three women coming from a tomb weeping. And when Mary saw them, she said to the damsel who accompanied her, Ask them what evil hath befallen them. But when the damsel asked them, they answered not a word; but asked whence come ye, and whither are ye going; for the day is far spent and night cometh on? The damsel answered, "we are travelling, and seek a lodging in which to pass the night." Then they said, "come with us and lodge with us." They followed them, therefore, and were taken to a beautiful new house, filled with furniture of many kinds. And it was winter; and the damsel entering the chamber where these women were, found them again weeping and lamenting. And by their side stood a mule covered with a silk scarf, with sesame before it. And they were kissing the mule and giving it food. And when the damsel saw it, she said, O, my ladies, how beautiful is this mule! But they answered with tears, and said, This mule that thou seest is our brother, born of the same mother as we. When our father died and left us great riches, we had this only brother, and sought to find a suitable wife for him. And we arranged a wedding for him after the manner of men. But certain women were driven by jealousy to bewitch him, and we knew it not. And one night, a little before daybreak, when the doors of our house were close shut, we found our brother changed into a mule such as thou now seest him. And in our sorrow which thou seest, having no father to comfort us, we have never let any wise man, or magician, or soothsayer pass by without fetching him in. But all to no purpose. Therefore, whenever our hearts are filled with grief, we rise up and go with one another to our father's grave, and when we have wept there, we return home again.

When the damsel heard this, she said, "Be of good cheer, and weep no more, for there is a remedy for your

trouble at hand, even in your house. For I was a leper, but when I saw that woman and her little child, whose name is Jesus, my mother poured upon me the water in which she had washed the child, and I became clean." When they heard this they went to Mary, and sat down weeping, and saying, "O, our lady, lady Mary, have compassion on thine handmaidens, for we have no longer either elder or head of our family; but this mule which thou seest was our brother, whom the women have changed by witchcraft into what thou seest. We pray thee, therefore, have pity on us." Then Mary had compassion upon them, and lifted Jesus up and set him on the back of the mule, and wept as the women wept, and said to Jesus Christ, "O, my Son, heal this mule with Thine infinite power, and make him a man possessed of reason as he was before." As soon as she had spoken these words, the mule suddenly changed its form, and became a man, and turned into a young man without spot or blemish. Then he and his mother and sisters worshipped Mary, and lifted the child above their heads, and kissed Him, and said, "Blessed is Thy mother, O Jesus Saviour of the world; blessed are the eyes that enjoy the light of Thy countenance."

Then the two sisters said to their mother, "Through the help of the Lord Jesus Christ and the blessing of this damsel, who brought tidings to us of Mary and her Son, our brother is restored to his former shape. And now as our brother is unmarried, it is meet that we should give him this damsel for a wife." And when they had asked her of Mary and she had consented, they provided a splendid marriage feast for the damsel; and their grief being turned into joy and their weeping into laughter, they began to make merry and be glad, and to dance and sing, adorning themselves in splendid raiment, because of the abundance of their joy. And they remembered God, and praised Him, and said, "O Jesus, Son of David, who turnest mourning into joy, and weeping into laughter." And Joseph and Mary remained there ten days.

Jesus makes Sparrows of Clay.

When Jesus was five years old, he was playing with other boys by a brook, and they had made little pools by cutting channels, through which the water ran from the brook. They had made themselves dirty, but Jesus made them clean again with a simple word. And Jesus took mud from the pools which He had made, and made twelve sparrows of it, and stood them three by three at the side of His pool. Now it was the Sabbath when Jesus did this. And when a man of Judæa saw what Jesus had done, he told his father Joseph, saying, "Behold, thy Son is by the brook, and hath made sparrows of clay and broken the Sabbath." And when Joseph came to the spot and saw it, he cried out to Him and said, "Why dost Thou on the Sabbath what it is not lawful to do?" But Jesus clapped His hands and cried out to the sparrows, "Away;" and they all flew away singing from the spot. And the Jews who saw it marvelled, and went and told the elders what they had seen Jesus do. And the son of Annas the priest stood by, and he took a twig and broke up the pools which Jesus had made and let out the water which Jesus had collected. When Jesus saw this, He was angry, and said, "O bad, wicked man, what have the pools and the water done to thee? Behold, thou shalt wither like a tree, and bring forth neither leaves nor fruit." And immediately the boy withered and died. And Jesus went

into Joseph's house. But the parents of the boy carried him to Joseph, and upbraided him for having such a son. And they all entreated Jesus, and He healed the boy, but left one small limb useless for a warning to them.

Jesus Lengthens a Board.

Joseph was a carpenter and made ploughs and yokes. But a rich man ordered him to make him a bed. And Joseph went to fetch wood, and Jesus went with him. And when he had cut down two trees and prepared them with the axe, he laid them side by side, and found that one was shorter than the other. And seeing this he was troubled, and went to seek for another tree. But Jesus said to him, Lay the two boards side by side. And Joseph did so, not knowing what the boy would do. And He said to Joseph again, Take hold of the end of the shorter piece. And Joseph took hold of it wondering. Then Jesus laid hold of the other end, and gave it a pull, and made it of the same length as the other, and said to Joseph, "Be no more sad, but go to thy work." And Joseph was amazed, and said to himself, "How happy am I to whom God has given such a child."

If we turn from the apocryphal gospels to the earliest epistles that are extant, viz., those of the Apostolic Fathers, we find the same marked contrast between them and all the epistles which our New Testament contains. Let me give you only one specimen, selected quite at random from the Epistle of Barnabas:—

Baptism and the Cross prefigured in the Old Testament.

"Let us further inquire whether the Lord took any care to foreshadow the water (of baptism) and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they would not receive that baptism which leads to the remission of sins, but would procure another for themselves. The prophet therefore exclaims, 'Be astonished, O heaven, for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' And again, 'He shall dwell in a lofty cave of the strong rock.' Furthermore, what saith He in reference to the Son? 'His water is sure; ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord.' And again He saith in another prophet, 'The man who doeth these things shall be like a tree planted by the rivers of water, that yieldeth his fruit in due season, his leaf also shall not wither,' &c. Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for says He, 'they shall receive their reward in due time;' then He declares, 'I will recompense them.' But now He saith, 'Their leaves shall not fade.' This meaneth that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, 'And the land of Jacob shall be extolled above every land.' This meaneth the vessel of His Spirit which He shall glorify.' Further, what says He? 'And there ran out a river on the right side, and out of the river rose beautiful trees; and whosoever shall eat of them shall live for ever.' This meaneth that we indeed descend into the river full of sins and defilement, but come up

bearing fruit in our heart, having the fear of God and trust in Jesus in our Spirit." *

I need not multiply quotations. These surely are quite enough to show that, account for it as we may, there was so marked a contrast between the books received, and those which were passed by, that although individuals might sometimes be unable to decide as to the precise point at which to draw the line; the Church as a whole, with the teaching of the Apostles fresh in their minds, *could* have no difficulty in saying, that is Christianity in all its purity, and this is adulterated and spoiled.

Nevertheless, for a very long time there was no such exact and settled agreement as we find now. The collection recognized by some churches frequently contained three or four books, which others hesitated to receive. So that the line, which divided once for all the books which were "Scripture" from those which were not, was not actually drawn for at least two hundred years. Moreover there was nothing, so far as any of the churches knew, to preclude the possibility of other books being discovered of quite as much worth as those already received, so that even when the uniformity of agreement was most complete, it did not follow that the collection was closed. Yet the further the Church was removed from the time of the Apostles, the more necessary did it become that there should be a recognized standard of appeal in case of dispute, and an acknowledged source from which the instruction given in the Church should be drawn by all its teachers. Tradition, however uniform and valuable for the first hundred years, was as certain to become modified, if not corrupt, in after ages, as the purest stream to become adulterated, if not rendered actually impure, from the different tributaries that it continues to receive. It was necessary, therefore, that the Church should possess in a fixed and unalterable form some record of the truth that apostles taught, and of the faith delivered to the saints. And if this was needed to preserve believers from erring from the truth, it was even more necessary to enable them to meet the attacks of those who, whilst they preached another gospel, not only assailed the faith of the Church, but pretended that they had apostolical authority for what they were doing. Hence arose the necessity for closing as well as completing the collection; in other words for settling, once for all, what books should be recognized as the one law of the Church and the universal standard of appeal.

This opens up then a fourth question.

4. *How was the precise number of the books determined—i.e., how was the Canon* closed?*

This would have been a most difficult task if any attempt had been made to settle and enforce it by authority; and yet it is one which

* "Apostolic Fathers," pp. 120, 121. T. and T. Clark, 1867.

* The word *canon* is now applied to the collection of recognized or *canonical* books. The history of the word is a singular one. It is derived from a word meaning a *cane*, and signified at first simply a straight rod, such as a ruler or the beam of a balance. It was then applied to that which kept other things straight or which tested their straightness, such as the rods of a shield, or a carpenter's rule. It was then used metaphorically of whatever served as a rule by which to measure or determine anything. And even in classical Greek it was transferred from the measure to the thing measured, so that a space of ground that had been measured off at Olympia was called a canon, and "in music a canon is a composition of which a given melody is the model on which all the parts are strictly formed" (Westcott). In the New Testament the word occurs twice, viz., Gal. vi. 16, and 2 Cor. x. 13, 16, in the sense of rule (*regula*); and later eccle-

from our modern point of view seems almost impossible of accomplishment in any other way. Under any circumstances the difficulty must have been a great one; but however great it may have been, there was no central power on earth that could bring its authority to bear upon the question. Up to this time each church had simply collected for itself, probably without troubling itself to inquire whether its collection exactly agreed with those of other churches in different parts of the world. So that it was not till circumstances arose, which rendered it absolutely necessary that there should be universal agreement that the question was seriously agitated, how many and how few of the Christian writings shall the canonical collection include? A general council might have settled this at once; but the thought of holding such councils had never been entertained, and there were no other artificial means that could be employed. Yet a settlement was indispensable, unless the Christian faith was to be left to break up into the wildest and most visionary fancies, having little if anything in common, and every church to have its own standard of appeal. The urgency became all the greater because controversies arose, which many enthusiastic but foolish Christians thought they could settle by issuing productions of their own under forged apostolic names.

The want of a *canon* of some kind was probably first felt when the Gnostics began to propagate their strange and mythical notions under the name of Christianity. And there are some indications that it was first of all felt by the Gnostics themselves. In the vigorous attempts which they made to give currency to their views, they not only abstained from openly attacking the writings, to which the churches generally attached such worth, but constantly quoted them as supporting their own doctrines. Marcion, in fact, even "fixed a definite collection of apostolic books as the foundation of his system, and the canon thus published is the first of which there is any record" (Westcott). The pastors of the churches, on the other hand, and Christian writers on the orthodox side, failed

siastical writers continued to use the word in such phrases as the Rule (*canon*) of Christian teaching, the Rule of the Church, the Rule of truth, and the Rule of faith. But, throughout, this rule was regarded at one time as an abstract ideal standard or inner law, and at another as a concrete and fixed creed. The next use to which it was applied was to synodical decisions relating to the discipline of the Church; more especially with reference to those set apart to the ministry, the decisions concerning them being the canon or rule by which they are bound. The next step was to use it in a more passive sense, and apply it to certain fixed psalms appointed for festivals, and to that part of the Roman liturgy which was used when the dead were commemorated or "canonized." At first the word was applied to the Scriptures simply in the adjective form, *canonical*, but whether in the sense of containing the rule or standard of doctrine, or as ratified by the rule of the Church, we do not know. The latter is favoured by the sense in which the *verb* was used. Origen refuses to recognize as a proof of doctrine any but "the canonized Scriptures;" and the Canon of Laodicea forbade the public reading of "books not canonized." The first use of the word *canon* itself in relation to the Scriptures is in a list of the books of the Old and New Testament by Amphilochius (c. 390, A.D.): "this is the most unerring canon of the inspired Scriptures;" *i.e.*, the measure by which to try the contents, and hence an index of its books. We next meet with it, not as the measure by which to try the Scriptures, but as signifying the Scripture thus tried and measured, in other words the *definite collection of books* received as authoritative. Thus "the ideal rule preceded the material rule, but the Church at length recognized in the Bible the full enunciation of the law epitomized in her creeds."—See "Westcott on the Canon of the New Testament," pp. 541-549.

for some time to recognize the fact that the appeal to "tradition" on which they relied could not long withstand the force of an appeal to *books* on which the Gnostics pretended to rely. But at length the fact became more and more apparent, that, however uniform the tradition of the churches might be, it was increasingly difficult to settle differences among themselves or meet opponents of the common faith without a common standard which all alike recognized, and to which all could appeal. Thus slowly and gradually a definite line was drawn between those books to whose authority all would bow, and others which, however great their worth might otherwise be, were not to be regarded as having authority; and thus at length the canon was closed. I say "slowly and gradually," for like every other process in the history of the Church it took its own time to ripen, and could neither be accelerated nor abruptly concluded. From the very earliest age there was no difference of opinion as to the canonicity (to use a much later word) of the four Gospels, the Acts of the Apostles, the Epistles of Paul, the first Epistle of Peter, and the first of John. But the second and third Epistles of John, being private letters, without the author's name, made their way more slowly, and even the second of Peter was for a long time received by some with suspicion. The Epistles of James and Jude were admitted but very slowly into the apostolic collection, and there were differences of opinion even about the Epistle to the Hebrews, though it was known and quoted from the first, probably because the author had omitted to attach his name. The Book of Revelation was the one about which there was the greatest diversity of opinion, and the last to be generally received. It should be mentioned, however, that there was an intermediate period which prepared the way for the completion of the canon, and during which even the books that were thought worthy to be separated from all other writings, were divided into two classes of "acknowledged books" and "disputed books," or books of certain and books of doubtful authority.

The length of time that elapsed before universal agreement was secured and the canon finally closed, may be gathered from the fact that Athanasius of Alexandria (A.D. 372) resolved to have the question settled so far as his own diocese was concerned, and published a list of the books of the New Testament, which coincided exactly with the collection that we now possess; whereas Gregory of Nazianzen, who did the same for his diocese in the year 390, designedly omitted the Apocalypse; and Cyril of Jerusalem, who died in the year 386, placed the gospels, the Acts, fourteen epistles of Paul, and seven Catholic epistles in the first class, and not only excluded the Apocalypse altogether, but described it as a book which no Christian ought to read.

About the year 363, a council was held at Laodicea. This council was only a provincial synod, and did not claim any right to make rules for the whole Church. But it is memorable for the simple fact, that it was the first council at which any official judgment was pronounced upon the subject at all. The third council of Carthage, at which Augustine was present, was held in the year 397, and among the canons of this council is a list of the books of the Holy Scripture, that of the New Testament containing just the books which we have now. Other councils followed, at which the different churches had an opportunity of expressing an official and combined opinion, and

the result was that, towards the end of the fourth century and the commencement of the fifth, the canon of the New Testament was adopted without dispute in the form in which we possess it now. Yet if the question be asked, "How was this unanimity secured and the whole question settled?" we have no other answer than that which we have already given to another question of a similar kind, namely, that under the guidance of the Spirit of God *it settled itself*. Without consultation, without collusion, without any authoritative decision, the very same collection, with but little variation, had been made in all parts of the world, so that when councils met they had only to recognize what was already done, and pronounce the canon closed.

But it was no sooner closed than circumstances arose which threatened to destroy the labour of centuries, and in the midst of which we are at a loss to conceive how all these books could have been preserved.

(To be continued.)

THE BIBLE IN ITALY.

JOHN FOSTER has said, "Is it not strange to observe how carefully philosophers, who deplore the condition of the world, and profess to expect its melioration, keep their *speculations clear of every idea of divine interposition?* No builder of houses or cities was ever more attentive to guard against the access of flood or fire. If He should but touch their prospective theories of improvement, they would renounce them as defiled and fit only for vulgar fanaticism. Their system of providence would be profaned by the intrusion of the *Almighty*. Man is to effect an apotheosis for himself by the hopeful process of exhausting his corruption. And should it take a long series of ages, vices, and woes to reach this glorious attainment, patience may sustain itself the while by the thought that when it is realized, *it will be burdened with no duty of religious gratitude*. No time is too long to wait, no cost too deep to incur, for the triumph of proving that we have no need of a divinity, regarded as possessing that one attribute which makes it delightful to acknowledge such a being—*the benevolence that would make us happy*. But even if this noble self-sufficiency cannot be realized, the independence of spirit which has laboured for it must not sink at last into piety. This afflicted world, this poor terrestrial citadel of man, is to lock its gates, and keep its miseries, *rather than admit the degradation of receiving help from God*."

It is a painful fact that the sentiments to which Foster refers are as readily entertained now as in his day. Nay, we greatly fear there has recently been a fresh development of hatred to the thought of dependence on Divine aid in any form. Man's mind, puffed up, has risen against his Maker; and in their pride many have recently uttered sentiments which would have re-

ceived the rebuke of even a Seneca or a Plato: for the former declares, "It is God that comes to men. Yea, more; He enters into them, for no mind becomes truly good but by His assistance;" while the latter has said "that virtue is not to be taught but by the assistance of God."

How opposed are such statements as these, made by men living under the glimmering light of nature, to the deductions of a philosophical thinker of recent date, who, by his conclusions, interdicts Providence, and reduces this goodly universe, with all its varied forms of life and grandeur, to a vast and magnificent machine, moving onward without any aid from the hand of Him that made it. At the very utterance of such a thought the skies might dress themselves in mourning for their God, and earth might tremble to her centre. Robert Hall has justly observed, "The exclusion of a Supreme Being, and of a superintending Providence, tends directly to the destruction of moral taste." The truth of this statement is manifest in every country where such sentiments prevail—where

Men, with infernal chemistry, aim to wring
The last sweet drop from sorrow's cup of gall,
And quench the only ray that cheers the earth.

Leaving other lands out of view now, and confining our attention to Italy, we may observe that the progress and effects of infidelity in this country are most painful to contemplate. Judging, as Dr. De Sanctis says, according to their works, fifteen millions of the Catholics of Italy are infidels, or utterly indifferent to religion. Infidelity is taught systematically, and its advocates are found everywhere. A large portion of the public journals are conducted by such men, while in the workshops and places of business infidel talk is continually heard, and yet, strange to say, those who take part in it pretend to be Christians, because they are Roman Catholics.

Of a large number of workmen, shopkeepers in large towns and cities, it may be said they believe in nothing, and yet pride themselves in being called Catholics. They do not believe in the mass, and yet they attend it.

But then there are about six millions who may be regarded as ignorant and fanatical Catholics, amongst whom if a faithful servant of Christ labours, he must not be surprised at any amount of opposition. And is this the real condition of Italy? So we are assured by the most impartial of testimony. Then it may be asked, What hope remains for her? Her hope lies in the oath and promise of God, for He has declared, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles." "And I, if I be lifted up, will draw all men unto me." "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all the nations. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: *it shall not return unto me void.*" What then, we again ask, is the hope of Italy? We reply, The word and oath of God. The glory of the Church of Rome, which was spoken of throughout the whole world, and which was as a lighthouse to the nations, has ages since been submerged beneath the waves of a foul superstition. But

God, who, in the history of the Church, has written such infinite wonders, can yet by the truth, as it is in Jesus, transcend all which has been yet seen in this land. Granted that the ashes of some three or more millions of primitive Christians are slumbering in the catacombs of Italy, there lacks surely no power on the part of God to call into existence a little army of the faithful. Has not earth for thousands of years exhibited her fields of golden grain, and her vineyards ladened with the purple grape; and does not God say, as "the earth giveth seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth?"

It has been said, "A worm hath rights a king cannot despoil him of." The great family of man, by its necessities and relationships, claims the aid of the Church of Christ. "Go ye into all the world, and preach the Gospel to every creature," must be reiterated until every family of man has heard the glad news. A voice is yet to be heard, saying, "The kingdoms of this world are become the kindoms of our Lord and his Christ." Then as His is the battle; *His* the power; why should not all who have received Christ feel greater confidence in the truths they seek to promulgate, being yet victorious over all opposing influences? Have we the faith we ought and might possess? Are not our souls too often filled with fears, which, if they do not arrest our efforts for the good of man, at least impede them, and make us timid where we ought to be confident? It is the privilege of the believer to walk boldly in the light which God gives, and in doing so he may expect a hand from above to help him on. *Onward*, then, must be our motto, and sustained by faith and love, we shall, by God's light, reveal light to those in darkness. We begin to darken when we do not advance, as the fire-fly which shines only when on the wing.

But, not longer to prolong this kind of observation, I will give a few illustrations of the mode in which I am seeking in this country to make known the way of salvation to this people. At ——— I saw an artist copying a fresco by Fra Angelico. After some conversation with him on art, I spoke to him on the subject of sin, and salvation; but the artist replied, he knew nothing of sin. I said that God had described all manner of evil as coming out of the heart of man. "Out of my heart," said the painter, "proceeds not evil, but good." After this I read the Scriptures to him, and at parting gave him a copy of John's gospel, with which he seemed much pleased, and asked me to write my name in it. In the church of S. Annunciata, a church of the most gorgeous beauty, behind the high altar I observed a man prostrate before an immense crucifix, in front of which was a burning lamp. I stood by the man for a long time observing his devotions, and on his leaving the church gave him God's message of mercy. The man looked wondrous things; and I moved on, leaving him to his thoughts.

At S——— there is a great feast day, when a large portion of the inhabitants visit a church nearly on the summit of a mountain called Pieta. Climbing the steep sides of this mountain I met numbers returning from the religious services of the day.

To some, who were carrying large consecrated wafers on myrtle sprigs, I spoke, desiring information respecting them. In reply, I was told of their wondrous virtue when conjoined with confession; for it enabled them to obtain full forgiveness. I spoke to them of the power of Christ's

blood to cleanse the soul from sin, without confession to a priest; but this did not please, and they hasted away.

A friend, who was once a Catholic, but now a faithful Evangelist, told me that when a boy he went to confess. He had done something which the priest judged to be wrong, and as penance he was adjudged to lick with his tongue the floor of the church five times, before five altars, making the sign of the cross.

Thus has the Church of Rome sought to destroy the manhood of the people by bringing the youth into the veriest slavery.

Recently I have visited a small town situated in the very midst of the marble mountains. The approach to it is very remarkable, and the rocks assume the most fantastic shapes imaginable. High up among these is planted a large cross. A river, crossed by an old Roman bridge, flows through the town, and in its passage drives many a machine for the cutting of the huge blocks of marble which are excavated in the neighbourhood. One of these, some time since, descended with such frightful velocity that it leapt the river, and descended on a man who was sitting, in supposed safety, on the other side. The inhabitants of this place are chiefly excavators of or workers in marble.

In this town and for some miles round I have been engaged in distributing small portions of the Scriptures. Among the people I found only two or three who knew what the Sacred Scriptures meant. I ventured to call on several of the people at their homes, and to talk with them on religious matters. They were evidently highly interested. A poor woman told me her troubles, and seemèd not a little comforted when I directed her to the "Sin atoning Lamb." The countenance of another glowed with joy while I discoursed with her of the way of salvation.

After I had given away a few copies, the news of it spread rapidly, and I soon had numerous applications for others. I was watched and followed, and when a convenient opportunity presented persons asked of me the favour others were enjoying. But wherever the Gospel comes it breeds hostility on the part of the lovers of darkness. While staying at the town the festa of Corpus Christi was held. Going out in the morning early, to see the procession, my brother and I took up our position on the church steps, with our heads covered. Soon after this a gentleman stepped up to us, and kindly said we were incurring danger by such an act. Not wishing to create a disturbance we went over to the other side some sixty yards off. There we watched the procession as it pompously moved on over a path strewed with flowers and branches of sweet scented shrubs, that filled the air with fragrance. Onward they came—first, elderly women and young girls, dressed simply, but most prettily, in blue and white, and each bearing a taper; then a long procession of men, robed in black, with countenances of a very determined, but by no means of a prepossessing character, and who evidently looked on us with no friendly eye. To these succeeded men bearing lamps, men singing; officials dressed in scarlet and white; a man bearing a huge crucifix; little children, with garlanded heads, scattering flowers; and then most sacred of all, the *Host* itself, preceded by priests of the most extraordinary size—*defenders of the faith*—the most honourable personage, who carried the *Host*, being screened from the sun's rays by a rich canopy borne by four men.

The rear was brought up by a motley multitude of women and girls, dressed in their richest costume.

As the priest bearing the *Host* came nearer to the place where we sat, I was anxious to see the effect produced. As far as I could observe there was not a head of all the overlookers that remained covered except our own, and almost every knee was bent. I was much struck with the countenance of one gentleman near me, who bent forward with inclined head, instead of kneeling; his countenance was the picture of terror until the procession had passed.

As my brother and myself kept our hats on, and made no sign of obeisance, we drew much attention, and I suppose became objects of much wrath; for, at length, one of the officials, unable longer to restrain his pent up anger, stretched forth his hand before all the people, and pointed us out as guilty offenders. Some of the bystanders, however, by their smiles, after the procession had passed seemed to regard us with approbation.

In the evening the spirit of open opposition made itself manifest, and multitudes of lads followed us, hooting and yelling, at the same time by their cry "*Protestanti*," giving us to know the reason of their shameful conduct. Light had come into the place, and there were those who were afraid of the same, hence the next morning the cry was "*Abbasi il librettino.*"

Afterwards, the gentleman who had spoken to us when standing on the church steps came up to my brother and apologized for speaking to us as he did; but he said if we had not moved away there would have been a disturbance. My brother replied he would never uncover his head to a piece of paste, and call it a God. The gentleman replied, I respect your motive.

The same day a Jew came up to me, and said, "Have you any copies of the Scriptures? I am an Israelite." I said "I have copies of portions of the New Testament, but not of the Old;" and I told him of my deep respect for the Jews, which then led me to speak of Christ. He allowed that many of the Jewish doctors were beginning to study the New Testament, and said, "As for myself, I believe Jesus Christ was a very good man and a reformer, but not the Messiah." I read to him a part of St. John's gospel, and after a promise that he would read it, gave him a copy. It would appear that this visit to the place referred to has created very considerable hostility on the part of some. The children are being trained in the best mode of meeting Protestants, which I am led to think on a favourable occasion would not be a very comfortable one. A friend of mine who, has been to the town since, said he thought he should have been killed.

Happily, after a thousand years of vassalage from political tyranny and spiritual wickedness in high places, Italy is doubtless making steady progress towards real liberty. It is true imperfections are everywhere, and we are often disappointed in our expectations; but who can look back on the last few years and not take courage? In the ancient fable, when Pandora's box of evils was emptied on the earth, Hope was at the bottom. And surely, notwithstanding the evils which still affect Italy, we may hope much for her in relation to the future. The Italian government seems bent on utilizing the proud emoluments of the Romish church, the black revenues of purgatory, the price of abused and murdered souls. The first slice will probably be equal to six millions sterling, and this is but a little in comparison with the value of the

property left. But the probability is that all will be swallowed up. This is surely progress; and in it is seen that the Italians have used the little light they have received to discover what was useful for the benefit of the State. May ever fresh light be shed upon their minds, until peasants, workmen, shopkeepers, *employés*, and all the educated classes discover that the Bible is not the book of a cold, formal, lifeless creed; but the book that brings with it freedom, liberality, and enlargedness of thought; which inculcates supreme love to God, and the most enlarged philanthropy, and which reveals truths to the soul, which, if cherished, expand into the most glorious fruits of virtue, wisdom, and holiness, and give even on earth the earnest of that exalted height the soul of man shall reach, when, freed from all remains of evil appetites and passions, it shall be elevated to the summit-flower of all created life; equality with the angels without the fear of fall, and adoption into the family of heaven.

A SERMON FOR LITTLE FOLKS ON THE FORGIVENESS OF SINS.

"I write unto you, little children, because your sins are forgiven you for His name's sake.—1 JOHN ii. 12.

THIS text is for children, *little children*, too; and I should like every child, whether big or little, to think of what it says. It speaks of sins. What are they? I think you know, for it says, your sins. There are, no doubt, many sins of which you are ignorant; but then you do know what your sins are, if you listen to that little voice within, which tells you when you do wrong, for it has often made you blush and tremble, and feel ashamed of yourself, has it not? Little children, think of your sins to-day. If you are not saved from them, they will not only make you unhappy now, but miserable for ever. Perhaps you are saying: "But may we be saved from our sins while we are so young?" Yes. The Bible tells us not only of fathers and young men, but of little children whose sins are forgiven. Are you one of them? Suppose we knock at the door of that nursery where two or three sweet voices are singing "Jerusalem the Golden," and ask, "Are there any children here who trust in Jesus and love His name?" Some of them would give over singing to say, "Yes, we do." Or, if we call at the Sunday-school, shall we find any there who love and obey the Saviour? Yes, many. Well, these children, however little they may be, have their sins forgiven. How is this? Who can forgive sins? Your parents? No. Your teachers? No. Your ministers? No, none can forgive sins, but God. He forgave the children of whom we read in the text. Why did He do so? It doesn't

say here, Your sins are forgiven you because you are *little children.* Nor does it say, Little children, your sins are forgiven you because *they* are little, for some of the sins of little children are great, and very displeasing to God. It doesn't say, Your sins are forgiven you because you have shed a great many tears over them; nor yet, Your sins are forgiven you because you have promised that you won't sin against God any more. No: but it says, Little children, your sins are forgiven you "*for His name's sake.*" What name is that for the sake of which sins are forgiven? It must be holy, great, powerful, blessed. There is only one such name, and that is "*above every name.*" Have you ever heard it? Yes, many times. It's the name of Jesus. If your sins are forgiven you, it is for His name's sake. Who can sing of the Saviour's love like the child whose sins are forgiven, for he means what he says, believes what he says, and feels what he says, when singing—

> Jesus, when he left the sky,
> And for sinners came to die,
> In his mercy passed not by
> Little ones like me.

The Apostle John is speaking to such little ones when he says, "I write unto you, little children."

Can you read writing? One says "Yes, sir, I can, if it's writing that's easy to read." Well, I don't know whether you would be able to make out the Apostle John's writing, if we had it here. Perhaps you would not. I know that a good deal depends upon what is written as well as upon the way in which it is written. One day, a friend of mine was writing to a poor man about something which would be of great benefit to him. Looking over my friend's shoulder, I saw that he was writing such a scrawl that very few people would be able to make it out; and I said, "Do write a little plainer, my dear sir, or the man will never be able to read it." "Oh," said he, "trust him; people are very ready to make out writing when it's about something that's to their advantage." And so they are. Write to a man telling him that he is no longer poor, but rich; that he is no longer condemned, but pardoned; that he is no longer a slave, but a freeman, and he will make it out in some way or other; and if not, he will get somebody else to read it for him. Thus, it would no doubt be with these little children to whom the Apostle John wrote; they would either read it themselves, or get somebody to read it for them, for no man ever wrote about a more needful, a more blessed thing than the forgiveness of sins. But there is no need for you to be able to read writing that is hard to make out in order to know what the beloved Apostle says to children whose sins are forgiven, for it is *printed,* so that a little child may read it. "I write unto you, little children, because your sins are forgiven you for His name's sake." He writes to them, you see, because they are what they are—little children whose sins are forgiven. What a pleasure it must have been to him to write to these children. He knew how glad they would be to receive a letter from him, and that they would be sure to read it. It is, too, a pleasure to speak to such young people, for they listen with such attention to what is said, and they try to remember it. Then John writes to these little children not only because they are forgiven, but because they are forgiven through Jesus—for His name's sake. They owe it all to Jesus: His love, His life, His death. If any of you are forgiven, it is for His name's sake. Well, now, you are looking at the text, and trying to understand every word. There is

one thing that I must talk to you about first of all. It is very plainly to be seen that children, and even little ones, have sins. Then I must mention some of the sins of little children: and it may be that while I do so, you will begin to think of *your sins* as you have never done before. And if I have time, I should like to say something more about little children who have had their sins forgiven. O that you may trust in Jesus to-day, and have *your sins* forgiven you for His name's sake!

I. All children, and even little ones, have sins. The Apostle says, "If we say that we have no sin we deceive ourselves, and the truth is not in us." The little children of whom he thought so much, and to whom he is writing, had sinned against God. Hence, in speaking to them, he says, "*your sins.*" The best child in the world is not without sin. He may be educated, beautiful, well-dressed, but he has a sinful heart. He may be attentive to his lessons, kind to his schoolfellows, obedient to his parents, but he has broken the law of God—he is a sinner. How do we know this? God tells us so in His Word. He says, "*All have sinned.*" We can only look upon the outward appearance which may seem to be all right; but God looks at the heart. He knows what every child thinks and feels. David says, "I hate vain thoughts" (Ps. cxix. 113). Why? Because such thoughts are wicked, and very displeasing to God. Then it is said, the thought of foolishness is sin (Prov. xxiv. 9). Again we read, "Foolishness is bound in the heart of a child" (Prov. xxii. 15). You may be very young, but how many vain thoughts have you had in a day, a month, a year? And then, *if the thought* of foolishness is sin, how sinful is the heart of a child in which there is so much foolishness! Every child has a wicked heart. Every child has had foolish thoughts. Every child has done wrong. Every child has sinned against God. I do not know what your sins are, but God knows, for He hears everything you say, sees everything you do, knows everything you think and feel; and He says, "There is none righteous, no, not one." Then, boys and girls, as well as men and women, are guilty before God. Though I do not know what your sins are, perhaps I may speak of some of them, for I am going to mention—

II. Some of the sins of little children. First of all, there is LYING. This is one of the sins of which some children are guilty. It is a very easy thing to tell a lie; a little child can do it as easily as a man or a woman. It takes a long time to learn to do some things, but children learn to tell lies as soon as they learn to talk—even a little child may be a great liar. Is not this very sad? I do not know that a boy or girl can have a worse character than that of a liar; and yet, at home, in school, and at play, children are often found telling lies. O that such young people would think of what God says in His Word: "*Lying lips are an abomination to the Lord*" (Prov. xii. 22); "*He that speaketh lies shall not escape*" (Prov. xix. 5); "*All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death*" (Rev. xxi. 8). Such will be the punishment of all liars, whether young or old, children or grown-up people. Are you in the habit of telling lies? Think, before you tell another, of the sin and danger of doing so, and of the fearful doom that awaits all liars. Pray that you may be able to speak the truth. Don't try to cover a fault, nor to hide a mistake, by telling a lie.

Another sin of which little children

are guilty is DISOBEDIENCE. A little child soon learns to be disobedient: this shows how wicked the heart is. How unlovely is a disobedient child! and yet many children disobey their parents. This is sin. God says to each child, "Obey your parents." If a child does not do so, he breaks the law of God. Not only are his father and mother displeased with him, but God too. Children have often had a great deal of trouble through disobedience. How much sorrow and suffering would boys and girls escape if they were only obedient, instead of being, as too many of them are, disobedient. Is this your sin? Think of it—disobedience has often led to prison, banishment, death, and hell.

Again, PROFANE SWEARING is another sin of which I must speak. Children, especially boys, are in danger of it. It is very sad to hear little boys in the street taking God's holy name in vain, and making use, even in their play, of the blessed name of Jesus; or, when angry, calling down upon their companions and playfellows, in words too terrible for me to repeat, the vengeance of the Great God. If He were to answer them, when they sometimes ask Him, "*to strike them dead,*" O what what would become of their souls! Are you guilty of this sin? Before swearing again, think of what the Bible says, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain" (Ex. xx. 7). If you sin in this way, God will hold you guilty, and the guilty will be condemned, and those whom God condemns will be shut out of heaven for ever.

There is yet another sin which must be mentioned—some little children are DISHONEST, they take what is not their own. They steal from their parents, or from their companions and schoolfellows. If they see anything which belongs to another, which they think they would like, they watch for an opportunity to take it. What a sin is this! It is not only against the law of God, which says, "Thou shalt not steal;" but it is against the law of man too. Boys and girls have often had to suffer through dishonesty. Men may not punish them for lying, disobedience to parents, or profane swearing, but they will do so for stealing. Have you ever taken what was not your own? Many children have done so, and have been ruined for ever. It may be that this is one of your sins. Do you say, "Yes, but nobody knows what I have taken; I did it without being seen, and it has never been found out." My dear child, the eye of God was upon you at the time; He saw what you did; all your sins are known to Him. The next time you pray, confess what you have done; and ask God to forgive your sins *for Jesus' sake.*

III. Some children, and even little ones, have had their sins forgiven. Parents may forgive their children a great deal, but they cannot forgive them their sins. Sins are not forgiven unless they are removed; and it takes so much power to do this, that none but God can do it. But He can do it perfectly. Hence the Psalmist says, "*As far as the east is from the west, so far hath He removed our transgressions from us.*" (Psalm ciii. 12.) I don't know how far that is, but it is so far, that when sins are thus put away, they are never seen or heard of again. Well, now, some children have had their sins thus put away, removed, forgiven. John speaks to such young people in the text, "Little children, your sins *are* forgiven you." Do you ask, "How has this been done?" Jesus "appeared to put away sin by the sacrifice of himself." He is the Lamb of

God, which taketh away the sin of the world." These children loved Him; they trusted in His great sacrifice, and for His name's sake their sins were forgiven. Would you like to have your sins forgiven? I know you would. Then think of Jesus bleeding and dying to put away sin. Come close to His Cross. Trust in His love. Tell Him your sins. Ask Him to forgive you, and He is sure to do so. Although a little child, you shall feel that your sins are forgiven you, and shall be able to say to Jesus, "*Thou hast cast all my sins behind thy back.*" What a blessing to have the Saviour between us and our sins! O, to see Jesus, instead of guilt, danger, and death!

I should like you boys and girls to think of the blessedness of those children whose sins are forgiven.

They are rich. Sins are like so many debts. The Son of God speaks of them as such. He teaches His disciples to pray, "Forgive us our debts." Sins, forgiven, are like debts when blotted out of the book in which they had been written against us. To be out of debt is one step towards being rich. Besides, a place is prepared for such children in heaven. Their Father is a King. In His house there are "many mansions." These belong to those who are forgiven for Jesus' sake.

They are holy. Sin is an unholy thing. But when God forgives us for Christ's sake, He makes us holy "The blood of Jesus Christ, his Son *cleanseth* us from all sin." (1 John i. 1.)

They are happy. The child who does wrong cannot be happy. Sin is so much misery. You know what you felt the other day when you offended your father and mother. You would not like to have such a day again, would you? No; you hadn't any rest until you felt that you were forgiven. And so it is when we sin against God. It makes us miserable Children must not expect to have any real, any lasting happiness, until their sins are forgiven. My dear child, Jesus is standing by your side to-day. Call upon Him while He is near, and ask Him to forgive you for His name's sake. His forgiveness will make you rich, holy, and happy for ever. Are you thinking of your sins? Do you find that they are many and very great? Well, there is forgiveness, full and free forgiveness, for you, and for every child *through Jesus Christ our Lord.* May we all trust in Him, and have our sins forgiven, for His name's sake Amen.

D.

ANGLICAN RITUALISM, NO. XI.

THE PERPETUAL SACRIFICE.

BY THE REV. J. H. HINTON, M.A.

It is a point much insisted on by Anglican Ritualists that the sacrifice of Christ for the sins of the world is a "perpetual sacrifice." Thus, the writer of "The Real Presence":—

"The sacrifice of our blessed Lord fo

the sins of the whole world, as St. Paul testifies, was completed once for all upon the cross, *so far as it consisted in suffering death*. . . . The sacrifice, by reason of its intrinsic value, and the unchangeableness of the priesthood, remains for ever; not only do the power and grace of the sacrifice remain, but *the sacrifice itself is offered continually* in that manner which belongs to the heavenly sanctuary, because Christ abideth a priest for ever. And how can He be a priest without doing the work of a priest?—P. 57.

This view, we think, is altogether false and inadmissible. We confess we do not understand the language of the writer when he speaks of the sacrifice of Christ as completed, "*so far as it consisted in suffering death.*" In our judgment, the death of Christ was *the whole* of the sacrifice; or, if, in view of the agony of Gethsemane, more must be considered as included in it, death was the final and concluding portion of it. That anything taking place after this was of the nature of sacrifice for sin is to us a notion utterly without scriptural warrant.

That Christ has an everlasting priesthood cannot be doubted; but there is no bearing in the question, "How can He be a priest without doing the work of a priest?" The question ought rather to be put thus: "How can He be a priest without offering sacrifice for sin?" And then the answer is not only easy, but obvious, namely, that the offering of sacrifice for sin was not the only "work of a priest." He had also to offer the "gifts" presented by the people, and to make "intercession" for them. These portions of the work of a priest, no doubt, Christ performs perpetually.

The writer of this tract, indeed, endeavours to set aside the proper idea of intercession, and to substitute for it that of perpetual sacrifice. Intercession, says he, "does not mean praying for us, or offering up our prayers, as if the one sacrifice of the Eternal Priest were prayer." Our reply to which is, that the "Eternal Priest" is not now offering "sacrifice," and that His *one act as our intercessor is prayer*.

Reference is made by this writer to Hebrews ix., where Paul speaks of the entrance of the High Priest into the Holy of Holies on the day of annual expiation; but we think he wholly misconceives this portion of the Jewish ritual. He tells us that the High Priest carried within the veil the sacrifice which he had just offered on the altar without it, and anew offered it there. Now, any one who will refer to the sixteenth chapter of Leviticus will see that this is not a correct statement of the case. The High Priest did not carry within the veil the *sacrifice*, but only the *blood* of the sacrifice; and when he had done this, his duty was, not to *present* it as a sacrifice to God, but to "*sprinkle* it with his finger on the Mercy-seat, and before the Mercy-seat seven times." This was evidently for the purpose of a ceremonial cleansing, and was altogether different from the offering of a sacrifice for sin. Indeed, that no offering of any kind was intended to be made in the Holy of Holies must be manifest from this, that there was no altar there; an altar being as necessary a part of the apparatus for an offering as either a victim or a priest.

It is from this conception of the action of the High Priest in the Holy of Holies that the Anglican Ritualists derive their notion of what Christ is doing in Heaven:—"He himself, at once priest and victim, carried the blood of the sacrifice into the Most Holy Place, even Heaven itself, there to *present* it before the Mercy-seat on high." Here the misconception just referred to, as to what the High Priest was to do in the Holy of Holies, appears in its

practical influence. It is assumed that the High Priest was to *present* the blood of the sacrifice before the Mercy-seat, and hence it is inferred that Christ is doing the same thing in Heaven. This is an entire mistake, however. The High Priest was *not* to *present* the blood of the sacrifice before the Mercy-seat on earth, neither is Christ to do so in Heaven. All that the High Priest was to do on earth was to *sprinkle* the blood on the Mercy-seat; and, after this example, this, and only this, is what Christ has to do with His blood in Heaven.

As there was no altar in the Most Holy Place, so we have no intimation that there is any altar of sacrifice in Heaven, the "golden altar before the throne" (Rev. viii. 3) was evidently an altar of incense; and we think this a conclusive proof that no sacrifice is offered in Heaven; as none was offered in the Holy of Holies. In what a strange attitude must we conceive our Divine Lord to be, offering His body and blood as a perpetual sacrifice for sin *without an altar* on which to place the sacrifice! In what manner is such a sacrifice to be presented? Is the eternal High Priest to hold it constantly *in his hands?* No sacrifice was ever so presented in the Jewish temple, and assuredly none is so presented in Heaven. But (we press the question), *in what manner, then, is it presented, there being no altar?*

We think that this writer uses very unwarrantable language, when he speaks of "*the sacrifice* which He [Christ] carried into Heaven." The High Priest is not said to have carried "the *sacrifice*" into the Most Holy Place, but only "the *blood* of the sacrifice," which was not in any sense the sacrifice itself; and, according to this example, Christ can have carried nothing into Heaven, officially as the eternal High Priest, but the *blood* of His sacrifice. No one has any right to assume the presence, then, of His *body* also, in its character as a sacrifice; yet this is coolly assumed, not only absolutely without proof, but in contradiction to all evidence.

Utterly groundless, therefore, is the assertion, however confidently reiterated, that "the atonement continues to be made" by Christ in Heaven, where "He offers himself to God in the visible form of His crucified, but now glorified body," "as a continuation of the One Sacrifice." The fact, on the contrary, is that the great work of atonement was finally completed on Calvary, and that Christ's work in Heaven is Intercession (properly so called) founded upon it.

And what now becomes of the derivative and associated fiction of "the Christian Sacrifice on earth?" We are told that, in the Eucharist, the priest does the same thing on earth that Christ is doing in Heaven—that is, offering His body and blood as a sacrifice for sin. But we have seen that Christ is *not* doing this in Heaven; consequently, even if there be priests doing on earth what Christ is doing in Heaven—an assumption wholly unfounded, and scarcely less than blasphemous—*it is not this* that they are doing. *What else* it is they are doing it may not be very flattering to say.

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

REV. SIR,—I am desirous of recording my public thanks to the Rev. Thomas Lomas, of Leicester, for the article in your last magazine, on "Bunyan's Military Life." It is very strange that almost every biographer of the immortal Bunyan, should have had so little consideration of what they were contending for—without proof,—when they placed such a poor, wild, reckless and daring sinner as Bunyan was at the age of 15, 16 or 17 years, in the ranks of the sober-minded soldiers who fought under the banners of the Commonwealth. These writers surely never could have reflected, that not only were the Parliamentary soldiers, for the most part, sober and steady men, but they were, as a rule, the sons of the middle classes of society.

Bunyan's character and Bunyan's condition in life at the period he was a soldier, was the very reverse of those who fought for the Parliament. And on the other hand, he was exactly the sort of character that the far greater portion of the rank and file of the King's forces were made up of. I suppose Nonconformist writers of every class have concluded, because Bunyan suffered twelve years imprisonment for his nonconformity, that he must necessarily have been a Nonconformist when he was a soldier; whereas we read in his works, that when he recognized any religion in those unruly days of his, it was at the parish church. These things appear to me to have been entirely overlooked, and the conclusion that Bunyan served in the Parliamentary army, has been arrived at without a particle of evidence whatever.

I have studied this matter for some years, and I can affirm that I am unable to find the slightest grounds whatever, for Bunyan's soldiership with the Parliamentarians. But evidences are as thick as blackberries this autumn, in favour of Bunyan's connection with the King's forces, several of which Mr. Lomas puts very forcibly before your readers, in your last (October) number.

I should like to add a remark or two in addition to what Mr. Lomas has said, and perhaps some of your readers in the midland counties can add to my remarks. We read in Lord Clarendon's history of the Civil War, that in October, 1643 (and this, be it noted, was when Bunyan was between 15 and 16 years of age), Prince Rupert went into Bedfordshire, and took the town of Bedford; and when he left, the Prince left a recruiting garrison there. Now, the dashing exploit of the Prince was just the thing to be taking to a mind so full of wild and reckless ideas as then possessed young Bunyan. My idea is that this dashing success of Prince Rupert, and the roystering character of his soldiers, was just the inducement to be captivating to a mind like his, at that time. Now, from the autumn of 1643 to midsummer, 1645, Rupert, with the King's forces, had considerable success in the midland counties, and in those 18 or 20 months, I believe Bunyan served with the King's forces, and learned what he never afterwards forgot of military life. About midsummer, 1645, the King's forces were routed at Naseby, Leicester surrendered, and a great part of those who were not disabled fled to their several homes, and no doubt young Bunyan, who had been so singularly preserved when the King's forces took Leicester, fled too, and soon after got married.

This view of the life of England's great divine, before his conversion, can be supported by innumerable evidences, but the idea of Bunyan's military life being with the Parliament army, breaks down at the first step. In the hope

that some of your readers may be able to add something to root out the prejudices of those who are reluctant to give up Bunyan's military life to the despotic forces of King Charles I., I trouble you with these few lines.

W. TARBUTT.

Reviews.

The Apologetics of the Christian Faith. By the late WILLIAM M. HETHERINGTON, D.D., LL.D., Professor of Theology, Free Church College, Glasgow. With an Introductory Notice by ALEXANDER DUFF, D.D., LL.D. Edinburgh: J. & T. Clark, 38, George Street. 1867. Pp. 560.

THIS volume is "composed entirely of lectures prepared by Dr. Hetherington, and read by him for several sessions to the students attending the Free Church College, Glasgow." The work, therefore, is a system of theology, arranged under the two divisions—*Natural* and *Revealed*. It is evidently the production of a scholarly thinker and a devout student of the Divine Scripture; it will be very welcome to the numerous ministers who were favoured to sit at the feet of this Christian Gamaliel, who heard from the living voice the elements and evidences of "the faith once delivered to the saints;" and, moreover, is worthy of a diligent perusal by all who give themselves to a thoughtful, systematic study of the Christian religion. The volume is enriched by an "Introductory Notice" by a venerated friend of the author, Dr. Duff, from which we extract two paragraphs, which will afford to our readers a glimpse of the man and of the work which Divine Providence "gave him to do":—

He was born on the 4th of June, 1803, in the parish of Troqueer, adjoining the town of Dumfries. His early education was obtained at the parish school. In 1822 he was enrolled as a student in the University of Edinburgh, where he distinguished himself in Greek and Moral Philosophy. As a student, his predilections were decidedly towards the various branches of general literature. In 1829 he published a small volume of considerable poetical promise, under the title of *Dramatic Sketches*; and in 1834, a learned and elaborate work on the *Fulness of Time*—a work eminently original in its conception and plan, philosophic in its spirit, and masterly in its train of reasoning; a work, therefore, which, despite certain exuberances of style, is well entitled to a higher place in theological literature than has ever yet been accorded to it. In 1836 he was ordained and settled as minister of the parish of Torpichen, in the presbytery of Linlithgow, where he proved himself to be an eloquent preacher, a diligent and successful pastor. While conscientiously discharging his regular pastoral duties in that secluded rural district, his ever active mind was busily occupied with a variety of literary labours. There he wrote numerous articles for the *Presbyterian Review*, and the article "Rome" in the *Encyclopædia Britannica*. There, too, he composed the most popular and widely circulated of his writings, *The Minister's Family*, and his two ecclesiastical works, *The History of the Church of Scotland*, and *The History of the Westminster Assembly*, both characterized by many distinguishing excellencies. In 1844 he was removed to the ancient university town of St. Andrew's, where he found full scope for his diversified attainments. There he started, and for four years edited, the *Free Church Magazine*. In recognition of his literary and theological labours, he received from America, first, the honorary degree of LL.D., and next that of D.D. During his incumbency there he wrote many able articles for the *North British Review*, and published his interesting memoir of *Mrs. Coutts*. In 1862 he was seized with a lingering illness, during which he conspicuously manifested the faith and patience and other graces of the Christian

character. In May, 1865, he gently and sweetly "fell asleep in Jesus." By his own special request his mortal remains were deposited in the Grange Cemetery, Edinburgh, not far from the resting-place of Chalmers, Cunningham, Agnew, Speirs, Crawford, Tweedie, Professor Miller, and many other worthies whom he loved when living, and whose memories he revered when dead, and where, like them, he now "rests from his labours, and his works do follow him."

The Private Letters of St. Paul and St. John. By the Rev. SAMUEL COX. London: Arthur Miall, 18, Bouverie Street, E.C. 1867. Pp. 131.

THIS small volume is one of very great merit. As "its contents were originally delivered as Week-evening Lectures, in the ordinary course of my ministry," we can sincerely congratulate Mr. Cox's hearers on the rich mental repasts with which they are constantly favoured. The Lectures are founded upon St. Paul's Epistle to Philemon, and the 2nd and 3rd Epistles of St. John. The style in which Mr. Cox writes is greatly to be commended for its combination of force and beauty, while the subject-matter is such as only a cultured, thoughtful student of Scripture could supply. If this little volume had been published anonymously, conjecture would have conferred the honour of its production upon the highest names in sacred literature; and we cannot but hope that its author will be spared to produce many more pages of like volumes. The following quotation will justify the warmth of our praise:—

When he wrote this letter St. Paul was a prisoner in imperial Rome—it contains at least three allusions to his *bonds*—awaiting the sentence of the Emperor Nero. He had appealed to Cæsar, claiming his right as a Roman citizen; and to Cæsar he was sent. In Rome he had to suffer the torture of "the law's delay." The official documents connected with his case had probably been lost in the shipwreck off Malta; it would probably be long before the duplicates could be obtained. The prosecutors and witnesses had to be brought from Syria to Italy, a tedious and perilous journey. Nero was full of caprice, and so averse to business that it was only at rare intervals he could be got to hear a suit, and give his verdict. For these and the like reasons, the trial of Paul was postponed for two years. During this interval, through the humanity of the Prætorian Prefect, St. Paul, as Luke tells us, was allowed to dwell "in his own hired house" (Acts xxviii. 30). But we must not suffer St. Luke's phrase to mislead our thoughts. This "hired house" was by no means the comfortable residence one might suppose it to have been. The stately marble palace of the Emperor, like the other patrician mansions of Rome, was surrounded by wooden huts and cabins, tenanted by the innumerable train of slaves, minions, and freedmen, who were retained for the service of the palace and its inmates; and it was in one of these miserable dens that the Apostle was permitted to reside, instead of being cast into the vast, horrible dungeons beneath the palace floor. Night and day, moreover, he was chained to soldier after soldier of the Imperial Guard; no moment of privacy allowed him; and was, no doubt, often treated with insolence, if not with violence, by the rude mercenaries. With his right wrist chained to the soldier's left wrist, he sat for "two whole years," in his wooden hut, teaching all who came to him; and converting some of his guards, nay, even some of the minions and parasites of the Court—for he speaks of his successes in the Prætorium—to the faith of Christ. "The care of all the Churches was upon him:" messengers were constantly arriving and departing with messages, or gifts, or letters; and in the intervals of worship and teaching, the fettered Apostle dictated the Epistles he could no longer write, only adding a few words (as in Philemon, ver. 19) with his own hand—a hand so weighed and cramped with the pendant chain, that his words were of necessity few, and the letters he formed with it of necessity large. What a picture rises in the mind as one tries to conceive the scene! There, in his wooden cabin, often "crowded" by anxious hearers of the Word, sits a scholar and a gentleman, exhausted by the labours of the day. The lamp shines down on his bald forehead, lights up the keen aquiline features of his oval face, shaded with grey hair, and glitters from the armour of the brawny Prætorian who lounges beside him, and from the links of the chain which binds them wrist to wrist. Paul dictates sentence after sentence to Luke, the learned physician, who carries his pen and his ink-horn at his waist. He is inditing a letter

to his friend Philemon, in far-away Phrygian Colossæ, about a runaway slave, pleading for the outcast, promising that if in anything the slave had wronged his master, he, Paul, will be answerable for it. The thought strikes him that the promise will carry more weight with it if written by his own hand. He interrupts the flow of speech; cries, "Here, Luke, give me the reed!" and with benumbed, labouring fingers inscribes these words: "I, Paul, write this *with my own hand*,—I will repay it." It is touching—is it not?—to think of so great a man in such miserable conditions. A man so like the master that he serves, that, while he carries whole races and Churches on his heart, he yet has a special love for every wretched outcast who will accept his love; and is not only bent on serving him, but will take thought how he will best serve him, and spare no pains to make his service effectual.

The Twin Records of Creation; or, Geology and Genesis, their perfect harmony and wonderful concord. By GEO. W. VICTOR LE VAUX. With numerous illustrations. Pp. 232. London: Lockwood & Co., 7, Stationers' Hall Court. 1867.

THIS is a lively attempt to reconcile the teachings of geology with the Mosaic account of the Creation, and is dedicated to "the Bishops and Pastors of the various Churches of America and Great Britain." The work is not without signs of independent thought, literary skill, and scientific research. We are afraid it will not be read by all the reverend persons to whom it is kindly dedicated; nevertheless, it is a work of which its author has no need to feel ashamed.

The Doctrine of Justification: An Outline of its History in the Church, and of its exposition from Scripture. The second series of the "Cunningham Lectures." By JAMES BUCHANAN, D.D., LL.D., Divinity Professor, New College, Edinburgh. T. and T. Clark.

IN this volume we have a history and an exposition. The former displays much diligent research, and is very valuable, refuting the oft-repeated assertion that the doctrine of justification by faith, as understood by evangelicals, is of recent date. The latter illustrates the words of the Westminster divines,—"Justification is an act of God's free grace, wherein He pardoneth our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone." The views of the Scotch Church, and the Scriptures on which they rest, are fairly set forth; we are a little disappointed in the *reasoning* power displayed, and fear that cavillers would not be silenced or convinced by its arguments. It is, however, a valuable contribution to the defence of a doctrine which has, of late years, been much assailed by modified Unitarianism on the one hand, and Ritualism on the other.

Lectures for the Times on Biblical Difficulties and Ecclesiastical Affairs. By JOHN WHITLEY, Minister of the Baptist Church, Great George-street, Salford, and Member of the Victoria Institute, London. Simpkin, Marshall, and Co.

THESE lectures on the current topics of the day were delivered by the author to his congregation. They are calculated to meet the doubts of modern scepticism, and confirm the faith of the Christian. Such lectures would be valuable in every congregation.

The Lord's Day; or, The Christian Sabbath: its History, Obligation, Importance, and Blessedness. By the Rev. JOHN WESLEY THOMAS. Pp. 294. London: Sold at 66, Paternoster Row.

"THE Sabbath question" is confessedly one of immense importance, both in a social and religious point of view; and we can confidently commend the above work as a useful treatise, in a small compass, upon the "use and abuse" of the Lord's day.

Baptist Principles in Relation to Recent Tendencies of Opinion. By R. G. MOSES, B.A., Falmouth. Richards, Falmouth.

THIS paper, read at the Annual Meeting of the Cornwall Association, very fairly claims for our denominational principles, a vantage ground in the Ritualistic controversy which other Christians, holding Infant baptism, cannot occupy.

Twelve Years in Canterbury, New Zealand; with visits to the other Provinces; and Reminiscences of the Route Home through Australia. By Mrs. CHARLES THOMSON. London: Sampson, Low & Co., Ludgate Hill.

THIS is an interesting little book, and contains much information that will be acceptable to those who are contemplating emigration to New Zealand.

Intelligence.

MINISTERIAL CHANGES.

After a pastorate of forty-one years, the Rev. J. Venimore has resigned the charge of the church at Ingham, in Norfolk, in consequence of ill-health. Mr. Venimore's address is—2, Kitt's-cottages, St. Augustine Gates, Norwich.

The Rev. J. Turner has resigned the pastoral charge of the Baptist Church at Wednesbury.

Mr. J. Alexander Wilson, from the Tabernacle College, London, has accepted a call to the pastorate of the Baptist Church, Peterhead, N.B.

The Rev. John W. Moore has announced his intention of resigning the pastorate of the Baptist Church, Monks Kirby, Warwickshire.

The Rev. Herbert Perkins has resigned the pastorate of the Baptist Church in Warminster.

The Rev. J. R. Wood has resigned the pastorate of the Baptist Church, Boutport-street, Barnstaple, having accepted the cordial invitation of the church, meeting in City-road Chapel, Bristol.

The Rev. William McMechan, of Highbridge, Mark, &c., has accepted the unanimous invitation of the church in Over Darwen, Lancashire.

Rev. John Brown, A.M., has resigned the pastorate of the Baptist Church at Oswaldtwistle.

The Rev. J. Williams, B.A., having resigned the pastorate of the Baptist Church at Narbeth, Pembrokeshire, has accepted the cordial invitation to that of the church at Frogmore-street, Abergavenny.

The Rev. R. Shindler has resigned the pastorate of the Baptist Cnurch, New Mill, Tring, Herts, and has accepted the unanimous invitation of the church at Eythorne, Kent.

Mr. R. T. Lewis has accepted the pastorate of the Baptist Church, Long-street, Hanslope.

Mr. J. Green, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist Church, Stogumber, Somerset.

The Rev. G. Sears has resigned the pastorate of the church at Soham, Cambs, having accepted the unanimous invitation of the church at East Dereham, Norfolk.

MISCELLANEOUS.

BAPTIST CHAPEL, PARK ROAD, PECKHAM.—The fifth anniversary of the opening of this place of worship, recently celebrated, was of a most interesting and cheering character.

On Lord's Day, October 13th, the pastor, Rev. T. J. Cole, preached in the morning, and in the evening, the Rev. P. Bailhache, to large congregations.

On Wednesday, the 16th, a goodly company of friends gathered to tea, after which a public meeting was held, the pastor presided; and addresses were delivered by Revs. W. A. Essery, S. Bird, J. W. Munns, and R. R. Finch. Mr. Potter, the secretary of the Church, gave a brief account of its history, shewing that the Lord had wonderfully blessed the labours of the pastor, during the 11 years of his ministry at Peckham; and that, though the past year had been one of severe trial, the Church was in a healthy condition, actively engaged in various spheres of Christian labour, and looking hopefully to coming years of spiritual prosperity.

LOUGHTON, ESSEX. — Very interesting services were held in the chapel on Oct. 10th, to celebrate the jubilee of the Rev. S. Brawn's pastorate, and that of the church over which he presides. Many friends from the neighbourhood and from London came to congratulate the pastor and the church and congregation on the occasion. The Rev. S. Brawn took the chair, and the congregation rose and greeted him with the anthem, "The Lord bless thee and keep thee," &c. Mr. Brawn then engaged in prayer, a hymn was sung, and the Rev. T. Egg, of Woodford, prayed. The anthem, "Blessed is the people," &c., followed, and the Rev. S. Brawn delivered an address reviewing the principal points of his and the church's experience during the last fifty years. Another hymn was sung, and Mr. Brawn's fellow-student, the

Rev. S. Green, spoke, the Rev. T. James prayed, the Rev. J. Davies, of Romford, spoke, a hymn was sung, and the pastor concluded with prayer. A very large party of friends partook of dinner and tea in the schoolrooms beneath the chapel. During the afternoon short addresses were delivered by the Revs. C. Kirtland, T. James, and J. C. Wigner. After tea a large congregation assembled in the chapel, prayers were offered, a hymn and anthem were sung, and then the Rev. Dr. Angus, President of Regent's-park College, of which institution the Rev. S. Brawn is now the senior minister, delivered an address, and in the name of the friends presented the Rev. S. Brawn with a purse containing £110, as an expression of their respect and love. Addresses were delivered by the Revs. F. Trestrail, J. C. Wigner, T. James, W. H. Hooper, Dr. Angus, and the pastor.

WALTHAM ABBEY. — Very interesting and impressive services were held here on September 25th, when the Rev. J. B. Baynard was ordained as the pastor of the church assembling in Paradise-row. In the afternoon, after the service had been opened by the Rev. F. Walker (Independent), of Cheshunt, the Rev. W. T. Henderson, of Devonshire-square Chapel, London, asked the usual questions of the pastor, and offered the ordination prayer. The charge was delivered by the Rev. F. W. Gotch, LL.D., of the Baptist College, Bristol. The hymns were given out by the Rev. C. Welch (Independent), of Enfield Highway; and the Rev. D. Russell, of Edmonton, pronounced the benediction. In the evening the address to the church and congregation was delivered by the Rev. R. P. Macmaster, of Counterslip Chapel, Bristol. The Rev. W M. Robinson (Independent), of Ponder's End, opened the service, and the hymns were given out by the Rev. D. Russell.

ARNSBY, LEICESTERSHIRE.—It may give pleasure to some far dispersed readers of our denominational magazine to learn that the Baptist place of worship at Arnsby (the birth-place of Robert Hall) is well kept up, and usefully occupied, although situated in a small village. The chapel—a substantial, nearly square building, with galleries, capable of seating about 400 persons—was erected almost seventy years ago; not long after the death of Mr. Hall, senior. It has lately received some needful repairs, together with the school-rooms and premises attached. On Lord's Day, September 29, the Rev. P. Cater, of London (formerly of Bath), preached, and on Monday a harvest sermon; and, after a public meeting in the evening, when he and others spoke, the whole proceeds of collections, &c., completely cleared off the expenses recently incurred.

STALHAM.—A very interesting farewell tea meeting was held on Oct. the 4th, at the Lecture Hall, in honour of the Rev. J. Venimore, who has been obliged, through failure of health, to resign the pastorate of the Baptist Chapel, Ingham, which he has held for forty-one years. After tea a public meeting was held. The chair was taken by the Rev. W. H. Root (the successor of Mr. Venimore). After the presentation of testimonials to Mrs. and Miss Venimore, the following resolution was adopted:—"That this meeting desires to express its deepest sympathy with the Rev. J. Venimore in the affliction which has forced him to resign the pastorate at Ingham, which he has sustained for forty-one years with such conscientiousness, ability, and success; and at the same time to assure him of its unabated regard and its warmest interest in his future welfare and happiness."

BOND STREET CHAPEL, BIRMINGHAM.—After a pastorate of six years the Rev. John Davies has resigned his connection with the above church and congregation. He has sailed for the United States of America, where he hopes by the Divine blessing to pursue the same ministerial work in which he has been both consistent and useful in England.

KENT STREET CHAPEL, PORTSEA.—This place of worship was reopened on October 8th, with a prayer-meeting in the afternoon; the Rev. J. Gelson Gregson, the pastor, presided. In the evening the Rev. C. H. Harcourt, of Gosport, read and prayed, and the Rev. Francis Tucker, B.A., preached. The chapel has been extensively improved and thoroughly repaired; the lighting has been greatly improved; the pulpit has made way for an elegant platform with the baptistry in front. These alterations have been made at a cost of about £500, towards which contributions will be gladly received by the pastor. Up to the present time about £135 have been raised.

CHESHAM, BUCKS.—Services to recognise the Rev. James Cave, of Regent's Park College, as minister of the church at Lower Baptist Chapel, Chesham, were held on Sept. 26th. The service was commenced by the Rev. W. Ellis, of Chenies. The Rev.

D. Harding read and prayed. The Rev. J. Hirons, of High Wycombe, delivered a discourse on "The Constitution of a Christian Church." The questions to the minister were asked by the Rev. J. Keed, of Acton, and after Mr. Cave had replied to these, the Rev. W. Payne, who for more than thirty years was pastor of the church, in an affectionate prayer commended the minister to the blessing of God. The Rev. Dr. Angus, President of the College, Regent's Park, then delivered a charge to the minister, and the service was concluded by the Rev. R. Bayne, of Rickmansworth. Speeches were delivered by Dr. Steane, the Hon. and Rev. B. W. Noel, M.A., Dr. Angus, Revs. J. Hirons, I. Preston, J. Keed, R. Bayne, and G. W. Bannister. In the evening the Rev. G. W. Bannister, of Amersham, commenced; the Rev. I. Preston, of Chesham, then read Scripture and prayed; and the Hon. and Rev. Baptist W. Noel, M.A., preached. There were also present the Revs. T. Peters, Watford; R. Shindler, Tring; J. Sage, Wendover; J. B. Marriott, Missenden; W. Hood, Ford; J. Butcher, Weston Turville; and F. J. Orwin, Regent's Park College, most of whom conducted some part of the worship.

HARROW-ON-THE-HILL.—The recognition services of the Rev. Herbert Hill, of Harrow-on-the-Hill, Middlesex, were held on Wednesday, the 18th Sept. The afternoon service was presided over by the Rev. John Basley (Independent) of Bushey, Herts. The Rev. Amos H. Stote, of Earl's Colne, Essex, read the Scriptures and prayed; the Chairman asked the usual questions of the church and the pastor, to which very interesting and satisfactory answers were given by Mr. W. Smith, deacon, and the Rev. Herbert Hill. The Rev. W. A. Blake, of Brentford, offered the recognition prayer, after which the Rev. G. Rogers, Metropolitan Tabernacle College, gave a charge to the pastor. The evening service was presided over by the Rev. G. Rogers, when the Rev. Benjamin Davies, of Greenwich, gave the charge to the church. Addresses were then delivered by the Revs. A. H. Stote, J. Basley, G. T. Edgely, H. R. Brown, and J. Smith, of Uxbridge.

MELTON-STREET, LEICESTER.—The foundation-stone of a new Baptist Chapel was laid at the angle of Melton-street and Belgrave-road, on Sept. 17th, by the Hon. Captain Moreton. The Rev. W. Cook, the minister of the place, presided. A beautiful silver trowel was presented to Capt. Moreton, and an address was given by C. Basset, Esq., of Countisthorpe. The Rev. T. Lomas and the Rev. W. Williams, of Oadby, addressed the congregation. The present contract for the chapel is £600, but the estimated entire cost is £1,000; it will accommodate 500 persons. An eligible and commodious school-room already exists on the ground. The proceeds of the services amounted to £25.

GREENOCK, N.B.—Interesting services were held here on Lord's day the 29th and Monday evening the 30th September, on the occasion of the re-opening of the Baptist chapel in Westburn street, after having been enlarged and improved. This chapel formerly all in one, has been for many years divided into two storeys, the lower storey being let for a schoolroom, while the upper storey was used by the Church for public worship. Within the past two years, however, the circumstances of the Church have so far improved as to warrant the friends here in seeking to restore the chapel to its original dimensions. There was all the more urgent necessity for this step as not only have the congregations been gradually increasing, but also as the Church meeting in Westburn street is now the only Baptist church in this flourishing and important town. The chapel has been restored to its former size, all newly seated in the area, thoroughly and tastefully decorated, and together with the introduction of a new and well-designed platform, the building internally has now a light and modern appearance. A large vestry for meetings, &c., has likewise been built immediately adjoining the chapel. Having been shut for upwards of two months, on account of the repairs, during which time the Church met in the Queen's Rooms, the chapel was re-opened on Lord's day, Sept. 29th, when the Rev. W. Tulloch, of Edinburgh, preached forenoon and evening, and the Rev. E. Maclean, pastor, in the afternoon. On Monday evening a public soirée was held in the chapel, when upwards of 300 were present. Interesting and congratulatory addresses were given by the Revs. Dr. Paterson, and T. W. Medhurst, Glasgow; P. Flett and J. Crouch, Paisley; W. H. Wylie, late of Accrington, Lancashire, and J. Mac Ilrain, Esq., one of the deacons of the Church. The chapel will accommodate about 450; the membership is nearly 140.

THE MISSIONARY HERALD.

FINANCIAL REVIEW OF BAPTIST MISSION,

From 1850 to 1865—7.

For the purpose of supplying information which might be useful in the consideration of any plan for increasing the income and extending the operations of the Society, we have prepared a statement of the receipts and expenditure for the last sixteen years, and which the Committee, by its resolution at the meeting held at Cardiff on the 8th ultimo, have directed us to publish. We have followed the headings of the balance-sheets in order to facilitate any reference to them, making only one exception. Under the head of *General Purposes*, the contributions from the churches and the amount of legacies and donations have been usually included. It is proposed in this paper to separate them, so as to distinguish the contributions of the churches from the other two.

In Regard to the Expenditure.

To avoid unnecessary detail, no specific notice will be taken of the amounts received from the Bible Translation Society, dividends, publications, special stations and funds, the house, private accounts of missionaries, and interest, for the sums carried to account under these heads vary very little indeed from year to year. The observations which follow will relate chiefly to Church contributions, legacies, donations, native preachers, and widows' and orphans' funds, and the advances made by the Calcutta Mission Press.

1. *Church contributions.*—In the year 1850 they amounted to £12,612, and for the following ten years they only once, in 1854, exceeded £13,000. In 1860 they came to £13,836, and from that time to the present they have gone on increasing, except in the year of the Lancashire distress, when they fell to £13,199, until in 1865 they reached £17,232. The loss in 1863 may be fairly put down at £2,300, about the amount of the estimated deficit on that year. From this it will be seen that from 1859 to 1865 the rate of increase in the contributions of the *churches* has been on an average £1,000 per annum. Making all due allowance for the increase in our

churches during this period, this may not be deemed satisfactory. But regarding these contributions as an indication of the interest taken by the churches in the Mission, it cannot be said that their interest in it has declined.

2. *Legacies.*—In 1850 they amounted to £1,408, to about one half in the two succeeding years. But in 1855 they reached £3,094. In the following year they dropped to £404, and in 1860 to £213, and in 1865 they only amounted to £535, and in 1866 to £566—differences which can neither be foreseen nor provided against.

3. *Donations received at Mission House.*—The same sort of difference is seen in the receipts from this source of income as in the case of legacies. In 1850 the amount of donations was £1,310, and they continued at about this rate for the next four years, when they dropped to £496. But in 1857 they reached £3,544, and in 1862, £3,444. In the next year they fell to £510. In 1865 the amount received from this source of income was £1,149, and in 1866, £1,936; but this latter sum includes a donation of £1,000 from Sir Morton Peto.

Now it is plain that in an income which is liable to such severe fluctuations from year to year, these legacies and donations can only be treated on the principle of striking an average. But it is also plain that there must be, now and then, the liability to a debt, inasmuch as the expenditure has always been pressed close up to the estimated income. It is, however, interesting to notice that when the legacies are low, the donations are tolerably high, and when the donations fall, the legacies rise. If we take an average of five years we obtain the following results:—

Legacies	from	1850	to	1854	give a total	£6,303,	average	£1,260.
Donations	„	„		„	„	£5,768,	„	£1,153.
Legacies	„	1855	to	1859	„	£7,922,	„	£1,584.
Donations	„	„		„	„	£9,010	„	£1,802.
Legacies	„	1860	to	1865, six years,		£8,379	„	£1,396.
Donations	„	„		„	„	£10,291	„	£1,715.

Thus we see that the average income from both legacies and donations was in the first five years, £2,413; the second ditto, £3,386; the third, with 1865, £2,111.

These periods are taken because it would seem as if these great inequalities and fluctuations in the income from legacies and donations were, somehow, adjusted during these times.

4. *The Native Preachers' Fund.*—The contributions to this fund were in 1850 only £88. With very little variation they have gone on increasing from year to year, until 1857, when they amounted to £354. During the next period the increase continued until the amount was £517. In the two

following years they dropped to less than £400; but in 1865 they rose to £468. Thus we find, that in the first eight years, from 1850 to 1857, the average was £231. In the second eight years, from 1858 to 1865, it was £422.

5. *The Widows' and Orphans' Fund.*—Acting on the suggestions of the secretaries, the Committee, in 1857, issued an appeal to the Churches, inviting them to make an addition to their contributions at the Lord's Table the first Sabbath in the new year, and to remit the excess to be applied to the relief of widows and orphans of deceased missonaries. From that time to the present this appeal has been cheerfully responded to. The cost of the collection is simply that of printing and posting the circulars. In the first year £515 were sent up; and this fund, with the exception of the years 1861-2, has gone on increasing, until it reached, in 1865, the sum of £818, or an average increase of £38 per annum.

6. *Press Advances.*—It is not, perhaps, generally known that until a somewhat recent period, the Committee were not aware of the exact amount paid yearly by the Press in India. Our friends in Calcutta deemed it unadvisable to let it be known what the profits from the Press were, and for some years the Committee received no precise information, nor any balance-sheet of liabilities and assets. Until matters were put on the present footing by Dr. Underhill, when in India, they did not know the exact amount of the Indian expenditure. If, however, £2,300, or £2,500 be taken as paid by the Press up to 1860, it will be sufficiently near the mark for the purpose of this paper.

The recent advances from the Press have considerably exceeded that sum, the business having increased under Mr. Lewis's management, especially during the two or three years succeeding the mutiny. From year to year the difference between the amounts paid to the society's agents in India, and the sums paid in this country on behalf of the Press, constitutes what are termed *Press advances.* But every three years stock is taken and a balance-sheet is sent home, from which the Committee learn what the exact profits are. For the three years ending March 1864, the average annual advances were £3,752; for the last three years, however, the average has only been £2,402. Mr. Lewis, who is now on his way to Calcutta, thinks that, owing to a greater amount of competition, and the Government doing a good deal of their own work, the profits in future are not likely to be materially augmented.

From these statements, it is clear that the income of the Society, as derived from its chiefest sources of supply, has not decreased; but, on the contrary, has steadily advanced, especially the contributions from the churches, the largest in amount, and the most important, as indicating a

growth in their interest in the work. Any pecuniary difficulty which may have arisen, or which may now seem to press, has arisen chiefly from the enlargement of the Society's operations, and the increase of expenditure consequent thereon.

The heads under which the greatest increase of expenditure has taken place, are India, Ceylon, China, and Returned Missionaries. The annual expenditure in the other parts of the field has varied so little from year to year, that any reference to it would only incumber this statement with needless detail.

1. *The Indian Expenditure*, including translations, was £7,221 in the year 1850. And supposing we add to it the estimated advances to the Mission Press of £2,300, it will be £9,521. That expenditure has gone on increasing until in 1865 it reached £14,743, and last year, chiefly owing to a vote of committee advancing the allowances to missionaries, and the heavy expenses consequent on the return of so many in ill-health, it amounted to £17,611.

2. In *Ceylon* the expenditure in 1851 was £1,196, and with two exceptions, it also has steadily increased, until it reached in 1862 £2,965, and in last year £2,273; but should Mr. Carter's health permit his return, it would soon reach the former amount.

3. *The China Mission.*—This Mission was commenced in 1859, and has cost £7,311. Towards this expenditure special contributions have been received amounting to £4,236, leaving a balance of £3,075, chargeable to the general funds. These special contributions were, in the first case, asked for three years; the greater part has ceased since 1863; and only a few have been continued. It is, however, a singular fact, and one worthy of note, that the church contributions began to augment in the year that China was taken up, and have since continued to increase.

4. *Returned Missionaries.*—In the year 1852, the charge was £319. It has gone on increasing, and in 1858 it reached £1,300. In 1860 it dropped to £456, but in 1862 it amounted to £2,043; in 1863, £2,142; in 1865, £1,860; and last year, £2,988. It must, however, be borne in mind that during these later years the number of missionaries has increased. These amounts have, since 1862, been charged to the stations to which the Missionaries belong.

5. *The Home Expenditure* has varied a good deal from time to time, and sub-committees, and the finance committee, have looked at it carefully on many occasions. The change, for the most part, has been in the direction of economy. It may be sufficient to state, for this subject, embracing so many details, cannot be treated minutely, that in 1850 the

charges were £4,352; in 1865 they were £4,057; 1866, £4,158; and in 1867, £4,034; thus showing that a considerable extension of the Mission agency, and an increase of income and expenditure, have not only not been accompanied with an increase in the expenses of management, but there has been a diminution of these expenses.

No notice has here been taken of sums received from other societies, paying their proportion of house expenses and publication account, which vary from £100 to £150 per annum, though of course they really diminish home expenditure to that extent.

This part of the subject may, perhaps, clearly be seen by a brief comparative statement. If we divide the period under review into ten equal parts of eight years, we find that, from 1850-7 inclusive, the total receipts, including the estimate of £2,300 from the press, were £182,064, yielding a yearly average income of £22,758, with an average of 45 missionaries. From 1858 to 1865, inclusive, we have a total of £236,428, or a yearly average of £29,928, with an average of 58 missionaries; or, in these eight years, an increase in the total receipts of £54,364, in the yearly income of £6,795; in missionaries 13.

6. *On the Debts* which have accrued from time to time a few words may be said. In 1849-50, when the present secretaries were elected, there was a balance due to the treasurers of £4,946, which in the next year had increased to £6,357, owing to the payment of £1,554, balance of a special grant of £6,000, made in 1845, to assist the brethren in Jamaica in paying off various chapel debts, for which they were personally responsible, the burden of which had wellnigh overwhelmed them, and greatly hindered the prosperity of the churches. This amount was gradually reduced during the next four years, without any special effort, when at the annual meeting in 1854, Sir Morton Peto extinguished it by his generous gift of the balance, viz., £1,813. There was no debt for the next *three years*. In 1858 there was a small balance due to the treasurers of £286, augmented in the succeeding year to £932, which a few friends at once paid off, deeming it only just to Sir Morton Peto, on his taking the sole responsibility of treasurer in consequence of Mr. Gurney's death, that the Society should be freed from debt. ***But no special appeal was issued on this occasion.*** Four more years passed away without any debt, so that it may be fairly said, that the Society had been free from any debt worth mentioning for ***nine years.*** The statement so often made, and doubtless from want of a knowledge of these facts, when the necessity for an effort does arise, "you are always in debt," is shown to be incorrect.

In the year 1863, there was a debt of £1,176, and an expected deficit of £5,000. The facts were laid before the brethren unreservedly, and it was

resolved not to wait until the debt was actually incurred, but to make an effort to prevent its occurrence. The pastors and deacons, and other friends throughout the country, took on themselves the responsibility, the committee being expected to render only such assistance as was in their power. The appeal was eminently successful. The debt was paid; no deficiency had to be provided for, and a balance of £2,723 was left in the treasurer's hands. This balance was, however, absorbed in the coming year, but that year also closed without any debt.

In regard to the past two years little need be said as to the causes which have operated to bring about the present financial condition of the society. The Legacies and Donations have, in these years, fallen short of average of the previous six years, by nearly £1,200. The advance in the allowances of missionaries to India—the reasons for which are explained in the report—increased the Indian expenditure alone by £1,000 a year. The events which took place in Jamaica involved the Committee in an unexpected outlay of more than £600; and the desolation caused by the hurricane in the Bahamas necessitated an expenditure, to save native pastors and many poor members from absolute want. But for this outlay our Jamaica brethren would have been left to struggle alone with their difficulties, with reputations grossly assailed by calumnies, now proved to be utterly false, and our native agents in the Bahamas would have been unable to bear up under the calamity which had fallen upon them. If the debt has in part arisen from such causes, what generous heart will censure the Committee for acting as they did in these emergencies, or decline to give a proportionate contribution in order to extinguish it? Having faith in the liberality of their friends, as well as in their sense of justice, they have appealed to them in various forms, offering, at the same time, suggestions as to the various methods by which the debt, which seriously impedes the Society's operations, may be paid.

But not only has the debt to be removed, but the income must be increased by at least £3,000 a year, in order to sustain present operations, leaving, however, very little margin for an enlargement of them. The Committee are fully sensible of the wide-spread influence of the late commercial panic, the effects of which are still felt; yet the experience of 1863-4 seems to justify the belief that both these objects may be secured. But how is it to be done?

First, by a general and thorough organization in the churches.—Doubtless, in many instances, this is done. Where this means of raising the contributions has been tried, the result has been surprising. In some instances the amount given has been doubled. It is clear that no *external* agency can effect this purpose. It can only be accomplished by the pastors and deacons

and their friends. The main difficulties in the way are perhaps these. All pastors have not the aptitude for such work. All are not so warmly interested in the mission as some are, and the changes in the pastorate are frequent. But there are many active persons in nearly all the churches who could be specially appointed to this work, and if made a part of church work, it would be done effectually.

And if mission arrangements generally were made a subject of inquiry and interest in the annual gatherings of pastors and delegates at associations, great good would arise, and the churches themselves would be supplied with a wholesome stimulus to effort. If some brethren, of standing and ability, were selected to make this their business at these meetings in the coming year, no one can reasonably have any doubt as to the beneficial result.

Secondly, by a paid special agency.—This is costly. No one person could visit more than four or five churches in a week, at the outside, perhaps, two hundred in the year. It would take five years for one agent to go over the churches already in connexion with the Mission. Anyhow, not less than two brethren, thoroughly active, devoted, and of good report, could effect much within any reasonable period. This would cost at least £700 a year, and unless some £4,000 or £5,000 in new subscriptions and enlarged contributions from auxiliaries were the ultimate result, the outlay would be regarded with apprehension.

The Committee have given, from time to time, the most continued and anxious attention to this subject. It was thought that if the country could be divided into suitable districts, and brethren residing in them, intrusted with the special duty of seeking new subscriptions, and and augmenting old, their remuneration being mutually agreed upon, good might be done; but, when inquiries were instituted, and correspondence passed, it was found that very few eligible persons could be obtained, and still fewer could devote the needed amount of time to the object. The Committee have found that almost all attempts to effect this purpose by an agency external to the churches have failed. The conclusion seems almost inevitable that the duty of raising funds to carry on the Society's operations does not, after all, devolve on the Committee. If the officers of the churches, and the members of them, do not do this work, it will never be efficiently done. The Committee have therefore resolved, as far as possible, to hold conferences of brethren, like to that now present, and to lay the facts before them, to offer all the assistance in their power, to supply information in the spirit of unreserved brotherly confidence, leaving the carrying out of any plans deemed most advisable to the brethren themselves; while they will then be more free to give a larger amount of time and thought than they, at least lately,

have been able to give to the careful and judicious expenditure of the funds entrusted to their care. Their hope and prayer are, that God may graciously vouchsafe His blessing to these conferences, and endue His servants with all needful knowledge and wisdom.

STATISTICS OF THE DELHI MISSION.

BY THE REV. JAMES SMITH.

The following paper did not reach this country in time for the Annual Report; but the figures speak so forcibly of the zeal and success of the brethren engaged, both European and native, that we cannot withhold it from our readers.—Ed. M. H.

"This sheet contains the statistics of the Mission on Jan. 1, 1867. Last year we suspended baptizing, and gave ourselves to teaching, and now we have a number of men of intelligence offering themselves. This year I am confident the Churches will increase. We never had so many men reading the Scriptures; and the schools have also much increased since January. Mr. Lancaster, our treasurer, has not given me the accounts, but our expenditure is much increased with the Zenana and Girls' School operations. We pay nearly £40 per month, and cannot recede. Our native agency of all kinds is really working more perseveringly and effectually than at a former time, and I hope a great impression is being made on the mass of darkness around us. We must have more help, especially if we get a lady as a Zenana teacher, to join Mrs. Smith. I hope the Committee will consider this matter. The Propagation Society has three ladies in Delhi, and three ordained priests, besides the chaplain—four altogether; and we have much more, both native and English, work being done by myself single-handed. Do pray give us some help, for we expect a lady from Calcutta before long from the American Zenana Mission; half her cost, 50 rupees per month, we are to pay, and the Society will pay the other moiety.

STATISTICS OF MEMBERS, NOMINAL CHRISTIANS, AND INQUIRERS.

		Members.	Nominal Christians.	Inquirers.
1.	Moree Durwaza	4	12	3
2.	Furrashkhana	1	3	6
3.	Bagheecha	13	18	6
4.	Shahtara Gullee	2	5	4
5.	Kala Masjid	—	—	8
6.	Meer ka Gunge	3	3	3
7.	Kala Mahul	9	23	4
8.	Delhi Durwaza	11	37	6
9.	Fais Bazar	2	3	—
10.	Teliyawara	7	14	4
11.	Other Parts of the City	7	23	—
12.	Sudder Bazar	2	5	—
13.	Out of Delhi in district	20	104	—
14.	Pahar Gunge	28	58	6
15.	Purana Killa	20	75	6
16.	Shahdra	12	60	3
17.	Gaziabad	2	4	6

Died, 2; baptized, 2; received, 4.
14 Preaching Stands weekly within the City.
8 „ „ outside the City.
Average Weekly Hearers, 1200.
Book Room, Chandni Chouk, 12 readers daily.
Tracts and Gospels lent out, 120.
Sold Books, 60.

STATISTICS OF ATTENDANCE AT PUBLIC WORSHIP, PRAYER-MEETINGS, AND BOOK-ROOM.

City:—		
Chapel, English Service,	Morning	150
„ „	Evening	45
„ Native Service,	Morning	80
Kasee ka Houz	Evening	30
Out of the City:—		
Teliyawara,	Evening	25
Pahar Gunge,	Morning and Evening, each	30
Purana Killa	„ „ „	25
Shahdra	„ „ „	20
Gaziabad	„ „ „	15

ATTENDANCE AT PRAYER-MEETINGS WEEKLY.

	In City:—	
1.	Moree Durwaza	30
2.	Furrashkhana	50
3.	Bageecha	45
4.	Shahtara Gullee	40
5.	Kala Masjid	120
6.	Meerka Gunge	50
7.	Kala Mahul	40
8.	Delhi Durwaza	20
	Out of City:—	
1.	Teliyawara	50
2.	Pahar Gunge	30
3.	Purana Killa	20
4.	Shahdra	25
5.	Gaziabad	40
	Evening English Services	25

13 Prayer Meetings weekly; average attendance, about 500 to 600.

INSTRUCTION TO MEN, WOMEN, BOYS, AND GIRLS.

Central Boys' School	46	
Zenana or Girls' School	35	
Girls' Boarding School	8	
Normal Class, Preachers	12	
Women's Bible Class	6	
		107

Branches:—	BOYS.	MEN.	TOTAL.
Moree Durwaka	6	2	8
Furrashkhana	17	4	21
Bageecha	22	—	22
Kala Masjid	14	7	21
Meerka Gunge	15	6	21
Kala Mahul	8	11	19
Delhi Durwaza	8	3	11

Outside the City :—

Teliyawara	17	0	17
Pahar Gunge	12	11	23
Purana Killa	17	0	17
Shahdra	15	5	20
Gaziabad	15	12	27

Received Instruction during the year :—

73 Men, 212 Boys, 6 Women, 43 Girls.

"Fatima and Martha have also visited a number of Zenanas, and the work is being organized, so that if spared for another year, we hope to give the plan of labour more perfectly."

THE MISSIONARY ON A TOUR.

BY THE REV. J. LAWRENCE, OF MONGHYR.

Since the 11th February I have been on the river, and returned only on the 9th inst. Accompanied by two native brethren, I have been to the annual mela at Caragola-ghât. And on our way back we visited the larger villages and bazaars on the river's banks. The mela was large this year; we spent a week there, and we had three day's very hard work in addressing the crowds who came to our tent, from about 7 a.m. till near 6 p.m., excepting an hour in the middle of the day, when we rested a little. The people generally listened in a friendly spirit; and the discussions which arose rather forwarded than hindered our object of making known Gospel truth. We adopted the plan of charging a pice for a tract, two pice for a single gospel, two annas for the four gospels bound together, and so on. By so doing we disposed of, perhaps, not more than half the number we should have done had we made no charge at all; but I feel satisfied that those which have been disposed of will not be wantonly destroyed, as is very often the case with the books freely given without charge. On our return we remained a day and a half at Colgong, where there is a small bazaar. Here we found the people very willing to listen, and to give a trifle to obtain our books. One Sunday, and a part of the preceding Saturday, we passed very pleasantly, and I hope not unprofitably, at a large village on Bindah Deerah, a large island in the middle of the river. One of the villagers, somewhat better off than his neighbours, had been to Gya, performed the usual funeral ceremonies for his deceased ancestors, and returned to his home in safety. As usual, on such occasions, this man had made a feast for his caste-people, whom he had invited from the neighbouring villages, to the number of two or three hundred. As we entered the village we found this large company waiting for their feast. We soon had a good congregation, and for nearly two hours from 50 to 100 people sat quietly and listened, while we talked to them about sin and its consequences, and about salvation and the way to obtain it. On the Sunday we visited the village again, morning and evening. Our hearers were not so numerous as the day before, but they were very civil and attentive. We felt glad that our way had been directed to this village on that particular day. As our native preacher observed, "we had been able to preach the Gospel to the inhabitants of many villages at once." The following Tuesday we spent at Gogre, a village about twelve miles from Monghyr, on the north bank of the Ganges. Here there is a bazaar, but not much business done. As we stood to preach, some thirty or forty people came together, who

very quietly gave us their attention for upwards of an hour in the morning, and for more than two hours in the afternoon. A large portion of the people in this village are Mahometans, of the weaver class; in former years they would hardly allow us to speak to them; but on this occasion they seemed pleased to see and hear us. While at this village we ascertained that there would be a mela at the ghât on the morrow, on account of the eclipse of the sun. We therefore determined to remain, and be present. To our surprise, a very large number of people, not less, I think, than 2000, came to the banks of the Ganges to bathe in the sacred stream at the time of the eclipse. We put up one of the sails of our boat for a shade to keep off the rays of the sun, and beneath it we were able to keep up a congregation nearly the whole day. All who came behaved quietly and respectfully. Some sat for hours and expressed themselves as much interested in what they heard. Most of those who wanted books were willing to give a pice or two to obtain them. At the close of the day, the native brethren expressed themselves as very pleased that we had not missed this opportunity of preaching Christ's blessed Gospel to these poor deluded worshippers of the river and the sun; and I felt thankful that I had strength and health enough to take my turn with them. May these feeble efforts of ours be crowned with His blessing, who alone can make His word to grow and prosper!

HOME PROCEEDINGS.

During the past month the Missionary meetings have been very numerous, and, in respect to most of them, we have received encouraging accounts. Many have been held for which arrangements have been made by the local secretaries, of which no particulars have been forwarded. In some instances the brethren residing in the districts have done the work, this year, without any deputation from a distance:

Places.	Deputation.
Monmouthshire - - - -	Rev. W. Sampson.
Swansea, Neath, Bridgend and Merthyr	Revs. J. P. Macmaster, P. Scorey, and F. Trestrail.
Ryde, Newport, &c., Isle of Wight -	Rev. F. Trestrail.
East Lancashire Association - -	Dr. Underhill.
Blackpool District - - - -	Rev. Geo. Rouse, LL.B.
Norfolk - - - - - - -	Rev. R. Williams, Geo. Kerry, and Dr. Underhill.
South Yorkshire, Sheffield District -	Various local brethren.
Leeds District - - - - -	Rev. Geo. Kerry.
Essex, Halstead, Braintree, &c. - -	Revs. R. Williams and J. E. Giles.
Liverpool, Manchester, &c. - -	Revs. D. J. East and J. Aldis.
Reading - - - - - -	Rev. C. Williams.
Rochdale - - - - - -	Rev. C. Vince.
Rickmansworth, Battle, Hastings, Bromley, and Commercial Street	Rev. Robert Smith.
Camberwell - - - - - -	Rev. F. Trestrail.
Parts of Bucks. and Oxon. - -	Rev. W. C. Gray.
East Gloucestershire Auxillary - -	Rev. J. Trafford.
South Devon - - - - - -	Rev. T. Hands.
North Devon - - - - - -	Rev. W. Sampson.

In regard to the Bradford District, Mr. Chown writes: "You will not be unwilling to know that the meetings are passing off exceedingly well. The spirit is better than I have ever witnessed, and the financial result will be, I believe, considerably and permanently in advance of the past." Rev. T. Hands writes: "I found a great interest in the Society, and a deep and prayerful spirit in connexion with all our engagements." These are, we are glad to say, only *specimens* of many similar communications.

We have received a report of the Swaffham Home and Foreign Mission Auxiliary, which affords a striking example of what organization will do. There are four small churches connected with it, with 200 members; and they have raised during the past year nearly £55. Their weekly *halfpenny* subscriptions amount to £10 11s. 2d.; their monthly subscriptions to £24 5s. 3d.; the Sunday-school, £3 11s. 10d., besides collections. Nearly the whole of this large sum (*i.e.*, large for *such a church*) is raised by the many giving very often, though only small amounts. We heartily commend this example to the churches whose organization is not yet so thorough as it may be made.

Besides the conferences of pastors and deacons which have been held in Cornwall, and in various towns in Somersetshire, and at Cloughfold, of delegates from the churches of the East Lancashire Association; one was held at Cardiff, October 8th, the day previous to the Session of the Baptist Union. Between two and three hundred friends were present, the Rev. J. H. Hinton in the chair. Prayer was offered by Dr. Thomas, of Pontypool, Rev. T. C. Page, of Plymouth, and the chairman. After the business of the Quarterly meeting had been dispatched, the general condition of the society was earnestly discussed. A spirit of devout earnestness, as well as of deep sympathy with the society, was evidently felt and, by many, strongly expressed, and, after prolonged discussion, it was unanimously

RESOLVED—

"*That the Committee, with the honorary and corresponding members, present at Cardiff, pledge themselves to use their utmost efforts to remove the present debt, and to augment the annual income.*"

And in accordance with another resolution, the financial statement, laid before the meeting, was ordered to be printed for the information of the friends and supporters of the society. This will be found in the preceding pages of the HERALD.

A public meeting was held in the evening, presided over by G. F. Muntz, Esq., of Birmingham. Long before the hour of commencement, Bethany Chapel was filled. It soon became evident that some arrangement must be made to accommodate the crowds of people seeking to obtain admission. It was resolved to hold *another* meeting, in the Tabernacle, a chapel equally large, and Mr. J. Herbert Tritton, son of our honoured Treasurer, kindly consented to preside. In half an hour after the doors were opened, not less than seven or eight hundred persons were assembled. The former meeting was addressed by Revs. C. Williams, J. C. Pike, Secretary of the General Baptist Mission, and Dr. Warren, Secretary of the American Baptist Mission, who spoke in English, and the Revs. J. Jones and C. Griffiths, in Welsh. The proceedings were most animated, and carried on to a late hour with unflagging interest. The second meeting was addressed by Revs. J. J. Brown, of Birmingham, and F. Trestrail, Secretary, and the Revs. M. Rees, of Swansea, and W. Roberts, of Newport, and though it terminated somewhat earlier, it was not less animated and earnest. Our cordial and most sincere thanks are due to the pastors and friends resident in Cardiff, and the brethren of other places, for their hearty and zealous co-operation, and for their great kindness in carrying out the arrangements. Those who were present at these meetings will not soon forget them. They were indeed most refreshing seasons.

An important meeting of our Camberwell friends was held on the 17th ult., at Denmark Hill Chapel, presided over by the Rev. C. Stanford, who, though still suffering severely from the indisposition with which he has so long been afflicted, rendered cordial and most effective service. It is intended, in addition to the organization at present existing, to form a gentleman's committee, and not only to raise a goodly contribution towards the debt, but to seek for enlarged and more numerous subscriptions.

Many letters, containing the amounts of special collections made on the second Lord's Day in October, have come to hand. They all breathe a kindly Christian spirit, and express unabated attachment to the Society. We have now great hopes of an effort being made to augment the income to its required amount, and we trust the Committee and the Churches will alike be spared the pain of the withdrawal of any agencies from the Mission field.

Meetings for special prayer have been arranged for Bayswater, Bloomsbury, Camden Road, and Hackney. May our friends be found there in large numbers, and may their supplications for a blessing on the Mission not only be heard, but be most graciously answered.

THE Rev. D. J. EAST requests us to publish the following:

NEGRO EDUCATION, JAMAICA.

The College at Calabar, Trelawny, Jamaica, under the superintendence of the Rev. D. J. East, the Tutor selected by the Baptist Missionary Society nearly sixteen years since, besides instructing negroes for the Ministry, has been highly useful during the last twelve years as a Normal School for masters on the British and Foreign system. This department is under the care of Mr. Roberts, a thoroughly competent British School Teacher, with first-class certificates.

When the College was established, pro-slavery prejudices ran so high as to stand in the way of obtaining land for it in an eligible situation. Happily, these prejudices are diminished. The increasing facilities and desire for education among the labouring people make it necessary to obtain another locality, which may now be easily had. An outlay of from £1,000 to £1,200, in addition to the value of the existing property, will secure premises suitable for healthiness of situation, for the number of surrounding inhabitants, and for opportunities o productive labour among the pupil teachers. f

Friends who have visited Calabar, and seen what it has done in respect of education, earnestly recommend the contemplated change, as is testified by their contributions hereunder written; and the Missionary Committee, as seen in their resolution of July 10th last, copied in the enclosed circular, where the case is fully stated, also "commend the object to the kind support and assistance of the friends of negro education and advancement."

D. J. EAST.

Resolution of the Committee of the Baptist Missionary Society, adopted at the Quarterly Meeting, July 10th, 1867:—"That the proposal made by the President, the Rev. D. J. East, for the removal of the institution for the education of native ministers and schoolmasters from Calabar to a more salubrious situation, and to a position more suited to accomplish the ends for which the institution is formed, has the cordial approval of this committee, and they are happy to commend the object to the kind support and assistance of the friends of negro education and advancement."

(Signed,) F. TRESTRAIL, F.R.G.S., E. B. UNDERHILL, ESQ., LL.D. } Secretaries.

DONATIONS PROMISED OR RECEIVED:

	£	s.	d.
Joseph Tritton, Esq., London	50	0	0
G. W. Alexander, Esq	50	0	0
H. Kelsall, Esq., Rochdale	50	0	0
G. T. Kemp, Esq.	50	0	0
"A Friend of Mrs. East's"	50	0	0
Thos. Harvey, Esq., Leeds	25	0	0
Wm. Brewin, Esq., Cirencester	5	0	0
Miss Alexander, Reigate	5	0	0
E. West, Esq., Amersham Hall	5	0	0
G. Palmer, Esq., Reading	20	0	0
John Reynolds, Esq., Blockley	5	0	0
J. H. Hopkins, Esq., Birmingham	5	0	0

	£	s.	d.
W. Middlemore, Esq.	10	0	0
T. Crowley, Esq.	10	0	0
J. Z. Wilson, Esq.	5	0	0
Charles Buxton, Esq., M.P.	5	0	0
Wm. Bliss, Esq., Chipping Norton	5	0	0
A Leamington Friend	2	0	0
J. Boorne, Esq., Reading	2	2	0
A. Sutton, Esq.	2	0	0
R. D. Catchpool, Esq.	2	2	0
W. Palmer, Esq.	3	3	0
George Gould, Esq., Loughton	2	2	0
Mrs. Gould	1	0	0
R. Brown, Esq., Luton	2	0	0
H. Brown, Esq.	1	0	0
A. Albright, Esq., Birmingham	2	0	0
John Playce, Esq.	2	2	0
Charles Sturge, Esq.,	2	2	0
A Friend	2	0	0
W. H. Avery, Esq.	2	2	0
J. W. Catdle, Esq.	2	2	0
Rev. J. Aldis, Reading	1	1	0
Miss Champion	1	0	0
J. Davis, Esq.	1	0	0
Joseph Huntley, Esq.	1	0	0
J. Clayton, Esq.	1	0	0
J. Rosling, Esq.	1	0	0
A Friend	1	0	0
S. B. Pugh, Esq., Waltham	1	0	0
J. Osborne, Esq., Dunstable	1	0	0
Miss Wise, Fairford	1	0	0
F. Ewen, Esq., Birmingham	1	0	0
J. C. Woodhill, Esq.	1	0	0
E. Lawden, Esq.	1	1	0
John Phillips, Esq., Birmingham	1	0	0
Wm. Morgan, Esq.	1	1	0
Mrs. Blackwell, Dunstable	0	10	0
M. Gutteridge, Esq.	0	10	0
E. Lockhart, Esq.	0	10	0
W. Bigg, Esq., Luton	0	10	0
J. Howe, Esq.	0	10	0
D. Rose, Esq., Coseley	0	10	0
J. Gutteridge, Esq., Dunstable	0	10	0
Miss Sample, Beverley	1	0	0
T. H. Sample, Esq.	1	0	0
Thomas Sykes, Esq., Hull	5	0	0
Miss Hill	5	0	0
J. H. Hill, Esq.	2	0	0
J. Ackwood, Esq., Scarbro'	1	0	0
J. D. Franklin, Esq., Hull	1	0	0
C. T. Shaw, Esq., Birmingham	1	1	0
"A Friend in Christ"	2	0	0
Robert Charlton, Esq., Bristol	10	10	0

CONTRIBUTIONS

From September 19th, 1867, to October 18th, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; ***N P*** for *Native Preachers*; ***T*** for *Translations*; ***S*** for *Schools*.

DONATIONS.

	£	s.	d.
Dew, Mr. Jos., Beckington, for *additional missions to India*	10	0	0
Giles, Edwd., Esq., Dover	50	0	0
Houghton, Hunts, by Mr. Potto Brown, for *Rev. J. E. Henderson's Chapel, Watford Hill, Jamaica*	2	1	0
Kelsall, H., Esq., *additional for Bahamas*	10	0	0
Sat bene si sat cito	50	0	0

SPECIAL FOR DEBT.

	£	s.	d.
Aberdare, Calvary, by Rev. Dr. Price—			
Collection	1	14	0
Price, Rev. Dr.	0	10	6
Aberdare, Ynyslwyd, by Rev. T. John	1	6	5
Anstruther, "A Family Thank Offering"	5	0	0
Blaenau Gwent, by Mr. Titus Phillips	1	3	9
Blaenavon Horeb, by Mr. D. Lewis	1	19	0
Bootle, by Mr. Richard Johnson—			
Bibbington, Mr. W.	6	0	0
Dolby, Mrs.	2	0	0
Johnson, Mr. Richard	10	0	0
Lilley, Mrs.	0	10	0
Starkey, Mrs. A.	0	10	0
Webster, Mr. James	0	10	0
Under 10s.	0	15	7
Dinton, by Mr. James Saunders	0	10	0
Dowlais Caersalem, by Mr. John Evans	1	13	3
Edmunson, Mr. J., Stockport	5	0	0
Faringdon, by Rev. H. Gilmore	2	10	11
Galashiels, by Rev. Alex. Thomson	2	17	6
Hoby, Rev. J., D.D.	20	0	0
Lewisham, by Rev. E. Dennett	2	14	3
John Street, by Mr. M. Martin	100	0	0
Liverpool, by Mr. Aaron Brown—			
Birrell, Rev. C. M.	5	0	0
Brown, Mr. Aaron	10	10	0
Brown, Mr. J. G.	10	10	0
Brownt, Rev. H. S.	2	10	0
Cripps, Mr. John	2	0	0
Cropper, Mr. John	50	0	0
Greenwood, Mr. H.	3	3	0
Henderson, Mr. Wm.	5	5	0
Jackson, Mr. S. B.	2	10	0
Jones, Mr. Robert	5	0	0
Jones, Dr.	2	2	0
Jones, Mrs. E.	1	1	0
Medley, Mr. G.	5	0	0
Mounsey, Mr. Edward	5	0	0
Roberts, Mr. John	1	0	0
Sayce, Mr. G.	5	0	0
Stowe, Mr. Jos. S.	2	0	0
Watts, Mr. W. H.	5	0	0
Congregational Boxes, Pembroke Chapel	11	10	0
Llangynidr, by Rev. T. Davies	0	10	0
Lockwood, by Mr. A. Crowther	5	5	6
Lower Edmonton, by Rev. D. Russell	2	5	3
Markgate Street, by Rev. T. W. Wake	1	18	4
Paulton, by Mr. T. Bush	1	3	3
Peterchurch, by Rev. J. Beard	2	4	8
Piggott, Mr. J., Aylesbury	0	10	0
Pontypridd Tabernacle, by Rev. E. Roberts	2	0	0
Pontbrenllwydd, by Mr. D. Evans	0	16	0
Pontygwaith, by Rev. J. Morgan	0	5	0
Shepton Mallet, by Mr. W. Speed	0	10	0
Sturge, Miss Henrietta	5	5	0
Tritton, Mr. J. Herbert	30	0	0
Upper Norwood, by Mr. H. H. Heath	22	7	6
Whitehaven—			
Charles-street, by Rev. J. Swindells	3	0	6
Whitland—			
Nazareth, by Rev. T. Thomas	0	14	6
Worstead, by Rev. W. H. Payne	10	0	0

LEGACIES.

	£	s.	d.
Moon, the late Geo., Esq. M.D., of Leigh-upon-Mendip, Somerset, by Treasurer	100	0	0
Pelly, the late Captain, by Messrs. Winterbotham, Bell, & Co	5	0	0

LONDON AND MIDDLESEX.

	£	s.	d.
Arthur-street, Camberwell-gate—			
Contribs. Sunday-schl.	6	12	10
Camberwell, Denmark-place—			
Contribs. on account	15	0	0
Stoskwell—			
Contributions	2	14	2
Walworth Road—			

£10 of the amount acknowledged in the August *Herald* was from the Sunday School, for *Gahalaga School, Ceylon*.

	£	s.	d.
BEDFORDSHIRE.			
Bedford—			
Contribs. on account	30	0	0
Cranfield—			
Collections	2	15	3
Wootton—			
Collections	1	1	3
BERKSHIRE.			
Reading—			
Contribs. on account	35	15	0
CAMBRIDGESHIRE.			
Cambridge—			
Contribs. on account	2	16	6
CHESHIRE.			
Stockport—			
Contribution	1	0	0
DEVONSHIRE.			
Bovey Tracey—			
Contributions	7	13	0
Devonport, Hope-chapel—			
Contribs. on account	10	0	0
Do. Morice-square and Pembroke-street—			
Contributions	12	0	0
Plymouth, George-st.—			
Contribs. Sunday-schl. for *Rev. J. C. Page, Barisal*	6	0	0
Do. do. for *Rev. A. Saker, Cameroons*	4	17	10
Torquay—			
Contributions	24	9	7
DORSETSHIRE.			
Bridport—			
Contributions	0	13	2
Dorchester—			
Contributions	7	2	8
Do. for *Hayti*	0	2	0
Do. Sunday-schl. for *Mr. Kerry's School, Intally*	0	10	8
Lyme—			
Contributions	7	13	2
Poole—			
Contributions	14	7	0
Weymouth—			
Contributions	19	16	8
DURHAM.			
Middleton-in-Teesdale—			
Contributions	10	11	8
Do. Forest Chapel	0	7	10
Do. Cotherstone	0	10	6
GLOUCESTERSHIRE.			
Shortwood—			
Contributions	12	5	1
Stroud—			
Contribs. on account	10	0	0
HAMPSHIRE.			
Emsworth—			
Collection	3	16	6
Portsea Auxiliary—			
Contribs. on account	50	0	0
Ryde (Isle of Wight)—			
Contributions	10	18	6
HERTFORDSHIRE.			
Boxmoor—			
Contributions	10	0	0
Hemel Hempstead—			
Contributions	10	0	0
Markyate-street—			
Contributions	8	19	10
KENT.			
Bromley—			
Contributions	2	5	0
Forest Hill—			
Contribs. Ladies' Assn.	16	1	6
Woolwich, Queen-street—			
Collection (less exps.)	5	14	6
LANCASHIRE.			
Liverpool—			
Contribs. on account	100	0	0
LEICESTERSHIRE.			
Leicestershire—			
Contribs. on account, by Mr. T. D. Paul, Treasurer	204	12	10
Leicester, Victoria-road—			
Contribution	2	2	0
Do. Thorpe-street—			
Contribs. Sunday-schl.	2	0	0
LINCOLNSHIRE.			
Grantham—			
Contribution	0	10	0
NORFOLK.			
Bacton—			
Contributions	2	11	10
Worstead—			
Contributions	8	14	3
Do. for *Intally School*	0	11	6
Do. for *Cameroons*	0	7	8
NORTHUMBERLAND.			
North of England Auxiliary—			
Contributions on acnt. by Mr. H. Angus	30	0	0
NOTTINGHAMSHIRE.			
New Basford, Pepper-st.—			
Collection	3	0	0
OXFORDSHIRE.			
Bloxham—			
Contributions	1	1	4
Charlbury—			
Contributions	2	14	0
Charlton—			
Collection	0	6	0
Chipping Norton—			
Contributions	14	10	2
SOMERSETSHIRE.			
Bridgwater—			
Contributions	47	4	8
Boro' Bridge—			
Contributions	2	19	7
Crewkerne—			
Contributions	4	13	0
Isle Abbot—			
Collection	0	16	0
Minehead—			
Contributions	8	11	9
Montacute—			
Contributions	18	0	0
Stogumber—			
Collection	2	2	0
Taunton—			
Contributions	10	0	0
Wellington—			
Contributions	24	2	8
	118	9	8
Less expenses	2	12	2
	115	17	6
STAFFORD.			
Mining District Auxiliary—			
Contribs. on account, by Rev. R. Nightingale, Secretary	25	0	0
Walsall—			
Contribution	5	0	0
SURREY.			
Upper Norwood—			
Contribution	3	3	0
WARWICKSHIRE.			
Birmingham—			
Contribs. on account, by Mr. Thos. Adams, Treasurer	106	0	0
Coventry, Cow-lane—			
Contribution	97	14	0
Do. St. Michael's Chapel—			
Contributions	17	0	5
WESTMORELAND.			
Crosby Garrett—			
Contributions	4	16	5
Brough, Winton, & Asby—			
Contributions	0	10	0
Do. for *Intally Schl.*	1	10	0
Do. Brough	0	18	0
Do. Winton	1	6	0
Do. Asby	0	15	0
WORCESTERSHIRE.			
Pershore—			
Contributions	53	16	10
Do. for *China*	1	0	0
YORKSHIRE.			
Bingley—			
Contributions	6	8	0
Do. Juv. Aux. for *supporting Heathen Child*	5	8	0
Blackley—			
Contributions	3	6	0
Bradford, Sion Chapel—			
Collections	54	13	9
Halifax, Pellon Lane—			
Contributions	33	10	3
Hebden Bridge—			
Contributions	33	1	6
Idle—			
Collections	2	2	9
Lockwood—			
Collec., (less expenses)	8	11	5
Masham—			
Contributions	7	3	4
Millwood—			
Contributions	4	14	8
Pole Moor—			
Collections	17	0	0
Contribution legacy	1	1	0
Rishworth—			
Contributions	3	9	4
Salendine Nook—			
Collections	5	14	10
Wainsgate—			
Collec., (less expenses)	3	2	4

NORTH WALES.

MONTGOMERYSHIRE.

Bethel & Llanfyllin—
Collection..... 0 10 5

SOUTH WALES.

CARMARTHENSHIRE.

Drefach—
Contributions..... 1 6 11

Newcastle Emlyn—
Contributions..... 17 17 1

Ponthewey—
Contributions..... 0 16 2

GLAMORGANSHIRE.

Cardiff—
Collec. public meeting 23 15 3
Less amount forwarded to General Baptist Missionary Society..... 5 5 0
18 10 3

Cardiff, Bethany—
Collections 13 13 6
St. Mellons—
Collections 3 6 6

MONMOUTHSHIRE.

Abergavenny, Lion St.—
Contributions..... 10 13 9
Blaenavon—
Contributions..... 1 4 6

FOREIGN.

New Zealand—Nelson, Hope—
Mr. J. Packer..... 1 0 0

CALABAR REMOVAL FUND.

Mr. Robert Charleton, Bristol..... £10 10s.

CALCUTTA ZENANA MISSION FUND.

	£	s.	d.
Bessels Green & Sevenoaks, by Lady Peto—			
Dovey, Mrs. J. C., Bessels Green	1	0	0
Palmer, Mrs., and friends, Sevenoaks....	3	11	0
Upper Norwood, by Mrs. J. Tritton—			
Malraison, Mrs.....	1	0	0
Richardson, Mrs.....	0	10	0
Trestrail, Mrs.	0	10	6
Under 10s.	0	5	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Pinnock, F., July 18; Saker, A., July 28, 29, Aug. 12; Fuller, J. J., Aug. 27; Thomson, Q. W., Aug. 26.

ASIA—CHINA, YENTAI, Laughton, E. F., July 15.

INDIA, ALLAHABAD, Gordon, C., Aug. 17.

BARISAL, Bate, J. D., July 16.

BENARES, Heinig, H., July 19.

BOMBAY, Gillott, A. C., Aug. 7; Tabor, T. C., Aug. 7.

CALCUTTA, Robinson, R., July 22; Wenger, J., July 18, 21, Aug. 3, 8, 17, 19, 22, Sept. 7, 14.

CHITTAGONG, McKenna, A., July 13.

JESSORE, Hobbs, W., July 21.

KOOLNEAH, Dutt Gogon, C., Sept. 15.

MUTTRA, Williams, J., July 17.

MUSSOORIE, Parsons, J., July 1.

MONGHIR, Parsons, J., Aug. 24.

PATNA, Broadway, D. P., July 10.

SERAMPORE, Anderson, J. H., July 22, Aug. 2, Sept. 4; Reed, F. T., July 22.

SIMLA, Page, J. C., Sept. 2, 3.

COLOMBO—Pigott, R. H., July 26, Aug. 28.

EUROPE—FRANCE, MORLAIX, Jenkins, J., Sept. 6, Oct. 11.

GUINGAMP, Bouhop, V. E., Sept. 18.

WEST INDIES—BAHAMAS, INAGUA, Littlewood, W., Aug. 7, 17.

NASSAU, Davey, J., Aug. 27; Leaders, &c., Sept. 16.

TURK'S ISLAND, Kerr, J. J., Aug. 3.

HAITI, PORT-AU-PRINCE, Bönmann, W., Aug. 17; Webley, W. H., Sept. 24.

TRINIDAD, Gamble, W. H., July 6, 26, Aug. 7, 22, Sept. 24; Law, J., Aug. 23, 24, Sept. 23.

JAMAICA—BLACK RIVER, Holt, S. W., Aug. 6.

BROWN'S TOWN, Clark, J., Aug. 6.

FOUR PATHS, Claydon, W., Aug. 7.

GURNEY'S MOUNT, Randall, E. C., Aug. 6.

KETTERING, Fray, E., Aug. 21.

KINGSTON, Manning, S., Aug. 23; Palmer, E., Sept. 24; Muller, A., Aug. 24.

LUCEA, Lea, T., Aug. 7, Sept. 16, 23.

MOUNT HERMON, Clarke, J., Sept. 23.

MONTEGO BAY, Hewett, T., Aug. 19, 21; Dendy, W., Sept. 2; Maxwell, J., Sept. 4; Reid, J., Aug. 2; Henderson, J. E., Jan. 23.

MORANT BAY, Teall, W., Aug. 23, Sept. 21.

RIO BUENO, Roberts, J. E., Aug. 22.

SHORTWOOD, Maxwell, J., July 21.

SPANISH TOWN, Phillippo, J. M., Aug. 6, 14.

ST. ANN'S BAY, Millard, B., Aug. 6, Sept. 20.

WALDENSIA, Kingdon, J., Aug. 5.

SAVANNA-LA-MAR, Burke, W., Aug. 17, Hutchins, Mrs., Sept. 4.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

Mrs. Risdon, Pershore, for a Parcel of Clothing for *Mrs. Saker*.

Mrs. Coombs, Castle Carey, for a Parcel of Clothing for *Bahamas*.

Friends at Worcester, per Mrs. H. E. Von Sturmer, for a Parcel of Clothing for *Rev. R. Smith*.

Senior Class at Walworth Road Sunday School, for Shoemaker's Tools for *Rev. Q. W. Thomson, West Africa*.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

DECEMBER, 1867.

SERMON PREACHED AT THE SESSION OF THE BAPTIST UNION AT CARDIFF.

BY THE REV. J. ALDIS, OF READING.

Luke xix. 10.—"For the Son of Man is come to seek and to save that which was lost."

THE occasion of these words will best explain their original application. There are two similar cases in connexion with which the same expression occurs. In both the language glances at sentiments held by the Pharisees concerning the openly immoral and irreligious, as being beyond recovery, and dangerous to approach. In the opening of the fifteenth chapter, it is written, "Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." These words betray a pride which could not stoop to such degradation, yet perhaps hint a fear that it might be dangerous to touch such pollution. Above all, they proclaim a feeling of despair that even the Pharisees, the wisest and holiest of men, could do nothing to redeem that ruin. Jesus accepted the representation, and then gave the parable of the *lost* sheep, the *lost* coin, and the *lost* son. He dwells pre-eminently on the joy which recovery inspires, as that which should be most earnestly desired, and confidently sought. So here, Zaccheus was the chief among the publicans, curious to see the Saviour, accosted by his kindness, and vanquished by his grace. The surprise of gladness is radiant in the face of Zaccheus, benignant love is shown in every movement of the Saviour. But the scowling Pharisees could only murmur, saying, "He is gone to be guest with a man that is a sinner." The only, but triumphant reply of the Master was, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost."

The word "lost" pointed to humanity in its lowest state, where it was regarded by the educated and the moral as abandoned and hopeless. Yet Jesus did not admit that the Pharisees were essentially better. They too were really lost, though they did not feel it, and would regard it as a great affront if any one said they were. He testified on another occasion, "I came not to call the right-

eous, but sinners, to repentance." They thought they were righteous, but He did not concede this. He said plainly, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He had but one doctrine for all minds, and one method for all hearts. To find their life they must lose it. Nicodemus must be born again, and Saul of Tarsus must confess himself the chief of sinners. And when they needed it, He had for them a full salvation. As they regarded an abandoned few, He regarded all. But because they were *lost*, He did not spurn them, or despair of them. Nay, on that very account, His sympathy was excited, His purpose resolved, and His whole mission executed to reach and deliver them.

Brethren, it is pleasant to meet thus, that we may think and talk of what He said and did; but this is scarcely half our task. My prayer is that each of us may hear the voice, "Go thou and do likewise;" and that we all may be what He was, and do what He did. We propose, therefore, to consider first, the objects and methods of our Lord's mission; and, second, the illustration and enforcement of our own.

I. *The objects of the Saviour's mission are described as lost ones.* To realize this is equally important and difficult. Only as we do, can we either understand the purpose of our Lord, or feel prepared to sympathize and co-operate with it.

1. The lost state of sinners is vividly portrayed in the outward manifestations of sin and misery. Men look at these as though they were the whole of the case. In reality, they are but the drapery and the form. They indicate a hidden mischief more terrible than themselves. Jesus quickly detected them, and lamented them with His whole soul; but they proclaimed to Him a greater evil, which we are apt to overlook. We see poverty, in rags and nakedness, pinched with hunger, begrimed with dirt, and hideous in squalor. We see misery in the dingy attic, or the damp cellar, prostrate amidst reeking filth, breathing a pestiferous air, wasted to a skeleton, pale as a corpse, tortured with pain, or steeped in stertorous insensibility. We see intemperance reeling in our streets, with manifestations of life, concerning which it is an insult on God's lower creatures to say that man is reduced to the level of the brute. We see licentiousness veiling under apologies and euphemisms, a hell of foulness and death. We see great crimes, madness revelling in violence and blood, cunning spite, with a wily artfulness which the old serpent might envy, and overtaken guilt moping in its dungeon, and clanking its chain. These form a picture for the eye, and a theme for the imagination; but they may leave the conscience untouched, and the will unswayed. They wring tears from the eyes, though no benefactions from the purse. They move the feelings, while they do not rouse the energies. They leave men to lounge on the couch, and dream on the bed. They make them pathetic and eloquent, not generous and devoted. It is the old human selfishness, decked out in sentimentalisms. It is the contrast of the incarnate love, weeping, toiling, dying, to deliver and to bless. Jesus saw these outward evils, and felt towards them as none else ever did. But He saw and felt that these were but the shell; the kernel of the curse was in the depraved and lost soul. We, too, must see and feel this, or we cannot be like Him.

2. That man is lost, was confessed in the general sentiments of the wisest and strongest of the race.

Closely looked at, this is everywhere acknowledged. In the proud days of Greece and Rome, as men looked abroad on the untaught millions, the wretchedly poor, and the victims of vice and misery, they were equally without heart or hope. The wise man indeed might hope to be great and happy, but the masses were consigned to bondage and wretchedness, without an effort or even a tear. Among the Jews there were some who "trusted in themselves that they were righteous, and despised others." But their sentiments concerning the multitude are strikingly indicated in the words, "But this people who knoweth not the law are cursed." In presence of a lost world, the wisdom of the wise, was foolishness, and the virtues of the best, weakness. But religion came to the rescue? Ah, no! religion had become superstition; it battened on the corruption, and augmented the woe. Neither Jupiter at Rome, nor Minerva at Athens, nor Diana at Ephesus, cared or hoped one jot in this matter. Yet it was here that our Lord found His mission. Here all His affections were moved, and all His powers were employed. Where all else quailed, He dared; where all else desponded, He was confident; where all else were defeated, He triumphed.

3. In the highest sense, man is lost in regard to the spiritual life and the eternal world. The Saviour was absorbed in this thought. That which only faith can see, and which only the renewed nature can appreciate, was supremely important to Him. It was expressed in His own grand inquiry—"What shall it profit a man, if he should gain the whole world and lose his own soul." It is given out in the brief sad words of the Apostle, "If our gospel be hid, it is hid to them that are lost." He saw men everywhere guilty, under the sentence of a righteous law, which they had recklessly violated, but could never repair. He saw them held fast by the eternal justice, which they had dared to outrage, but which they could neither resist, or appease, or escape. He saw their hearts steeped in pollution, their understandings darkened, their wills paralyzed, and their souls undone. He saw them going on to the fathomless abyss, the home of unpardoned sin, of agonizing remorse, and black despair. He came to seek them though they had wandered so far in the wilderness of sin, and plunged so deep into the gloom of misery. He came to save them, that they might be pardoned, their sins all forgiven; that they might be justified, every demand of law and justice met for them; that they might be renewed, their faculties all quickened, purified and gladdened; that they might be saved, snatched from the yawning gulf of perdition, brought home to His palace, and seated on His throne. Here was the supreme distinction, both of difficulty and glory, in His work. As we say, The sufferings of the Redeemer's *soul* were the *soul* of His sufferings, so we add, The salvation of the soul was the soul of His work. This kindled all his passions, consumed the energies of His life, and furnished the only worthy recompense of His Blood.

II. But we advance to the second part of this subject, we consider *the methods of our Lord's mission, what He was and did in order to secure this result.*

1. By His incarnation.—Some boast of the dignity of man, and they have good warrant, and an ample theme. Others expatiate on the depravity of man; a sad subject, which all Scripture attests, and nearly all fact illustrates. Apart from revelation, we should say that man is an enigma, a strange conflux of heaven and hell. Viewed in one

light, he is sometimes so gentle and kind, so generous and noble, so pure and beneficent, that at sight of Him, we cry, Surely there is an image of God. Viewed in another light, he sometimes seems so mean and sordid, so wicked and corrupt, so atrociously selfish and cruel, that we turn away from him as from an incarnation of the Devil. Yet, in truth, the real man was never seen but in the first and second Adam. "As the children were partakers of flesh and blood, Jesus likewise took part of the same." "In all things it behoved Him to be made like unto His brethren." True, he was, "without sin," that by which, unhappily, man is mainly and everywhere known. Still, He was the Son of Man, humanity personified, the second Adam. Thus He revealed the dignity and worth of our nature; He showed how dreadfully it had fallen, and to what glory it could be raised; while He declared what should be done, He demonstrated how blessed it would be to do it. Yet, 'tis "the Son of Man" who will save the lost. Had He said, the Son of God, we had been less surprised. But He says, "the Son of Man," and we are the more glad. By taking our nature, He glorifies it, and makes it the means of its own recovery. By man came sin, by man shall come righteousness. By man came death, so by man shall come life. By man came the infamy of the curse, by man shall come the glory and bliss of immortality.

2. By His toilsome life.—True, His was a Divine mission, yet His was a true human character. He left a pattern for all believers, as binding as it is glorious. Look at it! What unwearied energy of prayer, rising "a great while before day," retiring for devotion when others retired for rest, communing with His Father, that He might come back as if fresh from heaven, to commune with men. "He went about," traversing the hills and vallies of Judea, its towns and villages, the streets of its cities, the haunts of the synagogue and the temple. He was ever "doing good." Followed by curious and eager crowds, He taught the ignorant, comforted the sad, healed the sick, caused the blind to see, the deaf to hear, the lame to leap as a hart, and the tongue of the dumb to sing. Never chafed by their dullness, nor repelled by their ingratitude, nor fretted by their importunity, nor oppressed by their numbers, nor crushed by their miseries, He had a loving smile, a cheerful word, and a helping hand for all. Yet He never lost sight of the goal; every thought and feeling was swallowed up in one purpose. He shrunk from no danger, declined no labour, and spared no pains, till he could say, "I have finished the work which Thou gavest me to do." To obey the law, to embody all righteousness, and leave the perfect example; to show the way, and to furnish the power by which we might climb from the depths of sin, which is perdition, to the heights of holiness, which is salvation and eternal life. The grandeur of His enterprise was matched by the grandeur of His character. The words were on His lips, "To seek and save the lost," a very easy thing; the fact was in His life an infinitely difficult thing, His incommunicable glory.

3. By His compassion.—He was the embodiment of love, the living, breathing form of that glorious text, "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish but have everlasting life." This was manifested in His condescension. Though He was "in the form of God," and thought it "not robbery to be equal with God," He did not secretly

snatch at that equality, as a thief does, but openly proclaimed it; yet He took the form of a man, and the position of a slave, to be not only one of us, but one with us. His compassion shines out in His progress, as light does in the pathway of the sun. Every sight of misery touched His heart. He looked on the crowds, so faint and weary, and said, "I have compassion on the multitude"—"as sheep having no shepherd"—"they will faint by the way." He met the bowed and weeping widow, following to the grave the corpse of her only son, "And when the Lord saw her He had compassion on her." As He stood by the grave of a friend, and as He viewed the doomed and guilty city, the deep fountains of His compassion were opened, and tears gushed from His eyes. If these isolated cases of comparatively momentary interest thus affected Him, what must have been the impulse in His heart when He gathered up into it all the woes of all the ages of time, and their untold issues in eternity. We sing it, and we believe it:—

"Our misery reached His heavenly mind,
And pity brought Him down."

4. But our Lord sought and saved the lost mainly by His death. This was pre-eminently His mission. He came to die. Unlike other leaders, who avoid death as the great fatality, He said, "For this cause came I unto this hour." His teaching, His miracles, and His obedience, were all consecrated by His sacrifice; gather from it both their meaning and their power. Why He died is as plainly told as anything in the Bible, and as anything can be in human speech. The predictions of the prophet were but the anticipations of the Gospel: "God hath laid on Him the iniquity of us all." "The chastisement of our peace was upon Him, and by His stripes we are healed." His divinely appointed precursor pointed to the Man of Nazareth as "the Lamb of God, that taketh away the sins of the world." His own testimony is as explicit as it is earnest: "I lay down my life for my sheep." "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Thus His death was the supreme manifestation of His love, as it was the crowning grandeur of His work. All confess He speaks truth when He says, "Greater love hath no man than this, that a man lay down his life for his friends." As we stand by the cross we feel and say, "Hereby perceive we the love of God." In that torture of the flesh, in that agony of the soul, and in those nameless and unfathomable woes, so eagerly met and so patiently endured for us, we see His mission ripen into glory. As that heart throbbed out its last life drops, it was written indelibly for all ages, and in characters of blood: "For the Son of Man is come to seek and to save that which was lost."

III. But we must turn this subject to a practical account. *What our Lord was, we must aim, and strive, and pray to be.* In the saving efficacy of His work He stands alone. We do not dream of adding anything to His perfect sacrifice, and spotless righteousness, and interceding grace; but in the objects of His mission we have a glorious part. It has been made over to us, and hallowed for us by His intercessory prayer. "The glory which thou gavest me I have given them." "As thou hast sent me into the world, even so have I also sent them into the world." Brethren, to this banquet our Lord invites us, let none of us turn away. We shall notice two things sometimes regarded as

our mission, but which may really divert us from it.

1. Our mission is not to find fault. There is enough to find fault with. Things wrong and harmful are done on every hand. Defects logical, moral, and theological may be found without number. There is much that invites us to trouble ourselves with these. It is a divinely sanctioned duty to fight against evil, and a brilliant promise encourages us to destroy the works of the devil. If the evil is in high places, and on a large scale, we seem to become great and important simply by assailing it. It is easy to see the mote in a brother's eye, and conscience sweetly flatters us in our somewhat ostentatious efforts to remove it. Multitudes who never toiled to do the least good, and who would flare up with indignation if their own sins were denounced, will join in the hue and cry against the sins of others. All men, and especially the young, ought to be made aware of existing errors and evils. They ought to have, and on fitting occasions to pronounce, earnest convictions against them. It is sometimes, too, a painful duty vehemently to denounce them; but if a man employs himself frequently and needlessly in censuring others, it will be to him both a calamity and a sin. It will waste time and strength which were better employed in the nobler task of edification. It involves dreadful issues, by leading him to harsh judgments and censorious conclusions; for though we forget it, it is still true, "With what judgment ye judge ye shall be judged." It exposes him to the delusions of pride, in that having ridiculed and denounced folly and sin, he may complacently add the boast, "I thank God I am not as other men." It degrades his moral dignity, since it requires neither courage nor charity to thunder against the sins of those who are absent, and unable to reply, while he shrinks from exposing those which are nearer home. It is doubtful, moreover, whether he does not commit himself to the attitude of intolerance, as he utters his thunders from his own little Vatican, and wields the only weapon at his command which can inflict the pain of persecution. Surely it were better far to listen to the gracious Master, when he says, "First cast out the beam out of thine own eye." We all have more than enough of defect, and error, and sin. Here we cannot be too keen-sighted, that the smallest fault may be detected. Here we cannot be too earnest, but our zeal may glow with furnace heat till evil is utterly consumed. Here our right to be severe is unquestioned. Heaven and earth unite to confess that we may crucify these sins, for they are our own. Here our advantage will be great, for all outbursts of true repentance will flow back to us in showers of grace and heavenly smiles. Yes, all ye sons of righteous Lot, who vex your souls at the sight of wrong, all ye who cannot bear them which are evil, but have tried them which say they are apostles, and are not, here unsheath your sword, furbish it, let it flash in the light of holiness, point it to the heart of all your evils, and drive it home without quailing, while your war song is—

> Yes, my Redeemer, they shall die,
> My heart has so decreed;
> Nor will I spare those guilty things
> That made my Saviour bleed.

2. Our mission is not social or literary, or philanthropic. We are indeed citizens, and should discharge every duty as such. We forfeit none of our rights, and are released from none of our obligations as men, because we are Christians.

Rather the former are more precious and the latter more binding, when bathed in the light of the Gospel! In these days and largely as the result of Christian influence, numberless efforts are being made to diffuse intelligence, to mitigate suffering, and to heighten the enjoyments of life. In all these it is not only a duty, but an honour and a delight to have our share. No man enlightened from on high can do less than pity those who are in ignorance. Every one who has shared the compassion of Jesus and tasted the fruits of His beneficence, must surely be thankful if ever he can wipe away a tear, and produce a smile. When our divine mission is best understood, and most earnestly pursued, we shall best secure all secondary and secular advantages, but these are not our special work for which we have been redeemed and renewed. In worldly resources and adaptation we shall find many competitors, but in snatching brands from the burning we stand alone. Tens of thousands are able to decorate society, many thousands more can amuse society, but only those who are one with Christ can seek and save the lost.

And for this you are qualified, and for this you are appointed. "As He is, so are we in this world." True, ours is a lower sphere, and ours are scantier resources, and all we have is the gift of grace. Yet we draw from the same fountain of the Spirit, have the impress of the same character, and look on to the same consummation. Each of you by nature is a son of man; then with a brother's heart feel for your brother's woe, and with a brother's hand lift him up, pour balm into his wounds, and minister to his wants. Each of you by grace is a son of God, with views and estimates of the spiritual and eternal, which only a heavenly light can give; with a loving generosity of which the example and the motive are furnished by Him who wept on Olivet and died on Calvary; with skill and power to bless which none can find but those who have ready and constant access to the heart of infinite love. Let us not be made in vain. Let not endowments so singular and so costly be wasted. Let us rise to the height of our destination. Wherever we go, let our spirit and work proclaim that we are with Him, and of Him who said; "The Son of Man is come to seek and to save that which was lost."

All your distinctive principles fit you for this work, and demand that you should do it. The value of all doctrinal truth is exemplified in its practical result. If we have the mind of Christ, we shall do the work of Christ; we shall thus show to all that we are one with Him, and if we suffer with Him, we shall be also glorified together. Some are the victims of unbelief. They do not see the lost condition of man, all is pretty nearly as it ought to be, and therefore nothing moves their compassion. But you see and confess the guilt and misery of our race, they blaze before you in lurid flames, and if you are apathetic you will be without excuse. Others are avowedly selfish. They have neither time nor energy for other interests than their own, and they turn away in cold indifference. But you are the disciples and brethren of Him who "pleased not himself," and who has said to you, "Freely ye have received, freely give." Others have no faith in the Divine mercy, they do not believe that God has pitied a guilty world, provided a full redemption for it, and put into the hands of His servants instruments suited to snatch men from destruction. Such may well turn away in despair. But you are saved yourselves. You have tested

the all-sufficiency of the Saviour's grace, and you are living monuments of the efficiency of divinely appointed means. You cannot despair. Woe to us if our hearts are cold, and having been snatched from perdition we fold our arms in guilty selfishness, and condemn the ardent love of our Lord by our supine neglect.

But the vastness of the work oppresses us. Take heart, brethren! Our responsibilities are as limited as our faculties. Our present enjoyment and final reward are dependent, not on a vast ambition, but on lowly fidelity. Here is one of the best excuses for our denominational divisions. The battalions of the great army are thus distributed. Nothing more is required than implicit and universal obedience to the great Captain of our Salvation. Thus, though the field is the world, the whole of it may be occupied and cultivated. It only requires that we sow the true seed and gather into the garner of God. Thus our faculties are met. God indeed sees the end from the beginning. The great Architect sees his plan already perfect. But while we come and go in successive generations, only a few blocks and timbers are raised to their proper places, and still the edifice is utterly incomplete. Almighty wisdom surveys and controls the whole, yet "he faints not, neither is weary." But we can only see a little work, and cover a little plot; we are easily perplexed and soon tired. Yet if we are content to confine our labours to that little plot we shall neither be distracted nor exhausted. We shall find enough to do, yet not too much. We shall have immense enjoyment in loving labour, and yet more profound satisfaction as the plants thrive, the flowers unfold, and the fruits ripen under our care. This is all we are responsible for. We shall not be called to account for our neighbour's talents, or for the cities which our brother was commanded to rule. As it is both useless and wrong to encumber ourselves with the evils of to-morrow, because those of to-day are quite as much as we can manage, it must be yet more so to burden ourselves with a brother's task, when we can scarcely sustain our own. Yet for our own mission we are responsible. The talent will be called for and its results. He will take account of his servants. "We must all appear before the judgement seat of Christ." The only thing that will concern us then will be to be able to say "Lord, thy pound hath gained five pounds."

Brethren, let us fling our hearts into this work. By the love of our gracious Lord, by the woes of a lost world, and by the promised bliss of a recovered one, I beseech you all, and especially my young brethren, to live for this. What immense honour He confers, what peaceful joy he inspires in connection with this course. Those best know who most steadily pursue it. Soon all else will fade into nothingness; but this is an eternal growth, and will shine most brightly amidst the glory of heaven. As you consecrate your whole souls to this issue you will love it and be confident of success in it. Work on then, beloved! The harvest is ripening, and soon we shall fill our bosoms and bring home our sheaves. Work on, beloved! The reward is sure; already it gleams before our eyes, and sometimes warms our hearts. Work on, beloved! We have a worthy employment, loving fellow-workers, and above all, an infinitely kind and generous master. Work on beloved! The task will soon be done; the falling shadows announce the near approach of night, and the very

weariness we feel tells us that rest is near. Let us have but one ambition —that in the great consummation we may be with Him who said, "The Son of Man is come to seek and to save that which was lost."

ON THE VARIOUS READINGS OF THE NEW TESTAMENT.

BY THE REV. G. H. ROUSE, M.A., HAVERFORDWEST COLLEGE.

THE minds of some Christians are perhaps at times perplexed at hearing of the existence of various readings in the New Testament. They learn that, even in so small a book as the New Testament, there are a very large number of these, and they fear that, therefore, the meaning of very many passages is uncertain. They do not know what passages should be altered, nor how they should be altered; they fear lest these new readings should introduce new doctrines, or shake their faith in the old ones, and their confidence in the integrity of the English New Testament is therefore somewhat shaken. Now, although it is true that there are a very large number of various readings, amounting to many thousands altogether, yet the fact is, that the great majority of these various readings rest on the very slenderest authority, and may be at once rejected as false; whilst the great mass of those that should be accepted consist only of mere differences in spelling, or in the order of the words, or the substitution for one another of words that have precisely the same meaning as if in English we read "on" for "upon," "to" for "unto," "yea" for "yes," &c.—and thus the sense remains *exactly the same* as it was before. Of the comparatively few that do alter the sense, the great majority make but a very slight difference in it; so that the result is that the various readings which materially alter the sense of the passages in which they occur are so few that they can be all mentioned within the compass of a magazine article. We purpose bringing them *all* before our readers in the present paper. They are as follows:—

In Matt. vi. 13, the concluding sentence of the Lord's Prayer, "For thine is the kingdom, the power, and the glory," is not genuine. It was probably a doxology appended to the Lord's Prayer in the old Liturgies, and hence has found its way into the text.

Matt. xix. 17.—For "why callest thou me good?" we should read, "*Why askest thou me concerning that which is good?*"

Mark iii. 29.—For "eternal damnation," read "*eternal sin.*" How solemn the passage becomes when thus read: in hell sin will be as eternal as punishment. There will not be, as some object, the infliction of *eternal* punishment for the sins of *time* (though it would ill become us, with our inability to comprehend the real evil of sin, to say that even that would be unjust), but *eternal punishment for eternal sin.*

Mark xvi. 9—20, is wanting in many of the best MSS. We will refer to this passage afterwards.

Luke xvi. 9.—For "when ye fail," read "*when it* [the Mammon] *fails.*"

Luke xvii. 36.—"Two shall be in

the field," &c., is a probable interpolation.

John v. 3, 4.—"Waiting for the moving of the water, for an angel went down," &c. This explanation is probably a marginal gloss, and therefore to be expunged from the text.

John vii. 53—viii. 11.—This account of the woman taken in adultery, though no doubt an authentic narrative, is wanting in the best MSS., and is rejected by Tischendorf and Tregelles. But, even if the narrative be not a part of the text (and there is much to be said in its favour), it is certainly *true*, and hence we may gain as much instruction from it as if there were no doubt of its having been written by the Evangelist. Its internal evidence, to our mind, proves it true. Could any man have framed such a *Divine* answer as that of Jesus here recorded?

John xvii. 11.—For "Keep through thy own name those whom thou hast given me," we should probably read, "Keep them in thy name *which* [name] thou hast given me,"; and so in verse 12 read, "I kept them in thy name *which* thou gavest me."

John xvii. 21.—In the clause "that they also may be one in us," omit the word "one."

Acts iii. 20.—For "before preached," read "*before appointed.*"

Acts viii. 37, should probably be omitted. We will refer to this passage again.

Acts ix. 5, 6.—Omit "It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do?" This passage is probably interpolated, in a slightly altered form, from the parallel passages in Acts xxii. 10, and xxvi. 14.

Acts ix. 31.—For the words "The churches throughout Judea," &c., there is good authority for reading "the church," which reading is adopted by Tischendorf and Tregelles. If this be the right reading, it is the only case in which the churches of a country are regarded as one and called by the collective name of "the church." Hence the propriety of the name "*The Church* of England" rests on a single text, and that a doubtful one; our phraseology, "The *Churches* of Christ in England," or, "The *Churches* of Jamaica," rests on a large number of undoubted texts.

Acts xi. 20.—For "Grecians," read "*Greeks.*" By "Grecians" is meant "Greek-speaking Jews"—to these the gospel had been preached long before — but now heathen "Greeks" also received the truth.

Acts xiii. 18.—For "bore their manners," some copies read "nourished." Tischendorf adopts the common reading.

Acts xv. 17, 18.—Read thus, "That the residue, &c. . . saith the Lord *who doeth these things, known from the beginning of the world.*"

Acts xvi. 7.—Read "The Spirit of *Jesus* suffered them not."

Acts xviii. 5.—For "was pressed in spirit," read "*was earnestly occupied in* [preaching] *the Word.*"

Acts xx. 28.—Here the MSS. vary between "the flock of God" and "The flock of the Lord." To those who believe that "The Lord Jesus" is "God," the variation is comparatively unimportant.

Rom. v. 1.—For "we have," some copies read "*let us have* peace with God." But the common reading is adopted by Tischendorf and others, though rejected by Tregelles. We will refer to this text subsequently.

Rom. viii. 1.—Omit the words "who walk not after the flesh but after the spirit," which words are an interpolation from verse 4.

1 Cor. vi. 20.—Omit the concluding words. The whole verse will be "For ye are bought with a price, therefore glorify God in your body."

1 Cor. vii. 5.—Omit the words "fasting and," an insertion prompted by the ascetic spirit of the early church.

Gal. iii. 1.—Omit the words "that ye should not obey the truth," inserted from chapter v. 7.

Eph. v. 9.—For "the fruit of the spirit," read "the fruit of *the light*."

Phil. iv. 13.—Read "I can do all things through *Him* that strengtheneth me." It is left an open question whether Christ or the Father is referred to.

Col. ii. 2.—Omit the words "and of the Father and of Christ," so that the sentence will run thus: "To the acknowledgment of the mystery of God, in whom are hid," &c.

Col. iii. 15.—For "the peace of God," read "the peace *of Christ*."

1 Tim. iii. 16.—Instead of "God made manifest in the flesh," read, probably, "*He who* was made manifest in the flesh."

1 Tim. vi. 19.—For "eternal life," read "that which is *truly* life."

Heb. x. 34.—For "Ye had compassion of me in my bonds," read "Ye had compassion for *those that were in bonds*." This passage, therefore, cannot be quoted as a proof of the Pauline origin of the epistle.

1 Peter ii. 2.—Read "That ye may grow thereby *unto salvation*."

1 Peter iii. 15.—For "Sanctify the Lord God," read "Sanctify the Lord *Christ* in your hearts."

1 Peter v. 10.—Read "*shall* make you perfect, stablish, strengthen, settle you." It is a promise, not a prayer.

2 Pet. i. 3.—For "to glory and virtue," read "*by His own* glory and virtue."

2 Pet. ii. 18.—For "clean escaped," read "*scarcely escaping*."

1 John iii. 1.—Read "that we should be called the sons of God, *and we are so*."

1 John iii. 7, 8.—Omit verse 7. Verses 7, 8 will thus run: "*For there are three that bear record, the Spirit, the water, and the blood; and these three are one.*"

2 John 9.—For "whosoever transgresseth," read "whosoever *goeth forward* (either as being a teacher or as *going on* to error) "and abideth not in the doctrine of Christ," &c.

Jude 1.—For "sanctified," read "*beloved*."

Jude 22.—Read "and *convict* some when *contending with you*," or "when separating from you."

Jude 25.—Read "To the only wise God our Saviour, be glory and majesty, dominion and power, *before all time*, now and for ever. Amen."

Rev. i. 8.—Read the verse thus, "*I am the Alpha and the Omega, saith the Lord God, who was and is and is to come, the Almighty*."

Rev. i. 11.—Omit the words "I am Alpha and Omega, the first and the last."

Rev. ii. 15.—For "which I hate," read "*in like manner*."

Rev. ii. 20.—For "that woman," read, probably, "*thy wife*," an allusion, most likely, to 1 Kings xxi. 25.

Rev. v. 9, 10.—Read "and hast redeemed [omit *us*] to God by thy blood out of every kindred," &c. "and hast made *them* unto our God a kingdom and priests, and *they* reign [*not* shall reign] upon the earth." This reading is important in its bearing upon the question whether the living creatures and the elders represent the Church or not.

Rev. viii. 13.—For "I heard an angel flying," read "I heard an *eagle* flying."

Rev. xv. 3.—For "King of saints," read "King of *nations*."

Rev. xvii. 8.—For "and yet is," read "*and shall come again*."

Rev. xxi. 24.—Omitting the words "of them which are saved," read "*And the nations shall walk through its light*." We need not then inquire

who the "nations of the saved" are.

Rev. xxii. 6.—For "The Lord God of the holy prophets," read "The Lord God *of the spirits* of the prophets."

Rev. xxii. 14.—For "Blessed are they that do his commandments," the right reading is probably "Blessed are they that *wash their robes*."

Now, the passages mentioned above comprise *the whole* of those the meaning of which is at all affected by the various readings of the New Testament. Every passage not referred to above should remain unaltered, as it is in our English Testament, as far as this matter is concerned. If the alterations we have indicated be made, the English reader need trouble no more about the various readings of different manuscripts.

It will have been observed how few of these alterations seriously affect the sense. The meaning remains almost exactly the same as it did before. Words that occur in one passage have been interpolated in another; but it matters not whether the passage occurs once or twice—it certainly does occur once. For "the fruit of the Spirit," we read "the fruit of light"—what material difference is there? A new and beautiful thought is introduced, but the meaning is substantially the same. For "the peace of God," we read "the peace of Christ;" for "sanctified," in one passage, we read "beloved;" but what material difference have we?

But whilst the meaning of most of the passages referred to remains substantially the same, a few, in which the meaning is certainly materially altered, require special notice. It will be observed that some of the proof passages on which we have been accustomed to insist in reference to certain doctrines must now be given up. This is notably the case with the doctrines of the divinity of our Lord, and of believers' baptism. With regard to the former doctrine we can no longer bring forward 1 Jo. v. 7, 8. There is *not the slightest doubt* that this passage is spurious. And yet, although this fact is universally acknowledged, the clergy of the Church of England are still obliged to read this chapter as one of the appointed lessons for Trinity Sunday! In like manner, we must probably give up citing as a proof passage (1 Tim. iii. 16), "God was manifest in the flesh." The true reading of the passage is; "And confessedly great is the mystery of godliness. He who was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Christ (Col. i. 27), is Himself the mystery of godliness.

Rev. i. 8, 11, cannot be appealed to, to prove the doctrine of the divinity of our Lord, as the eighth verse refers probably to God the Father, and the first clause of the eleventh verse is not genuine, as remarked above. In Rev. xxii. 13, however, it is probably the Lord Jesus who says; "I am the Alpha and the Omega, the first and the last, the beginning and the end." Col. ii. 2, can no longer be quoted to prove the infinite wisdom of the Lord Jesus, for the verse probably (though not certainly) refers to the Father. And in Acts xx. 28, we cannot say whether it is the "Church of God," or the "Church of the Lord," which He is said to have "purchased with His own blood." But although we can no longer lay stress on these passages, *yet every other of the proof passages of our Lord's divinity is unaltered.* It is still true that "the Word was God;" that "in Him dwelleth all the fulness of the Godhead bodily;" that

"by Him were all things created;" that He said "I and my Father are one;" that "He is over all, God blessed for ever;" that "Christ Jesus was in the form of God, and thought it not robbery to be equal with God;" that to Him were addressed the words, "Thy throne, O God, is for ever and ever;" that "this is the true God and eternal life." Our faith in the doctrine is not in the least shaken by the collation of manuscripts—all we are required to do is to cease to build arguments on three or four particular texts.

Similar remarks may be made on the doctrine of believers' baptism. The genuineness of two important passages bearing on the subject is doubtful: Mark xvi. 16, and Acts viii. 37. The passage in which the former occurs, Mark xvi. 9—20, is absent from some MSS. of great authority, and contains many words not often used by Mark. On the other hand, there is little doubt that the Gospel was not meant to end with the eighth verse, which closes, in the Greek, very abruptly. Ellicott supposes that the section in question was written by Mark many years after the rest of the Gospel, as a supplement, and he thus accounts for the unusual words. But, whether the passage was really written by Mark or not, is of secondary importance. There is no doubt that it is of great antiquity, and that it is an authentic fragment of Gospel history. Christ then did really say, "He that believeth and is baptized, shall be saved;" and these words rest upon *His* authority, not upon the authority of Mark. Considering that there is much to be said in favour of the genuineness of the whole passage, as having been really written by Mark, and that, if it be only granted that the section is *authentic*, then Christ did really utter the words of verse 16, we need, I think, have no hesitation in still bringing forward this passage, if we desire to do so, in the discussion of the question of believers' baptism.

Acts viii. 37, is rejected by all editors of note, and, therefore, it must not be brought forward in argument. At the same time, it seems that more has been made of it than the case justified. And that for this reason—all parties would agree that, if the historian does not state that Philip said these words, they are just what he would have said. The Eunuch had never been baptized in infancy, and if such a man at the present day applied to any Pædo-baptist minister for baptism, he would be asked whether he believed, and he would be baptized only on his profession of faith. To a heathen at the present day applying for baptism, any missionary of any denomination would say, "if thou believest with all thy heart thou mayest." Of course the question naturally arises, Are there, then, two baptisms, one the baptism of faith for the adult, and the other baptism without faith, for the infant? And, moreover, this passage had found a place in the text in very early times, and was inserted, as all acknowledge who dispute its genuineness, from the early Christian liturgies. Then this shows what the early Christians thought about the matter.

So much for these two passages bearing on baptism. All the other passages remain untouched. And it is, further, specially noteworthy that no various reading in the slightest degree sanctions infant baptism, or gives authority for any other mode than immersion. We do not read, in any manuscript, "They were baptized, men, women, *and children*," nor, "Who can forbid water to be sprinkled upon these?" A like remark may be made with regard to all other doctrines. We have to

give up a few proof passages of the divinity of our Lord, but we do not find a single various reading that asserts that Jesus was *not* God. And so of all the doctrines of the gospel of the grace of God, not the slightest shadow of a doubt is thrown upon any of them by any various reading whatsoever. The cardinal truths of Christianity remain untouched, and every Christian truth, whether of primary or secondary importance, remains untouched likewise. There is no exception to this rule, even in Rom. v. 1, where many MSS. read, "Being justified by faith, *let us have* peace with God." For here most editors read with the Received Text, "*we have* peace with God;" whilst, if the other reading were adopted, it might probably mean, "let us *feel* peace;" "let us have peace in our own hearts." And in any case, such passages as these remain unquestioned: "The just shall live by faith;" "being justified freely by his grace;" "being now justified by his blood, we shall be saved from wrath through him;" "having made peace through the blood of his cross;" "there is, therefore, now no condemnation to them which are in Christ Jesus;" and a hundred other passages that bear testimony to the doctrine of justification by faith. We see, then, that no new doctrine is introduced, no old doctrine is disproved or brought into question. All that the various readings effect is to alter somewhat a few passages of Scripture, and so to lead us to look at those few in a somewhat new light.

It is evident, then, that no one need feel his mind in the least degree troubled with anxiety lest the true reading of any text should unsettle his faith in any Christian truth. "The foundation of God standeth sure." God's Providence has kept the text of the New Testament so pure that, amidst thousands of various readings, not one doctrine of Scripture is in the least degree affected by them.

ANGLICAN RITUALISM, NO. XII.

WHAT DID CHRIST DO AT THE LAST SUPPER?

BY THE REV. J. H. HINTON, M.A.

To this question, which is one of no small importance in the Ritualistic controversy, it would seem that a very simple answer might be given, on the highest authority.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and, when He had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood;* this do ye, as oft as ye drink it, in remembrance of me" (1 Corinthians xi. 23—25.)

For Anglican Ritualists, however, the meaning on the face of this simple narration is not sufficient. The

* Or, "This is my blood of the New Testament" (Matt. xxvi. 28.)

writer of No. 5 of *Tracts for the Day* expresses himself as follows:—

"If [Christ] offered himself, as He certainly gave himself, at the institution of the Eucharist, then the force of the command, 'Do this,' authorized the Apostles, and all their successors in the priesthood, to continue that sacrifice till His coming again."—*The Real Presence, p.* 48.

It is here assumed that the Last Supper was a "sacrifice," and that Christ therein offered himself to His Father as a sacrifice of expiation for sin.

To us this conception of our Lord's action in the Last Supper is, to the last degree, astounding and incredible.

On the one hand, it is surely a conception which ought to be sustained by evidence, and substantiated by clear and convincing proofs. The evidence adduced, however, is *nil.* The writer says that Christ "certainly *gave himself* at the institution of the Eucharist;" taking some liberty, we think, with the narration, which says that Christ gave to His disciples bread and wine. And, even upon the unproved and unprovable supposition that these were His body and blood, the assertion is not true; for the body and blood of Christ did not constitute *himself,* even in relation to His humanity; and there is neither the slightest intimation, nor the shadow of occasion to believe, that Christ gave to His disciples His soul, as well as His flesh and His blood.

The proof, however, that the bread and wine which Christ gave to His disciples were also His flesh and blood, is of the slightest imaginable kind. The writer says:—

"He was present under the Sacramental forms, and gave himself to His disciples, saying, 'Take, eat; this'—not this bread, for the pronoun does not refer to 'bread,' but to something which the bread had become, and which our Lord held in His hand—this compound whole, consisting of the sign and the thing signified, as the form of consecration enables us to recognize—'This is my body,'" (p. 41.)

A morsel of Greek criticism lies in this passage, and in a few words we will explain it. The writer tells us that, in the words, "Take, eat; this is my body," the pronoun, "this," does not refer to bread. In the English, this is not manifest, but it appears in the Greek, which, for the purpose of explanation, it is necessary to quote. The original reads thus: Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. The pronoun τοῦτό (*this*) does clearly not refer to bread, because it is in the neuter gender, while bread (ἄρτος) is in the masculine. So far, the writer is perfectly correct. But it does not follow that, because the pronoun does not refer to bread, it refers "to something which the bread had become," the actual body that is to say, of our Lord. Before this can be admitted, we must have some independent proof (of which none is forthcoming) * that such a change had really taken place. The use of the neuter pronoun cannot be admitted to prove this, while there is another change in the bread which sufficiently accounts for it. According to the narration, Jesus "took bread, and *brake* it;" and in this form He gave it to His disciples. It was, therefore, not of the bread, but of the *bread broken,* that He spoke when He said, "This is my body," and it was quite proper that He should use the neuter pronoun. It is impossible that our Lord can be regarded as having spoken of the bread simply, since that was not in anywise either an emblem of His body, or His body itself; the broken bread is the only object in question.

* The stress laid upon our Lord's words, "This *is* my body," is, critically, wholly unwarrantable. This mode of rendering the substantive verb would as conclusively prove that Christ is a rock (1 Cor. x. 4) as that bread was His body.

The phraseology employed by this writer is open to a further remark. Its hypothetical character may be noticed. "If," says he, "He [Christ] offered himself, as He certainly gave himself, at the institution of the Eucharist." The only thing which is here asserted positively, is that at the institution of the Eucharist, Christ "gave himself," of course, to His disciples; that He also "offered himself" in sacrifice to His Father is not asserted, but only hypothetically suggested—"*If* He offered himself." Now, if, for the sake of argument, we admit (what we do not admit) that Christ did give himself to His disciples, it will by no means follow that He also "offered himself" to His Father. And, if the writer really believed that He did so, why does he use a form of expression which leaves it doubtful, instead of a positive assertion? Yet upon this, which he is afraid to assert as a fact, depends his whole theory of the Eucharistic sacrifice!

The conception, then, that our Lord's action at the Last Supper was the offering of himself as a sacrifice for sins, being wholly without evidence, and being, on the part of those who maintain it, nothing more than a conjecture, it might well be dismissed without further notice; a few remarks may be added, however, illustrative of its utter incongruity with the circumstances.

We may notice, in the first place, the entire absence of any, even the slightest, intimation of such a fact from the narrative itself. Four times is that narrative given us—by three of the Evangelists, and independently by the Apostle Paul—and in neither case is there the shadow of an intimation that the Last Supper was on the part of Christ a sacrificial act. Upon what ground could it have been regarded in such a light even by the disciples themselves?

To this it may be added, that such a fact was not indicated by any of the circumstances of the repast. No form of sacrificial offering was observed; no personal experience of such a fact on the part of Christ was exhibited—no special solemnity, no poignant anguish. The scene altogether was one of convivial affection, and widely different from that in the Garden of Gethsemane.

It may be further observed, that the manner of the Last Supper was in no degree characteristic of the offering of a sacrifice. As a sacrifice for sins, the Scripture teaches us, Christ offered *himself*; but the elements of the Last Supper, putting them all together, do not constitute *himself*. Even supposing that the bread was His body, and the wine His blood, these were but fragments of himself. "His *soul* was made an offering for sin" (Isaiah liii. 10); it was, indeed, the principal part of the sacrifice; but the bread and wine have exclusive reference to His body and His blood. Nor was there anything in the manipulation of the elements that indicated a sacrificial offering. Instead of being presented to God, they were given to the disciples, and dealt with by them as a sacrifice for sin was never allowed to be dealt with, being eaten and drunk as the materials of an ordinary meal.

It may be observed also, that, at the moment of the Last Supper, all the great facts which constituted our Lord's real sacrifice for the sins of the world were still future and unaccomplished. It was not until after this that He suffered His agony in the garden, His humiliation before Pilate, and His death on the cross; and, the actual sacrifice not being yet offered, it was obviously too soon for the alleged Eucharistic repetition of it. It could not have been even an act of commemoration, but must have been one rather of anticipation

—a conception quite unauthorized. When Christ said, "Do this in remembrance of me," He had clearly in view His speedy separation from His disciples, and, by anticipation, regarded them as in a condition to which a remembrance of Him would be strictly appropriate.

One other observation may be added, namely, that there is no evidence whatever that the disciples understood their Lord's words in a sacrificial sense. The evidence, indeed, goes all the other way. The Lord's Supper is never called a sacrifice by any of them; nor is it on any occasion treated as a service of marked importance. There is no trace of its administration at the gathering of the disciples recorded in the first chapter of the Acts, nor on the day of Pentecost. When subsequently noticed as administered among the first converts, it is spoken of, not as a sacrifice, but by the simple phrase "breaking of bread" (Acts ii. 42); and throughout the whole history of the Acts not a trace of its alleged sacrificial character occurs. And the same is true of the account given of it by the Apostle Paul. The sole object of the ordinance, according to him, is commemoration, in accordance with the Lord's words, "This do in remembrance of me;" for, without urging, or even recommending, frequent celebration, he says simply, "*As often* as ye eat this bread, and drink this cup, ye do show [commemorate] the Lord's death until He come" (1 Cor. xi. 26).

The all but entire absence of references, direct or incidental, to the Lord's Supper in the Epistles is also worthy of notice. The only one which occurs to us is 1 Cor. x. 16, 17, where the Apostle incidentally introduces it in an argument against idolatry; and where, so far from calling it a sacrifice, he markedly distinguishes it from services of this class.

In no other of the Epistles is any mention made of it at all. Surely this could not have been so if the views now held by Anglican Ritualists had been prevalent then. Only suppose, for example, that the author of the Tract now before us had written a letter to "the Churches of Galatia," is it possible it should have contained nothing about "the Church's great act of worship?"

In conclusion, we are not quite willing to adopt the hypothetical language of our author, and to say with him: "If Christ offered himself at the institution of the Eucharist, then the command 'Do this' authorized the apostles and all their successors in the priesthood to continue that sacrifice till His coming again:" but, *if He did not*, this pretension is assuredly the climax of ecclesiastical folly and assumption.

THE ANSWER TO AN UNANSWERED PRAYER.

Our heart is like a little cup, which we take to the Lord, asking Him to fill it. Often He says to us, "My child, that is but a very little cup, and if I fill it ever so full, it will soon be empty again. Come, I will make it larger for you. Then, just as the potter, dipping his fingers in water, with long, tense dragging motions, draws out the fine clay; or,

placing it on the dizzy wheel, moulds it into an ampler, fairer shape, with a quick touch here and a sharp stroke there, smoothing down this roughness, paring off that edge; and then, thrusting it into the oven, burns it into an imperishable hardness. So the Lord, clothing His hands with sorrow, enlarges our thoughts, uplifts our affections, widens and ennobles our whole nature; or, placing us on the changeful and revolving wheels of Providence, He moulds us after a loftier pattern into a fairer type of character; and, casting us into the furnace of affliction, sets the stamp of eternity on the frailties and mutabilities of time. Shall we say, "The Lord has forgotten to be gracious, He has not answered my prayer?" He *has* answered it. For, though the cup be not yet full, it is larger; and why is it larger, save that it may one day hold the more?"

S. Cox.

THE BOOKS OF THE NEW TESTAMENT.

THEIR ORIGIN AND HISTORY.

BY THE REV. J. MARTIN, B.A., NOTTINGHAM.

(Continued from p. 730.)

5. *How have these writings been preserved?*

Even in the fourth century it was with the greatest difficulty that they were saved from destruction. The emperor Diocletian not only directed the fiercest persecution to be carried on against the Christians in all parts of the empire, but gave special orders that their *sacred writings* should be destroyed. And this was carried out with ruthless severity, whilst every inducement was held out to the Christians themselves to deliver up their writings and save their lives. "I saw," says Eusebius, "with my own eyes the houses of prayer thrown down and razed to their foundations, and the inspired and sacred Scriptures consigned to the fire in the open market-place." And this was probably but one example of the scenes that might have been witnessed in every province in the Roman empire. But marvellous as the preservation of the New Testament writings may have been amidst such a persecution as this, one object of which was to destroy them all; it was not so marvellous as their preservation for the next thousand years. The Roman empire, under which the Christian Church had grown up in comparative peace and with many advantages that favoured its early establishment and rapid extension, although some of its emperors had attempted to crush it by persecution and force, was rapidly approaching its "decline and fall" at the time when the canon was closed. And terrible scenes of devastation and ruin ushered in the thousand years of the middle ages, during which all Europe underwent the most complete transformation that the world has ever seen. Goths and Visi-goths, Huns and Vandals,

Celts and Germans, swept like successive floods over the whole of the Roman empire, apparently annihilating all the civilization, culture, and religion, that had grown up and flourished under the Roman power. To all appearance, the whole world was given up to the wildest scenes of conquest and carnage; everywhere the sword had unlimited sway, and that in its very worst form, namely, the sword in the hands of uncivilized men thirsting only for bloodshed and booty. We know how in our own land horde after horde of wild free-booting Saxons and Danes swept over the land, driving the Britons before them, demolishing churches, sweeping away all signs of civilization, and apparently reducing the whole land to hopeless barbarism and desolation. And this was but one specimen of the universal rule; for what these tribes did in Europe, was done with equal ferocity in Asia and Africa by Mahometans and Moors. And where was the Bible during all this confusion? For the most part it was being carefully preserved and sometimes diligently copied by studious monks, who had taken refuge in secluded retreats, where they maintained their own piety and waited for the time when they could go out and carry the Gospel to their heathen conquerors. The MSS. of the first three centuries have all perished, the materials on which they were written rendering it almost impossible to preserve them. But there are still in existence one of the fourth century discovered in the convent of Sinai only eight years ago, and now deposited at St. Petersburgh, one of the fifth century presented to Charles I. by the patriarch of Alexandria and now in the British Museum, one of the fourth or fifth century now in the Vatican Library at Rome, one of the sixth or seventh now in the Royal Library at Paris, and one of the same antiquity in the University of Cambridge, and others of various dates extending over several hundred years. In all there are about 500 MSS. of the Gospels, about 260 of the Epistles of Paul, a smaller number of the Catholic Epistles, and about a hundred of the Apocalypse. Most of these were copied and many found in secluded monasteries in different parts of the world by men whose real character has been greatly misunderstood, being too often judged by the abuses and corruptions into which the monks of late ages undoubtedly fell, but from which *they* were entirely free. It was to their labours, the labours of such men as Alcuin and Bede in our own country, and others of kindred spirit in other lands, that the fact was due, that in the brighter days of the Reformation, when learning was revived, and printing invented, and when the thirst for truth could no longer be suppressed, every book of the New Testament was still in existence, ready to satisfy the thirst, that could no longer be quenched by the superstitious legends of a darker age.

I have thus traced the history of the books of the New Testament down to the days of the Reformation. From that time to the present, their history has been one of careful critical examination and study, of repeated translation into our own language, and, in the last century, of translation into nearly every language of the globe. But how do we know, after all, that these were written by the Apostles? May not the originals have been intentionally destroyed, and others substituted in their place? This is a serious question, and may at first sight appear difficult to answer. Those idle unscrupulous monks, what may they not have done during the dark ages of a thousand years? Or may not even the Christians of the first centuries have writ-

ten the books, and sent them out under the names they bear? I cannot pretend to enter into the particulars of the evidence we possess, that this was not the case. It would fill a volume. But I think it of importance to show you, however superficially,

6. *What kind of evidence we have that our collection is genuine.*

There are at least three different kinds of proof. There is, first of all, the evidence furnished by their universal spread. In the days of the Reformation, when the New Testament was brought to light again, no one could possibly tell what number of copies existed in the world. For anything that Luther knew, the MS. that changed the current of his life might have been the only one left in the world. But as the light spread over the earth, the fact was speedily made known that there were copies everywhere. Churches and monasteries that had had no intercourse for a thousand years, and were separated from one another by thousands of miles, not only possessed the very same writings with the very same words, but translations that coincided most accurately with the books that others possessed in their original tongue. Now, admitting that a few monks might by possibility have corrupted some of the MSS., they could not all have done this. Or if they had, it would have been the most stupendous miracle ever wrought, that these corruptions and alterations should be so made, that all the copies were altered in the same way, and all the translations corresponded with the copies, and that at a time when one half of the Christian Church would not recognise the other, and the Christians possessing these MSS. had had no intercourse for more than a thousand years. This fact alone carries us beyond the middle ages, to a time when there were none of the confusions or corruptions of the latter times, and within two or three centuries of the Apostles' own times.

But if the writings of the New Testament certainly existed as long ago as that, in the very form in which we have them now, the proof acquires even greater force that they must have existed from the days of the Apostles themselves. Even supposing it possible for some one man to forge a letter or a history, it would have been no easy thing to persuade every church to receive it as genuine. If produced as soon as it was written, the church first receiving it would have the supposed writer to appeal to; and if not produced till long after his death everybody would ask, "Where has it been till now?" The churches with all their union of faith had a certain jealousy of one another. And consequently when we find, as we do, that within two or three hundred years of the Apostles' lives, all the books we now possess were received in every section of the Church, and *nearly* all within a hundred years, we have in this the strongest proof that these churches had evidence on which they could rely, that they were written by the authors whose names they bore. It was not that they were careless or easily imposed upon, since there were two or three of the books about which they did hesitate for a considerable time, either because there was some apparent defect in the evidence, or because the writers were not certainly known. The Christians, as a whole, could gain nothing by the possession of books of a doubtful origin or questionable contents. There might be men here and there who, in their eagerness to give currency to some favourite opinion of their own, or to put down some supposed errors of others, were tempted

to adopt a dishonest course, and bring out an epistle of their own with all the authority of an apostle's name. But the whole body of Christians had nothing to gain by self-deception, and could desire nothing but the truth. If, therefore, we find that within half-a-century, or a single life-time, of the death of the last apostle, the churches were all of one mind in accepting as genuine and trustworthy the greater part of the books of which our New Testament is composed, and that within one or two centuries from that time the remainder, without concert or council, were universally accepted, we have in this evidence, as strong as we can desire, that they are books that have come down from the very earliest times, that is to say, from times when all who received them were well able to establish their authorship and verify their contents.

A second proof is to be found in the contents of the writings themselves, and the certainty that men who wrote such books could not possibly have forged them. But the third line of proof is perhaps the strongest of all. We are in possession of a large number of books of all kinds, reaching back to the days of the Apostles. We have two letters written by *Clement*, who was probably pastor of the church at Rome, and certainly wrote soon after the death of the apostle Paul; another by *Polycarp*, who was a disciple of the apostle John, and was put to death at Smyrna; seven by *Ignatius*, who was a friend of Polycarp, and perished at Rome in the year 107. We have others by *Irenæus*, an elder of the church at Lyons, in France, who often recalled the teaching of Polycarp, who had been his teacher and was himself the pupil of the apostle John. We have other books written at the end of the second century by writers in Alexandria and Carthage. All these are full of passages quoted word for word from the books of our New Testament. Moreover, we have a catalogue drawn up in Rome about the year 170, or only 70 years after the death of the apostle John, in which, although it is slightly mutilated, nearly all the books are named. Besides that, we have a translation made into the Syriac, far away on the banks of the Euphrates, before the end of the second century, and another into Latin about the same time. And the conclusion we draw is, that inasmuch as within a hundred years of the death of the Apostle John, we find the writings of our New Testament quoted most copiously by writers in Lyons, Carthage, Alexandria, Smyrna, and Rome, translated in Italy and on the Euphrates, and even catalogued at Rome, they must have been in existence for a long time before, that is to say, within a single lifetime of the Apostles themselves. And if within a single lifetime, when it was so easy to detect fraud and verify facts, the churches, to whom it was a matter of the highest importance to know the truth, were all agreed in accepting the books referred to, as containing an exact record of what the Apostles taught, and many of them as the writings of the Apostles themselves, it is difficult to imagine any stronger evidence of their genuineness, on the one hand, or their credibility on the other.

There is still one more point to be considered. Even granting all that has been said, it would not follow that the books in our New Testament were correct copies of the originals. We all know how easily unintentional errors are made in copying; and when copies are made from copies, not only are the first errors certain to be reproduced, but others are very likely to be added to them.

May it not be the case, then, that many such errors have crept into our MSS. of the New Testament, and if so, is it possible for correctness to be secured? Let me show you

7. In what manner errors are corrected and accuracy of the text secured.

The first printed copies of the New Testament were made from the MSS. that first came to hand, so that all the errors they might contain were printed just as they were. And when other MSS. were discovered, it was found on comparison that they did not exactly agree with those already printed. This created anxiety, and started a serious difficulty. Are they all wrong? And if not, which are correct and which in error? These anxieties were soon allayed. The most careful comparison of all the MSS., wherever found and whatever their age, brought out the satisfactory result, that the differences, however numerous, affected no fundamental doctrines and threw no doubt upon important facts. In their substantial contents they all agreed.

Yet it is important to know exactly what the originals contained, and, if possible, to have every letter as it came from the Apostles' hands. And we can form no conception of the time and labour that have been bestowed upon this work with most complete success. To explain how this is effected, there are two things to be considered: (1) that the older a MS. is the greater is the probability of its being correct, and therefore age is of more importance than numbers: and (2) that agreement in MSS. which cannot possibly have been copied from one another and are not likely to have been all taken from the same, is a strong proof that they are all correct copies of the original. Numbers go for very little, simply because any number of copies taken from the same MS. can only repeat any errors that it may contain. The great object, therefore, is to distribute the MSS. into classes, and then collate them in the most careful manner. In this way it is quite possible to arrive at very great accuracy, if not absolute perfection. In all cases agreement between MSS. having no connection with one another, is a good proof of the correctness of a reading; for, although copyists may err, it is so unlikely a thing that they should all make just the same error, that in any court in the world if five or six copies of the same letter could be produced, made by different hands, in different places, at different times, and they all agreed, the copies would be received as valid evidence, although the original might have been destroyed. The task of thus working back to the exact words of the originals has often been one of great difficulty, owing to the state in which many of the MSS. are found. The early monks, in whose praise we have spoken, were followed by others, whose vices and corruptions have made their very name an abomination. To the latter the Bible had no charm, so that copying the Bible gave place to the habit of occupying their idle hours with legends and fables, which had far more value in their eyes. And as parchment was scarce, their fables were often written on the very same sheets on which their predecessors had carefully copied the Word of God. These MSS. are called *palimpsests*. The plan adopted was to obliterate the older writing with pumice-stone before proceeding with the new. Consequently before it is possible to decipher the early MS. the latter must be removed, the pumice-stone cleared off, strong chemicals applied to bring out the faint lines of the original; and even then a pow-

erful microscope has often to be used before they can be deciphered at all. The task of searching for MSS. and subsequently deciphering them, has been for years the favourite and constant occupation of many learned men. But none of them entered into it with the same zest as Tischendorf, who has discovered within the last eight years the oldest MS. of the New Testament that is at present known. An account of his adventures (for such they may justly be called) has been written by himself in a pamphlet, of which a translation has been published by the Religious Tract Society.* The MS. was discovered in the convent of Mount Sinai, where he arrived just in time to prevent its being committed with other MSS. to the flames, as useless lumber that only harboured the dust. The discovery of this MS. is the last event that has occurred in connection with the history of the New Testament, the last, and, in many respects, one of the most important. There, buried in one of the oldest and remote monasteries in the world, where it must have lain for a thousand years, was the prince of all the MSS. in the world, the one nearest to the Apostles' own times. We cannot exaggerate its worth, and can hardly form a conception of the consequences that might have followed from its discovery. What if it had proved that we had no correct copy of the New Testament as it existed in the earliest times, and that corruptions had spoiled the text and distorted the meaning? Yet there it is, confirming with all the testimony of an antiquity of more than fifteen hundred years the genuineness, and, in all that is of essential importance, the accuracy of the New Testament, as we had it before. In these days of unsparing sifting, when critics are so eager to catch at everything that enables them to throw suspicion upon the Gospel history, and to set aside its facts as nothing more than myths or legends, we cannot too highly estimate the importance of that visit to the old convent of Sinai, which led to the discovery of a treasure so "priceless," that one of the most learned men of our own day said to Tischendorf on his return, "I would rather have discovered this Sinaitic manuscript than the Koh-i-noor of the Queen of England."

The history which I have thus so imperfectly sketched is full of instruction to those who care to receive it. It throws a strong light upon the rise and growth of the Church in the world, shows how it gained its greatest triumphs and brought forth some of its richest fruit, without the book to which we properly attach such inestimable worth, and thus bears unanswerable testimony to the presence and guidance of the Holy Spirit within the Church itself. I have no doubt, however, that to many the account which I have given will appear to weaken the foundation on which the New Testament rests. For the simple reason that we have either never enquired into the early history of our New Testament, or have never been able to obtain the information we wanted, we have most of us contented ourselves with the idea that the Apostles must have left it in the ferm in which it has come down to us; or, at any rate, that some very early council of the whole Church must have collected all the writings that the Apostles penned, and having bound them up in one volume, must have given it to the Church in a complete and unalterable form. And when we learn for the first time, that the Apostles took no part in making the collection, and that

* *When were our Gospels written, &c.* By C. Tischendorf.

there was no council, no supreme authority of any kind to say what books should be acknowledged, or when the canon should be declared complete; we cannot help feeling as though an element of uncertainty were introduced, and the New Testament no longer rested on the firm basis we supposed. But this is not the case. It may be pleasant to some to imagine that some early pope with his infallible dictum, or some general council with its collective wisdom and authority, settled the question for all time, that these and these only are the inspired writings of the New Covenant. But to my mind there is something sublime in the thought, that works so casually written, as most of these books and letters were, should be slowly collected by every Church in every part of the world, until at length they all possessed in the very same form the perfect work that our New Testament unquestionably is. And surely no earthly authority or council of the Church could ever have furnished a greater proof of its genuineness than the steady formation of one common conviction, which led the whole Church, under the superintendence of the Holy Spirit, to accept without consultation, yet with perfect unanimity, the books that we still acknowledge and revere. For years the churches were left without any New Testament at all, in order that they might bear witness to all ages that the Church of Christ is not founded on a book, and that the Gospel of Christ, or rather the Christ of the Gospel, is infinitely higher than the written record in which the truth has been handed down. But at length it was given to the Church, not only to preserve it from wandering away from the faith once delivered to the saints, but to serve as a witness to all ages, that the Gospel which has come down to us is not a mythical perversion of facts and truths, or a cunningly devised fable, but the very same Gospel which Christ revealed and the Apostles proclaimed, and for which many an early martyr lived and died; the very same Gospel by which the old world was regenerated and idolatry swept from the earth, and by which the very first foundations were laid of a Church which has survived all the storms that have desolated the earth, and shall survive till "the earth shall be full of the knowledge of the Lord as the waters cover the sea." And in the achievement of this result the Bible is apparently destined to become of greater importance than ever. Its work is not yet done. Critics may sift it with increasing severity; they can but bring out its beauties more clearly. Sceptics may attack its foundations; but can only add to their strength. Their work is as fragile as they are themselves. "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you."

NOT MAKING HASTE.

ISAIAH XXVIII. 16.

To any one who carefully studies the works of God, few things will appear more observable than the slowness of the Divine operations, in the general case. There come, indeed, sudden movements, showing how God's

power is wholly dependent on God's will; as the stroke of the lightning, the fall of the avalanche, the desolation of the earthquake. But, generally speaking, the work of the Divine hand is slow and gradual, as appears to human apprehension. Philosophers, still more than theologians, allow long spaces of time for the material changes in the globe. In the moral world, the law of gradual alteration is alike conspicuous. It is long, very long, before barbarism gives way to civilisation. The dark ages count by centuries. One of the most remarkable circumstances in the history of our race is the extreme slowness with which the world is Christianizing; some may be disposed to add, with which in countries professedly Christian the true gospel is gaining a place. God will assuredly accomplish His purpose in His day: but often God's day is what in human reckoning is a thousand years.

Man is, on the other hand, for the most part impatient for results. He would accomplish, if he could, all his will at once. He chides the slowness of time. Few, comparatively, are content to give their mite of labour to a great work, and to pass away into oblivion, without seeing it accomplished. This desire for quick results is not without its utility; for it prompts to a diligent occupation of the time which is at longest but short. But in this very appropriateness to a being of a limited duration there is a mark of imperfection; and the haste to obtain results can be considered as nothing but an infirmity, when compared with the majestic slowness of movement with which God's works are carried on.

There is scarcely any characteristic of man in an unregenerate state more marked and universal than a constant restlessness. "The wicked," says the prophet, "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." There may occasionally be found one amongst the men of the world, who, laying his plans with quiet foresight, is content to wait through years of silent patience for the realization of his aims. But this is an exceptional case. The greater part of mankind are in constant haste; and for the most part the haste is that of transition from one object to another. Their disappointment in one quarter causes them to rush to an opposite. One unsatisfying pleasure makes them hurry to another, alike deceitful. The most stable earthly condition is often that which gives the greatest capriciousness to appetite, and fickleness to fancy. Restlessness is the world's stamp. The worldly man may fitly be described as one who is continually making haste. So also the religious man may sometimes be; for human infirmity intermingles with genuine piety. But a true faith tends naturally towards mental quiet. The believer, having made his peace with God, is delivered from the one great fear; the fear which, whether consciously or not, is continually exciting the unconverted to search for some ground of confidence, or at least some means of forgetfulness. Being assured on the one grand subject of human concern, the believer is free from the perturbations of those who have their salvation to seek. Possessing enough in the prospect of a heavenly inheritance, he is delivered from the bustling anxiety about the things of time, which keeps the men of the world in such rapid movement from one point to another. Putting his trust in God, at once for the life which now is, and for that which is to come, he is kept from that violent excitement, which those experience who are depending on their own too often desperate ex-

ertions. "His strength is to sit still." He rests in God's promises. "For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved: in quietness and in confidence shall be your strength." Safe through the righteousness of the Mediator, and built up in the righteousness of the Holy Spirit, he experiences the predicted blessing: "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever: and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."

There is a rash precipitancy of judgment and of speech, which is especially alien from the Christian character, and in respect of which it may very fitly be said, "He that believeth shall not make haste." Alas, that religious persons should ever give cause for this unseemly haste being charged on them. The Psalmist himself had to express his repentance for the fault. He declares of himself, "I said in my haste, All men are liars." It is the Saviour's exhortation, "Judge not according to the appearance, but judge righteous judgment." The apostle adds the admonition, "Judge nothing before the time." Perhaps the admonition is still more applicable to precipitancy of speech than of opinion. For it is not easy to avoid forming an opinion; though even here there is a hastiness which may and ought to be guarded against. But the part of a Christian is not to make haste to express the opinion, particularly where it is condemnatory. It is that sort of judicial denunciation, authoritative and irreversible, which men, and often Christians, pronounce against each other, which the gospel so solemnly prohibits. "Judge not," says Christ, "that ye be not judged."

There is a frequent precipitancy in the concerns of the soul themselves, against which Christians require to be warned, and may receive the admonition in words which tell them "not to make haste." Earnestness in regard to salvation occasionally takes the form of impatience. When the penitent turns to God with a prayer for pardon for the Redeemer's sake, it happens at times that God's way of dealing with him is to delay for a season affording him reason to believe that his prayer is answered. It is the duty of any one so situated humbly to wait God's time, and not to be over-hasty to obtain even that which is of all things most desirable. What is delayed is not refused. It will come at the last, as surely as there came to her, to whom for long Christ answered not a word, the assurance that to her waiting faith, all things should be even as she would. The same unwarrantable impatience is sometimes exhibited under a conscious slowness in the acquisition of spiritual attainments. Undoubtedly the Christian ought never to be dissatisfied with his progress in the Divine life; no other feeling will be sufficient to impel him onward. But there is a wide difference between conscious imperfection, ever aiming at amendment, and impatient discontent, writhing and not labouring. There is at times in the spiritual life a hasting to be rich, which is fit subject of reproof. Human pride has too much to do with the feeling. The Christian who is in such a case needs humility; and when he gains this from God, the other graces will not be slow to come. He must wait God's time for his complete sanctifying, not less than for his conscious justifying. Only let him hold fast by the gospel precept, and not be weary in well-doing; he shall reap in due season, if he faint not. "Behold," says the apostle, "the

husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and later rain: be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Spiritual dejection is frequently the result of over-much haste in matters of religion. Nothing is a more common cause of religious melancholy than a precipitate judgment concerning the spiritual state. "I said in my haste," declares the Psalmist, "I am cut off before thine eyes." It is not, however, merely a rash self-condemnation which is the cause of spiritual gloom. It may be produced also by a hasty, and therefore frequently an erroneous, interpretation of God's providential dealings, giving to these a character of judgment which they do not truly possess. It may arise from nothing else than simply a running beyond God: a precipitate projection of the soul towards joys and comforts which it is not God's will to bestow as yet. The course of the Christian ought in such a case to be that of the Psalmist when he recovered from his precipitancy: "I trusted," he says, "in thee, O Lord: I said, Thou art my God: my times are in thy hand.' In other words, the Christian ought to cherish in his mind the persuasion that God's time is ever the best; and from the experience of God having been his God in times past, deduce the ground of assured trust for the time to come. His experience at the last will be like that of the Psalmist, "Blessed be the Lord; for He hath showed me His marvellous kindness in a strong city."—*Lord Kinloch—Studies for Sunday Evening.*

Correspondence.

THE GERMAN BAPTIST MISSION.

To the Editor of the Baptist Magazine.

Dear Sir,—Will you allow me a few lines to plead the cause of our beloved brethren on the Continent, who are in great need of pecuniary aid.

Mr. Oncken writes despondingly that he has been unable to pay the whole of the salaries of the missionaries, due on the 1st of October last, and, knowing, as I do, that he makes it a point of the first importance to pay these good and self-denying men punctually, I am sure that it must be an absolute dearth of funds that occasions it. He never hesitates to advance his own money to any extent needed, that they may receive the very small amount for which they are content to labour; but every bank has its limit of resources, and our venerable friend has had extraordinary claims on him, both of a private and public character, during the past year. He had hoped to raise a sufficient sum by mortgaging the new chapel at Hamburg, to pay the concluding instalments to the builder, but in this he has met with disappointment, no doubt because chapel and church property is at a lamentable discount in that city. He has, therefore, been under the necessity of advancing the money himself, and is now, it appears, at the end of his resources. He begs me to remit all that I have in hand, which I would gladly do, but I have none! In the midst of

numerous claims on our Churches, those of the German Mission seem to have been of late entirely forgotten.

The following, therefore, is the plan I propose to recommend and which was, in fact, suggested by me and others at the Hamburg Conference in August: that a special exertion be made to raise a fund of some £2,000 or £3,000 to be placed in the hands of trustees appointed by the officers of the German Baptist Union, as a permanent loan fund for chapel building, on the plan of our Baptist Building Fund.

The amount thus raised should be lent, in the first instance, to the Church at Hamburg, that their excellent pastor may be freed from the burden he has so generously taken on himself. The half-yearly or annual instalments by which this loan would be repaid to the trustees would then be re-lent to other Churches in need of aid for chapel-building, and untold blessing might be the result.

It is, however, manifest that this would only, in an indirect way, affect the general mission work, for which increasing funds are greatly needed.

Mr. Oncken writes that a young brother from *Southern Russia* is now with him, to be further instructed in the word of life; and that, on the other hand, doors are being opened amongst the *Esthonians* and *Finns*. Thus, both the northern and southern extremities of the vast Russian Empire are opening before us; but, in order to occupy effectively these ever widening fields of labour, brethren are needed to devote their whole time to the work, and who must, therefore, necessarily be supported.

Promises of contributions for this work will be most welcome; and where Churches or individuals are able to undertake the support of a missionary (at from £40 to £50 per annum) they will find their generosity rewarded by direct reports of the labours of these brethren, and be thus kept constantly apprized of their doings.

I shall be only too happy to receive promises of help for either object; and, to those who forward contributions *at once*, we shall be doubly grateful.

MARTIN H. WILKIN.
Hon. Treasurer.

Hampstead, London, N.W.

Reviews.

Memoir of Thomas Archer, D.D., Minister of Oxendon Chapel, London. By the Rev. J. MACFARLANE, L.L.D. London: James Nisbet & Co. 1867.

THIRTY years ago Dr. Archer was one of the most popular and one of the most useful ministers in London. We have often seen his chapel thronged with eager listeners—not a few of whom were young men—spell-bound by the fervid eloquence with which he was accustomed to expound the truths of God's Word. That dismal chapel, with its high-backed pews, narrow aisles, low ceiling, heavy galleries, scanty pulpit, and memorable window, out of which Richard Baxter is said to have escaped from the informers—that unpretending chapel, located in the very centre of the most profligate portion of the metropolis, "a very tolerable emblem of modest virtue shrinking abashed from the contact of brazen and triumphant vice," awakens in our memory many a season of profit and enjoyment. Born in Perth, in the year 1806, in a family descended from the Covenanters, and blessed with the precious influences of domestic godliness, Dr. Archer seems to have been very early

in life the subject of Divine grace. After a course of elementary education in the Grammar School of his native city, we find him, at the early age of fifteen, entered on the books of the United Colleges of St. Salvador and St. Leonards at St. Andrews, where it was his privilege to enjoy not only the public instructions but also the private friendship of the illustrious Chalmers, who then filled the Moral Philosophy chair in that University. The influence of this intimacy is said, by his biographer, to have been discernible in his subsequent ministrations: there were few of his sermons that did not faintly echo that wonderful orator.

Upon the close of his curriculum at St. Andrews he proceeded to the Theological Hall of the United Presbyterian Church, then at Glasgow, and, under the joint training of Drs. Dick and Mitchell, studied five consecutive years in the Divinity classes. Many calls were made for the young probationer as soon as he had preached his first sermon; but his presbyters sent him to Oxendon Chapel, his first and only charge.

"When Dr. Archer entered on his ministry at Oxendon Chapel, the Church was in anything but a prosperous condition; the seat-holders were few, and by no means wealthy; the building was not in good repair—had not been painted for many years, and was as dingy and unattractive a place of worship as could well be imagined; there was also a heavy debt upon it—drawbacks then sufficient to have discouraged the most stouthearted. He was not, however, to be discouraged. Confiding in *Him* whose help was all-sufficient, he went on working hard, determined never to flinch from the task he had undertaken."

Dr. Macfarlane speaks truly when he says, "It was the good old Gospel of his own and of the Church of his fathers that brought back the people to Oxendon, and raised himself to a high position as one of the most effective preachers in the Metropolis."

"Dr. Archer's discourses were, in the main, simple, though powerful, elucidations of evangelical truth. He taught men the way to be saved. He knew that way well, and never faltered or doubted upon the subject. He was not one of that new school, where it is said men are 'feeling their way,' or, as yet, only 'searching for truth.' He had found the way and the truth, and the life, and preached the Gospel therefrom with no uncertain sound."

And thus, through a period of thirty-two years, he continued faithful to the one grand object of proclaiming Christ and Him crucified.

There are few incidents to disturb the calm current of his life. His holiday excursions, reports of testimonials from his grateful flock, specimens of his sermons, and an insight into his private life, comprise the principal materials which Dr. Macfarlane has had at his disposal; but he is a skilful scribe, and has given us a biography which will be widely and profitably read. Dr. Archer was a favourite wherever he was known; his genial manners, kindly disposition, and readiness to help beyond the confines of his own section of the Church, made him many friends in our own body who will thank us for directing their attention to this book. It is appropriately dedicated to "The widow who was worthy to be his wife."

Memorials of the English Martyrs. By the Rev. C. B. TAYLER, M.A. New and revised Edition. London, Religious Tract Society.

ALL that the printer, engraver, and binder could do have been lavished in the preparation of this beautiful work. Mr. Tayler's memoirs of some of the most distinguished of the English martyrs are written in a charming style, and are worthy of the decoration given them in this volume. The committee of the Tract Society are doing good service by opposing such works as these to the noxious demonstrations of the Papists. When will they publish a cheap edition of Foxe?

David, the King of Israel: a Portrait Drawn from Bible History and the Book of Psalms. By FREDK. WM. KRUMMACHER, D.D. Translated under the sanction of the Author by Rev. M. G. Easton. Edinburgh: T. & T. Clark, 38, George Street. 1867.

THE author of "Elijah the Tishbite" is certainly the most popular of the German divines in our own country. The rich evangelical tone which pervades that work,

combined with its fresh and fervid style, secured for it a hearty welcome, and made its author's name a household word with us. David is a grand theme—we have no such extensive information supplied of the history of any Scripture character as of him, and it is almost a wonder that our poets have not found materials for an epic in his history. Dr. Krummacher has seized upon the salient points in the career of Jesse's famous son, and has made them the groundwork of profitable reflections. There are many exquisite pages in this book, and the whole is true to the great central purpose of the recorded life of David—the exaltation of the Lord Jesus Christ. We do not, however, think that it has the fire, the *ingenium perfervidum*, of the author's earlier books. If Dr. Krummacher has lost anything of brilliancy through advancing years we congratulate him on retaining to the full his love of evangelical truth, and we gratefully discern in his writings many traces of mature experience.

Sheer Off: A Packet of Stories. By A. L. O. E. Messrs. Gall & Inglis, Edinburgh. Price Two Shillings.

Sixteen Illuminated Scripture Texts, with Poetry. Price Sixpence. Gall & Inglis, Edinburgh.

Lucy and her Friends—Burtie Corey, the Fisher Boy—Agnes Leith—Ned Turner—Hugh Nolan—The Cord of Love.

It is impossible to commend too highly these stories for children. Their tone is not only thoroughly moral, but truly religious. All who want children's books should send to Messrs. Gall and Inglis for their catalogue.

Oliver Wyndham: a Tale of the Great Plague. By the Author of "Naomi." London: Jackson, Walford, & Co.

To our mind, this is one of Mrs. Webb's most attractive books, and to say so is no small recommendation; for we have few modern writers who so gracefully and usefully wield the pen.

Drops from the Brook by the Way. A text and prayer for every day in the year. London: The Religious Tract Society, Paternoster Row.

One sentence of prayer, harmonizing with the text, is given for each day. These prayers are culled from the utterances of worthies of all portions of the Church, and if used to supplement, not supplant, original prayer they will serve a good purpose.

Nineveh and its Remains: a Popular Narrative of an Expedition to Assyria during the years 1845, 1846, *and* 1847. By A. H. Layard, M.P., D.C.L. London: John Murray, Albemarle Street. Price 7s. 6d.

Nineveh and Babylon: a Narrative of a Second Expedition to Assyria, &c., &c. By A. H. Layard, M.P., D.C.L. Price 7s. 6d.

Although these are abridgments of Mr. Layard's original works, the process of condensation has been so carefully conducted that the reader will miss nothing that is of essential importance. The plates are very numerous, and the whole getting-up of these volumes worthy of Albemarle Street. The Assyrian discoveries of Mr. Layard are amongst the most wonderful corroborations of Scripture truth which the present century has brought to light. "There never was such a city as Nineveh." "Show us Nineveh and we will believe," said a German infidel only a few months before Mr. Layard's first expedition. But as in Egypt, and in Edom, so in Assyria, and, at the present time, in Jerusalem, "the stones cry out" when the truth of God is impugned. We commend these handsome volumes to those who are on the search for suitable prize books and Christmas presents, and to all who have been debarred from the possession of the original editions by their greater cost.

Ludovic; or, the Boy's Victory. By the Author of the Audries and their Friends.

Pilgrim Street: a Story of Manchester Life. By the Author of Fern's Hollow, &c.

The Mirage of Life. With Illustrations by John Tenniel. London: Religious Tract Society, Paternoster Row.

Excellent books for the young. "Pilgrim Street" is an affecting story, true to the life. "The Mirage of Life" is exquisitely got up; the lives of Beau Brummell, Beckford, Clive, Pitt, Haydon, Sir Walter Scott, Byron, Sheridan, &c., are wisely employed to show the vanity of the world without the fear and favour of God. We are sorry that our space will not allow us to do justice to this little gem.

Remoter Stars in the Church Sky; being a Gallery of Uncelebrated Divines. By Geo. Gilfillan. London: Jackson, Walford, & Co.

Some day the title page of this book will be quoted as a memorable instance of typographical inaccuracy. What have stars to do with a gallery, except in a theatre? It surely must have been the author's intention

to have written "a *Galaxy* of uncelebrated divines." But Mr. Gilfillan is a most reckless splatterer of metaphors. Two of the concluding chapters are entitled "Star Dust," and amongst these nebulous formations we find Robert Robinson, of Cambridge, while Dr. Croly figures among the larger orbs, and Robertson, of Brighton, is treated as a planet.

Remarkable Facts, illustrative of Holy Scripture. By the Rev. J. LEIFCHILD, D.D. With a Preface by his Son. London: Jackson, Walford, & Co.

THIS was Dr. Leifchild's last work. It had been his habit to keep a record of remarkable incidents illustrative of the truth of Scripture, from the personal history of individuals with whom he met in his lengthened ministry, and these pages contain a selection from them. Many of the events recorded are very striking; all are conducive to the profit of the reader.

New Facts and Old Records: a Plea for Genesis. By S. R. PATTISON, F.G.S. London: Jackson, Walford, & Co. Price 1s.

THIS is a valuable publication to place in the hands of those who have been troubled in mind by the hypotheses of some of the advanced school of geologists. Mr. Pattison, concisely and clearly, shows that Scripture is not in any manner contradicted by the geological record. In many important particulars they illustrate each other. In others they register entirely distinct and different transactions.

The Leisure Hour. 1867.

The Sunday at Home. 1867.

The Cottager and Artizan. 1867. Religious Tract Society, Paternoster Row.

THESE popular favourites are conducted with as much vigour as in their younger days, and furnish a constant supply of useful and amusing reading for all classes. In these perilous times it is an unspeakable blessing to the country to have such an institution as the Religious Tract Society, all of whose publications are most thoroughly imbued with Scriptural truth, and many of which are wisely aimed at prevailing errors.

The Family: Its Duties, Joys, and Sorrows. By COUNT DE GASPARIN. London: Jackson, Walford, & Co.

ALTHOUGH the work of a Frenchman, it is the English "home" which is here described, and the many-sided features of that Divine constitution are most touchingly portrayed. We do not think that M. de Gasparin has quite done justice to the English Sabbath; but he has produced a charming book, and we heartily commend it to the heads of families.

An Autumn Dream, &c. By JOHN SHEPPARD. Third Edition, enlarged. London: Elliot Stock, 62, Paternoster Row.

WE are thankful that the venerable author of this admirable poem has been spared to revise and publish a third edition. For the sake of our younger readers we state that its subject is "The Intermediate State of Happy Spirits," and that the volume includes some valuable collections on "The Separate State," and "The Immateriality of Mind."

Lamps, Pitchers, and Trumpets: Lectures to Students, the Vocation of the Preacher, &c. By EDWIN PAXTON HOOD. London: Jackson, Walford, & Co.

THE basis of this work consists of a course of lectures delivered by its author to the students of the Metropolitan Tabernacle College. It is not, and does not assume to be, a systematic treatise on homelitics. It is rather a large collection of anecdotes and racy illustrations of pulpit peculiarities. We know of no one better qualified than Mr. Hood for such a task, and he has produced, as we should have expected a very amusing book, by no means, however, to the exclusion of much that is admonitory. Grace and nature will do infinitely more than art in the making of good preachers; but all who wish to attain this rare distinction should "seize upon truth wherever it is found." "Boy," said one of the head masters of Christ's Hospital to a home-sick fretting child, "the school is your mother, and your sister, and your brother, and your cousin, and your aunt." *Verbum sap.*

The Work of God in Every Age. By the Rev. W. FROGGATT. London: Jackson, Walford, & Co.

THIS is an elaborate history of revivals, from the stand-point of a thoughtful and reading man. Commencing with the Christian era, the author traces the successive manifestations of the quickening of religion down to the most recent instances in our own time. The reader will not find any of the extravagancies which have often marred books upon this subject otherwise good; and there are counsels and directions eminently calculated to benefit the pastors and officers of our Churches.

Intelligence.

MINISTERIAL CHANGES.

In consequence of declining health, the Rev. J. Davies has resigned his charge of the Church meeting in Mount Calvary Chapel, Upper Lichfield-street, Willenhall. The Rev. Thomas Grove, of Aston, has accepted the cordial and unanimous invitation of the Church to succeed Mr. Davies.

Rev. E. Morgan has resigned his connection with the Baptist Church, Victoria-street, Crewe, and accepted a unanimous invitation to the pastorate of the church at Earby-in-Craven, Yorkshire.

MISCELLANEOUS.

LOWER HOLLOWAY.—Services in recognition of the pastoral connection of the Rev. W. J. Styles, formerly of High Wycombe, with the recently established Baptist Church in Lower Holloway, were held on Oct. 29th, at Barnsbury Hall, Islington. In the afternoon the Rev. J. Keed, of Acton, acted as moderator. The charge to the pastor was delivered by the Rev. G. Rogers, and that to the Church by the Rev. Frank White, of Chelsea. At the meeting that followed Mr. Styles presided. The Revs. F. Tucker, B.A., J. Keed, Jesse Hobson, Mr. C. Moxham and Mr. W. Child, of High Wycombe, the Rev. W. Leask, D.D., and the Rev. John Barnard, of Highgate, spoke.

TEMPERANCE HALL, LIVERPOOL BUILDINGS.—Sunday, Nov. 17, Mr. Spurgeon, sen., preached two sermons on the occasion of opening this place of worship, and made a forcible appeal on behalf of establishing a Baptist cause in the vicinity. The hall was well filled in the morning and crowded in the evening. The collection was over £3.

MUMBLES.—On Nov. 7th the annual meeting was held in connection with Bethany Baptist Chapel, Mumbles, and a large number of persons assembled. Mr. J. Ellery, of Swansea, presided. After devotional exercises by Rev. S. Davies (Swansea), the pastor, Rev. R. Warner, briefly stated the present position of the church, making special allusion to the recent enlargement and improvement of the chapel, and urging continued effort and prayer for the removal of the debt still remaining. Addresses, expressive of kind feeling, and fraught with good counsel and encouragement, were then delivered by Revs. G. P. Evans (Swansea), J. P. Barnett (Swansea), and D. M. Evans (Llanelly).

BETHEL, WEST BROMWICH.—The above place of worship having been closed four months for extensive alterations and improvements, was re-opened on October 13th, when sermons were preached by the Rev. W. Stokes, of Manchester, and the Rev. W. Giles, of Birmingham. On Monday, Oct. 14th, a meeting was held in the school, which was largely attended, presided over by the pastor, the Rev. T. Hanson, and ably addressed by the Rev. J. Whewell, J. G. Jukes (Independent ministers of the town), W. Stokes, T. Hanson, and J. W. Levi Bailey. On Lord's-day, Oct. 20th, the services were resumed, when sermons were preached by the Rev. D. Evans, of Dudley, the Rev. C. Vince, of Birmingham, and the Rev. John Dowty, M A., Wesleyan minister of West Bromwich. The collections amounted to £46. The Baptists in West Bromwich have long needed a better and more inviting place of worship, which necessity is now supplied in the very beautiful and commodious sanctuary recently opened. We thank God and take courage.

UPTON-ON-SEVERN, WORCESTERSHIRE.—The Rev. James Dunckley, late of Heywood, Lancashire, was publicly recognised as pastor of the Baptist church in this town on Tuesday evening, Nov. 12. A tea meeting, which was numerously attended, was held in the schoolroom, which had been tastefully decorated with plants and flowers for the occasion. At half-past six, a public service was held in the chapel, which was well filled. R. Algernon Kerkham, Esq. occupied the chair, and expressed his entire satisfaction with the choice which the church had made of a pastor. Mr. T. Taylor, as senior deacon of the church, briefly stated the circumstances which had led them to invite Mr. Dunckley, and gave the new minister a most kind and cordial welcome. The Rev. James Dunckley responded to the kind sentiments which had been uttered, and gave expression to the views and feelings with which he entered upon his work. The meeting was then addressed by the Rev. H. E. Von Sturmer, of Worcester,

who was listened to with the deepest attention. He concluded his address by giving to Mr. Dunckley, on behalf of all the ministers present, the right hand of fellowship. The Revs. T. Wilkinson, of Tewkesbury; J. W. Ashworth, of Pershore; S. Dunn, of Atch Leneh; and W. B. Birtt, late of Chesterfield, also addressed the meeting, expressing their good wishes for both minister and people.

RECENT DEATHS.

MR. DAVID PAINE, OF GAMLINGAY, CAMBRIDGESHIRE.

It seems desirable that a more enduring and extensive memoir of this beloved and useful servant of the church should be recorded in these pages than can be given in the obituaries of our weekly contemporaries. Many of our readers are doubtless to some extent familiar with the interesting village of Gamlingay. The Baptist church owes its origin to the labours of the great and good John Bunyan, who used to ride over from Bedford (a distance of about fourteen miles), and preach in a barn, which still exists, and is pointed out with great interest to all who venerate his memory. The Gospel has been faithfully preached to large and attentive congregations for many years, particularly by the Rev. Enoch Manning, who has within the last three years resigned the pastoral charge, having laboured with great zeal, success, and acceptance for the long period of forty-nine years. For upwards of forty years Mr. Paine sustained the office of deacon; and in recording his faithful, active, and efficient services, it is impossible to separate our thoughts from the united career of both minister and deacon. It was touching to observe the firm friendship and mutual esteem in which they held each other; the harmony of their views, and the sympathy of their feelings on all important matters, was unbroken and entire. Great was the concern and sorrow with which Mr. Paine witnessed the retirement of his beloved pastor, and nothing but the necessity of the case could have reconciled him to the separation. Yet, it is a pleasing proof of the vigour of his mind and character that he entered into the important matter of choosing his successor with characteristic energy and earnestness. Those who knew him best during the closing years of his life can witness to the absorbing and deep anxiety of his mind that a suitable pastor might be found, and that the peace of the church and congregation should be preserved. It was a source of great comfort to him that their unanimous choice fell upon a candidate in whom he had the greatest satisfaction himself, viz., the Rev. William Osborne, from the Rev. C. H. Spurgeon's College.

In the various relations of life, and in his many occupations, Mr. Paine was enabled by the grace of God to pursue a consistent and useful career. As a husband and father he was eminently affectionate, sympathetic, and unselfishly desirous of promoting the best interests of those dear to him. As a man of business he was indefatigable, kind, and just in his dealings. His transactions were very extensive and various; he was universally esteemed and trusted; his judgment being good, and his disposition invariably prompting him to promote the welfare of all he had dealings with. He delighted in promoting good will among all, and enjoyed to an unusual degree the "blessedness of the Peacemaker." Few men have been more widely consulted, and more ready to advise and assist his neighbours in all their emergencies. The memory of his frank and kindly nature, his open-hearted and open-handed hospitality, the clearness of his judgment, the geniality of his mind, and the honest openness of his character, will be very long cherished by those who knew and loved him.

Mr. Paine was a practical agriculturalist of a high order. He had an excellent knowledge of and judgment in his business, and it was a pleasant thing to witness the hearty cheerfulness and unflagging energy with which he entered into the duties of his calling.

The writer of this notice is not without misgiving that the above remarks are more eulogistic than the subject of them would have approved, for one of the most noticeable features of his character was his extreme modesty; but the survivors to whom he was so dear will not consider that the picture has been too highly coloured. They are fully sensible that errors, deficiencies, and frailties are incident to human nature; and that the good man whose memory is now being perpetuated was not free from them, but the bright features retain by far the most vivid space in their recollections of him; and in recording them it is *their* joy and duty (as it would have been *his* own) to ascribe all the glory and praise to that Great Being who is the source of all wisdom and goodness. For many years Mr. Paine had suffered from an affliction of a very wearing and painful nature, which

he endured with much patience. About six weeks before his death he was seized with a severe attack of paralysis while driving round his fields. He rallied sufficiently to give a very bright and delightful testimony to the power of the religion of Jesus Christ to sustain His people in peace and joy when "their heart and strength fail them." It was a great privilege to sit by his dying bed, and to witness the steadfastness and simplicity of his trust in his Saviour. He fell asleep in Jesus on the 17th of August last in the 70th year of his age. May his spirit still survive, and his example be followed in the church where he was for so long a useful deacon, and may his mantle fall upon his descendants for many generations. "The memory of the just is blessed."

MR. G. SOREY.

GEORGE SOREY was born at Brockenhurst, in the New Forest. The exact date of his birth is unknown to the writer, but it must be referred to the year 1787 or 1788. He enjoyed but few educational advantages in the common acceptation of the words, but possessed great energy of character, the faculty of accurate observation, and the steadfast purpose to improve every opportunity of acquiring information. As he passed on through life, he gathered here and there stores of valuable knowledge. True, at the largest, these were but limited, but they were so wisely and zealously employed, that they brought more good to himself and to others than far more extensive acquirements in many cases secure. He was unacquainted with grammatical rules but in the way already indicated, he came to speak good English, using his mother-tongue with considerable force and freedom, and all who were privileged to correspond with him will remember the unvarying beauty of his penmanship and the general excellence of his composition.

His early training, though in many respects helpful and beneficial, was not of a directly religious character. As far as it went in the inculcation of religious duties, it accustomed him to the services of the Church of England. But in 1801, being then a little over thirteen years of age, he exchanged Brockenhurst as a residence for Lymington, and entered as an apprentice the family of Mr. Rice, a draper of that town. Mr. Rice's brother-in-law, Mr. Fluder, became soon afterwards a partner in the business. These gentlemen were Independents, and though not members of the Congregational Church at Lymington, were liberal supporters of it and of the denominational institutions generally. Their house was the resort of the great and good among the Independents in that neighbourhood, and the young apprentice became acquainted during his term with Drs. Bogue, Bennett, and Styles; Revs. J. Griffin, Mark Wilks, John Angell James (then a student at Gosport), and others.

Shortly before his Father's death, which took place suddenly in 1806, he became entangled in an acquaintance with some young men of dissipated habits. This led to a remonstrance from his father, which, far from resenting or slighting, he instantly complied with, employing the time thus redeemed from folly and sin in reading "Neal's History of the Puritans." The influence of this book on his mind was, he writes, "if not *saving*, at least *salutary*," and before he had completed its perusal, he became, to use again his own words, "a thorough dissenter."

In 1809 he commenced business on his own account in his native village, and soon after united himself with the Independent Church at Lymington. Circumstances connected with his marriage led to his removal to Salisbury in 1812. There he became a member of the Church then meeting in Scott's lane, and under the pastoral care of the Rev. S. Sleigh. In this Church he sustained the office of Deacon.

While at Salisbury, and stimulated to the investigation in some measure by the example of a dear and honoured friend, Mr. J. Toone, he thoroughly studied the subject of Baptism. The result in his case was a firm conviction from which he never swerved, that Christ's appointment is the immersion of believers in water. He at once acted on his conviction, but to spare his Pastor's feelings, rode one winter's morning to Broughton, a distance of about twelve miles, and was there baptized by Mr. Russell. He retained his membership at Scott's lane till his removal to Southampton in 1825.

He left in Fisherton grave-yard, near Salisbury, the mortal part of his beloved wife and of a dear little child. Two children of this marriage were spared to him, one of whom a daughter, survives affectionately to cherish her father's memory.

At Southampton he cast in his lot with the Church meeting in East street Chapel, of which Dr. Draper was then the Minister. In this Church he again served in the office of Deacon.

Leaving Southampton he spent a short

time with his mother at Brockenhurst, and then, guided by a gracious providence, went to live at the little town of Whitchurch, in Hampshire. There God's blessing rested on his efforts in business, and his labours for the advancement of the kingdom of Christ were largely prospered. The affairs of the Baptist Church fell gradually and naturally into his hands and were managed by him with zeal and fidelity. There too he married a second time, choosing as his partner the eldest daughter of his revered Pastor, the Rev. P. Davies, in union with whom he enjoyed much happiness. Husband and Wife were heartily agreed in the love and service of Christ, and thus became helpers of each other's faith and joy and labour. Their unobstrusive kindness, their christian simplicity, their generous hospitality, are still among the cherished memories of those in the midst of whom they dwelt, or with whom circumstances for a time associated them.

Among Mr. Scorey's labours while at Whitchurch, the erection of a chapel there and of another at Bourne, a neighbouring village, deserve separate mention. In the former work he largely assisted. Of the latter he sustained the entire responsibility, giving freely himself and working hard to obtain contributions till the debt was removed.

At Bourne also, as well as in other neighbouring places, he preached the Gospel of Christ. The writer has heard him relate that at first, with a distrust of his own powers, he used simply to read a sermon which commended itself to his judgment as likely to be useful. On one occasion, however, being at Bourne, he began to read an appropriate and excellent discourse, not doubting that he should smoothly reach its conclusion; when lo! that ending at the turn of a leaf came suddenly in sight, while yet the introductory part of the discourse was hardly more than concluded. There was a chasm in the midst of the sermon. The beginning and the end were there; the middle was gone. What was to be done? He took up the thread of the discourse as best he could and spoke extemporaneously, with a degree of comfort which emboldened him to try again. After this, reading was laid aside, and Sunday after Sunday through many years he persevered in speaking to the people the things he had "tasted and handled and felt of the good word of life." Those who know what is involved in work of this nature will be able to form some estimate of his self-denying toil. Suffice it here to say that he "spent not his strength for nought." What faithful labourer ever does?

At length circumstances conspired to indicate that Whitchurch was to be his home no longer. His limited and modest wishes in regard to pecuniary matters were satisfied, and he wished to actively enjoy some years of freedom from the cares of business. On many accounts it would have been pleasant to him to have remained in a place endeared to him by the experience of so much mercy and happiness. But two reasons especially influenced him to remove. One was connected with the unfortunate position of the affairs of the Church. Mr. Davies had long ere this been called to his reward, and the minister then occupying the pulpit was totally unfit to fill the office he sustained. Grave suspicions with reference to him had for some time forced themselves on Mr. Scorey's mind. Ultimately they proved to be well-founded, but it was impossible at once to substantiate them in the presence of a partial church and congregation. A second reason was found in his desire to be near his brother-in-law, the Rev. S. Davies, then pastor of the Church meeting in Keppel street, London, and resident at Kentish Town. His son, the only child of his second marriage, was desirous of devoting himself to the Ministry, and both parents anxious to further this purpose, wished him to enjoy the advantage of his uncle's instructions. They therefore bent their steps towards the locality indicated, and shortly afterwards, on the removal of Mr. Davies to Wallingford, accompanied him thither. At Wallingford again, Mr. Scorey served the Church as Deacon and preached the Gospel in the surrounding villages. At length, after seven years residence there, he followed with fatherly interest and affection, the steps of his son, who, on leaving Stepney College, took the oversight of the Church at King Stanley in Gloucestershire, in January, 1856. There he was called to part with the beloved companion of many years of his pilgrimage, whom he laid beside her parents in the Whitchurch grave-yard. His own mortal remains lie there also now, awaiting the morning of the resurrection.

In February, 1860, he removed with his son to Wokingham, and though now advanced in years continued to preach as opportunity offered and to labour in various ways for the prosperity of the Church. The writer of this brief sketch is sure that no member of the Church at Wokingham will grudge to their venerable friend and

fellow-labourer a very large share of the honour of the erection of the commodious and elegant Chapel in which the congregation now worship. His liberality and energy greatly contributed to the accomplishment of this good work, and it was with liveliest satisfaction that he hailed the day, four years after its commencement, when the debt remaining on the building was entirely paid off.

Subsequently he removed to Ashford, in Kent, and after a brief sojourn there and at Hastings and Whitchurch—to Cheltenham. With health at length enfeebled, and age making itself felt most seriously, he was able, nevertheless, to rejoice in the prospect of usefulness, which appeared to be opening before his son in the work of the Gospel there. It was but for a short time however. In October, 1866, he journeyed from Whitchurch to Cheltenham. In May, 1867, all that was mortal of him was borne back to Whitchurch again, that he might sleep near to those he loved on earth, and in the place where most of all his memory is affectionately cherished.

The writer must be pardoned if before he closes this sketch, he expresses his filial reverence for the character of a father whom he cannot but regard as having been eminent for godliness. Transparent simplicity, unimpeachable integrity and earnest activity, characterized Mr. Scorey in all the relationships he sustained, as a man of business and as a member of a Christian Church. His noble conscientiousness and faithfulness made him sometimes less welcome and popular than men of easier and more pliant nature. But those who knew his heart could bear his counsels, prompted as they ever were by love to Christ and love to souls. In his family he was cheerful, kind and affectionate. How faithful, how deep his love could be, those only who were nearest him know. A beautiful growth in the grace and knowledge of Christ adorned his life as he drew near the heavenly world. His soul seemed to grow larger and more loving; his christian steadfastness to be more and more softened by christian tenderness and gentleness. His home affections found scope for their exercise. A large share of his love was freely given to his son's wife, and to the little grand-children who gathered about his knees. His affection for them was very beautiful to witness. Oftimes, as his end drew near, it was as if his whole soul went out in love to them and in prayer to God for them. May those fervent supplications be yet answered in the bestowment of heaven's richest blessings on the objects of his tender regard.

His closing days were cheered by much hope and assurance. The nature of his disease accounted for a measure of depression, under which he suffered when first his health began to fail. But all doubts were cleared away at last. He longed "to depart and to be with Christ." Dear old hymns which had solaced his heart in years gone by were unspeakably precious to him as he neared the close of his pilgrimage. Once he wished to hear repeated the hymns commencing "On Jordan's stormy banks I stand," and "Rock of ages, cleft for me." And on the last night of his life on earth it was his son's privilege, while sustaining his venerable head to fulfil a father's dying request, by repeating the well known and animating words, "Give me the wings of faith to rise," &c. Soon after listening to that strain of faith and hope, he joined the white-robed host who have "gotten the victory through the blood of the Lamb." His death, though not wholly without a physical struggle, was comparatively easy. Surrounded by his children, and amid their tears and prayers, he passed away to the Saviour's presence—to the greetings and welcomes of the skies. We may not mourn for him. He long "served his generation according to the will of God," and now he rests with Christ. Let us not be "slothful, but followers of them who through faith and patience inherit the promises."

It may be added that our denominational institutions, especially the Baptist Missionary Society and the Bible Translation Society, have lost by his removal hence a liberal supporter and a hearty friend. May the work he loved, increasingly elicit the sympathies and employ the energies of those on whom its support is now more and more devolving.

Cheltenham, Oct. 22nd, 1867

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THE MISSIONARY HERALD.

GOVERNMENT EDUCATION IN JAMAICA.

At the time of emancipation the British Parliament made considerable grants for the promotion of education among the freedmen. A large part of the sums voted was spent in the erection of school-houses, and for a few years a great stimulus was given to the acquisition of the elements of learning. These grants were gradually withdrawn, and the education of the people was left to be carried on by the island government. The planters, as a class, had no desire for the improvement of the people. They have never made any vigorous efforts to promote it. Yearly grants have been voted from the revenue; but of so totally inadequate an amount, that had it not been for the zeal of the religious bodies the people of Jamaica would have had the fewest possible opportunities for the attainment of the merest rudiments. Philanthropy has partially failed to cover the default of the Government, owing to the absence of any class above the peasantry interested in their improvement, so that a large proportion of the children of Jamaica remain untaught and in the deepest ignorance. From the latest return of the day-schools in the island in our hands—that of the year 1865—we find that the number of children on the books of the schools was 19,738, divided in the following proportions:—In endowed schools, the children attending which are chiefly white, 2,308; in Government schools, 6,858; in the schools of the various religious bodies, 10,572. The expenditure of the Government on these schools is put down at £3,485 18s. 2d.; but of this sum only £1,841 11s., a little more than half, actually reached the schools, the rest being swallowed up by inspectors and in other expenses. The latter sum was thus divided:—Endowed schools received £53 4s.; denominational schools, £631; and the schools under the immediate control of the Government, £1,157 7s. The following were the denominations receiving Government grants:—the Moravians, £300; the Wesleyans, £211; the American Mission, £95; and the United Methodists, £25.

The income of the endowed schools is large, amounting to £6,243 15s. 1d.; but it would appear to be by no means economically expended, while the

education given in them is chiefly confined to the children of the white and a small portion of the coloured population of the better classes.

Since the inauguration of the new Government, Sir John Peter Grant has given great attention to the subject, it being felt that one of the crying wants of the island is an educated and intelligent peasantry. The neglect of thirty years has to be remedied, and an education imparted that shall entirely remove the grievous effects of slavery. The Governor's greatest difficulty is to find the pecuniary means. This he hopes partially to do by largely diminishing the outlay on the Established Church, as well as by devoting a portion of the increased taxation to this object. Already he has cut down the Church Establishment by some £10,000, and further reductions are in prospect.

It will be seen from the analysis of the returns given above, that hitherto nearly all the religious bodies have stood aloof from the Government grants. This has arisen partly from the terms on which the fund was administered, and partly from the objections held by Nonconformists generally to Government interference with education. Much interest has therefore been felt as to how the Government would meet these objections. Few doubted, from Governor Grant's antecedents, that his scheme would be of the most liberal kind. The plan actually issued seems studiously framed to overcome every difficulty, and is one which may cordially be accepted by persons of every creed. We will not trouble our readers with a minute account of the scheme. It will suffice to mention the general principles on which it is based. And first, it proposes to measure the grants of the State by the results actually secured. No school will receive aid in which at least twenty children are not in regular attendance; but it is the *quality* of the school, and the actual attainments of the children, which will determine its rank, and the amount of the grant to which it may be entitled. This quality will be ascertained by periodical examinations in reading, writing from dictation, and arithmetic. An additional ground for increasing the grants will be in the qualifications and successful teaching of the master.

A second principle of importance is the requirement of fees from all the children, except in industrial schools, in which manual labour will be taken as an equivalent. Besides which, industrial schools will receive a larger grant than ordinary schools.

The third principle of importance is the liberty which is left to the managers of the school to introduce at their pleasure scripture knowledge. This subject may, or may not, be taught as one of the secondary tests by which the rank of a school may be determined. The other secondary tests, such as grammar, geography, singing, &c., are sufficient, without scripture knowledge, to secure the highest rank for a school; but the option is left

with the managers to introduce this additional subject at their pleasure. In all this the object of the Government is stated to be "to encourage every educational effort, either of societies or individuals, the object of which may be to impart sound practical instruction and good moral training to the children of the working classes."

We are unable to say how far the Government plan will meet the views of our Missionaries, or secure their co-operation. They are, however, prepared to give the scheme the most favourable consideration. "Property," they say, "in the island of Jamaica, whilst always careful to maintain its rights, has always eschewed the doctrine that there are also duties belonging to it. Thus it is that, after more than a quarter of a century has passed since freedom, we have still, for the most part, a population steeped in ignorance. Perhaps the time has come for Government to step in, and aid us in the important work of education. No scheme will, however, meet with our approval that manifests, in the slightest degree, a preference to any section of the Church, or touches on what we consider to be the natural rights of the people."

So far as we understand the Government plan it would seem to meet the requirements here so clearly and properly laid down.

ESTABLISHMENT OF THE BAPTIST MISSION AT MORANT BAY

(From the *Jamaica Morning Journal.*)

"It will be in the recollection of the readers of the *Morning Journal* that after the painful occurrences at Morant Bay, in which attempts were so unjustly made both in public and private to implicate Dr. Underhill and the Baptist Missionaries in them, when not a single agent of the society resided in the district, that the parent society in England, urged by the most influential philanthropists of every Christian denomination, resolved on re-establishing a mission in that part of the island, especially at Morant Bay, the scene of the outbreak, and to erect there a substantial place of religious worship. It is said re-establish the mission, as the society had repeatedly occupied the town and district in previous years, but had as frequently been obliged to discontinue their operations from the powerful opposition against which they had had to contend from the authorities and other influential residents in the parish.

"In accordance with their resolution thus recently expressed, the Rev. W. Teall, who for a number of years had exercised his ministry at Lucea with great usefulness, and with a degree of prudence and discretion which was generally acknowledged on his departure from the parish, was about six months since appointed to this most arduous and responsible post of duty. He was to collect the numerous individuals and churches who had been previously under the influence of teachers not recognized by the regularly organized churches in the denomination in connection with the parent society, with a view of instructing them in the 'way of the Lord more perfectly,' and to organize schools and other institutions by which the intelligence and character of the youth of the district, whose parents preferred his instructions and agency as a Baptist Missionary, might be advanced.

"Mr. Teall had not been many weeks in occupation of this important and difficult post of labour when he was called to sustain a very heavy affliction in the sudden death of his amiable and beloved wife—a true helpmeet, distinguished alike for her piety and the general excellence of her character. She at the same time left behind her a large family, as well as her bereaved husband, to bewail her loss—a loss still more poignantly felt as she had just given birth to an infant, and most of the other children being at the time of her decease under the influence of fever, for which the town and neighbourhood is proverbial. Under these circumstances the Rev. Mr. Phillippo, his friend and relative, visited the bereaved with the design, as required by his afflicted friend, to improve the death of his lamented partner—to console him in his trying circumstances, and to assist him in his ministerial duties.

"He was enabled to perform his engagement on the last Sabbath of the month, the 31st ult. He preached on the morning of the day in a dilapidated building once occupied by a native preacher, and was highly gratified by seeing so large, attentive, and orderly a congregation. The place was filled before the service commenced, and soon after numbers were unable to find admission. Among the hearers were several respectable inhabitants of the town, who attended, it was understood, although they were of other communions, to testify their goodwill towards the establishment of a Baptist cause in the town, under the direction of so experienced, well-educated, and able a minister as Mr. Teall. A collection was made at the close of the service on behalf of the sufferers in the Bahamas by the late destructive hurricane, when a sum was given by these poor people amounting to upwards of eight dollars, their charity being stimulated, as some afterwards said, by their own personal experience, they themselves having known what it was to be poor and homeless, although from another cause than that from which their brethren suffered in the island named.

"In the afternoon, Mr. Teall presided at the Sacrament, which was now administered for the first time. The church, however, had been previously organized, and consisted of about fifty communicants, received from a large number who had offered themselves as having been members of other Baptist Churches, but whom Mr. Teall declined to receive until he had opportunities of becoming fully acquainted with their character and qualifications. The occasion was a deeply solemn and interesting one, and after addresses by the ministers present, the usual offering was given for the poor, several of whom were widows and other sufferers by the atrocities lately perpetrated in the district during martial law.

"The Wesleyan Chapel was very kindly lent for the evening service by the Rev. Mr. Parnther, who kindly conducted the introductory parts of the service. A very large assemblage was convened on the occasion, completely filling this commodious place of worship, while numbers were on the outside, unable to find admission within the walls. It was said that the greater part of the inhabitants of the town were present, and that the congregation comprised the adherents of the three denominations of the town and neighbourhood, besides numbers not attached to any society. At the same time, as an additional gratifying circumstance, the ministerial representatives of these denominations were also present, together with numbers of their families, and a clergyman from a distant part of the parish, thus constituting a complete evangelical alliance.

"The audience presented a truly gratifying appearance, not only by the diversity of condition and other peculiarities it exhibited, but also from the deep attention apparent throughout the service, while it was more especially so by the unusual occurrence of such catholicity of spirit as was manifested on the occasion. Here were two clergymen of the Established Church in a Wesleyan place of worship, occupied by an able and worthy minister of another complexion (the latter also present) listening to a funeral sermon by a Baptist Missionary, for a Baptist Missionary's wife lately deceased among them; and acting towards all

with a spirit of Christian kindness and charity, which, while it was not regarded as an act of condescension on the part of their Nonconformist brethren, was gratifying because of its novelty in Jamaica, and because of the influence it would exert in healing the distractions which have so long existed in this ill-fated town and district, and as affording, moreover, a guarantee for the hearty, united co-operation of these ministers in promoting that knowledge among the masses of the people—knowledge both religious and secular—which efforts if continued, may make Morant Bay hereafter as much known by its progress in all that is good as it has been hitherto for all that is ignorant and depraved.

"The clergyman now at Morant Bay, as also the present Curate of Bath, are represented to be men exempt from the unreasonable prejudices towards other denominations of Christians, which distinguish many of their class, and do not exhibit that sacerdotal mien and cold reserve towards other ministers which it is the unchristian and unmistaken policy of many of their brethren to adopt towards those who maintain their right to differ from them on comparatively immaterial points of doctrine or of discipline. Such men Jamaica now, more than ever, requires. May they be abundantly multiplied! then the cry of the Church in 'danger' will be seldom heard, and the great objects of the Christian ministry be more effectually secured within her pale.

"A collection was also made for the same benevolent object as that contributed to in the morning, and the services of the evening were closed, as usual, by prayer and praise."

TO A BAPTISM IN A TROPICAL SEA.

BY MR. J. S. ROBERTS, OF THE CALABAR INSTITUTION, JAMAICA.

You enjoy a nice walk under a golden sunset, floating in crimson sheen, I know; but what of the balmy air, cheerful people, mission scenes, and the hearty welcome you may now have? Come, go with me. The horses are ready; the burning sun is sinking, so we must be off from this arid sea-coast town. Now then for a good ride—every mile more pleasant—and *there*, as we glow in delight, Brown's Town, Jamaica, embosomed under its wooded hills, peeps on our sight. What a glorious enlivening scamper we have had. Fifteen miles of cool elastic air has put us in charity with all mankind. The sea-side sickly heat, and your cares, are soon lost; transformed as by magic. Such is the tropic evening breeze after the burning heat is gone. It makes old folks young, and the young gladsome and kind. The very animals enjoy it, and our roosting cocks begin to crow as at sunrise. So fresh and light is the air, that chanticleer is deluded into the belief that morn is near, and rather than Dame Partlet shall say the clarion sound is a mistake, he crows all night. But there is the chapel house. We ride up the lane, jump off the horses, and get such a hearty welcome, that in five minutes or less we think Mr. Clark and Mrs. Clark the dearest folks in the world. Tea soon comes, and round the table we listen to stories of the trials and joys of Missionaries and their people. Mrs. Clark you know, as well as Mr. Clark, has worked in the Mission more than thirty years; and through all the dark days and never-ceasing toils, both speak of being crowned with loving kindness and tender mercies in the service of the Master who ever shares the lot of His servants. Well, we hear and listen, and could stay up longer, and wish we were Missionaries too. Mr. Clark asks us about our Missionary Auxiliary at our Sunday-school, and urges us to report well at the Mission House, and says such interesting things to us, that in the long run we love the Mission more and more, and determine to collect with alacrity all we can for the noble work.

But it is getting late, and the Baptism is at five o'clock in the morning. We

group round in family prayer, and, being commended to God, retire with a loving "good night." Morning comes before we know it. A knock at the door, and a cup of coffee at three o'clock, are something unusual, and we must be ready. We emerge into the darkness, and as we gain our saddles, see more plainly the dusky activity. Silent and weird-like is the morning aspect of stars set in blue, with the rolling hills and dull sea beyond. Clatter along the lanes go the horses of church members, as eager as we to the Baptism; whilst groups of others on foot become visible. Some have come five to nine miles from Mr. Clark's other Mission stations. They are all glad to see us, and "How dye"—"Good morning, my Missy," or "Sir"—greets us right and left. Every step descends to the sea now, and as the orb of day gilts the horizon, we reach it, looking radiant like liquid pearl; and around us the shadows fly away, revealing a long line of golden sand, and flanked by hills above hills. Glorious beyond poetry or words is the scene of the unruffled sea of pearl and blue, profound with its setting of golden coral sand, framed in by a crescent of emerald hills—hills which, as they vanish away, seem in eternal repose on the bosom of the sea, whose waves kiss them and reflect their beauties in the crystal depths around. Glorious it is to "seek delight in all the works of God's great might;" but its eloquence makes the tongue silent. What shall it be when we see the city of our God? "Lost in wonder, love, and praise, 'mid seas of heavenly bliss."

So we feel as we stand under the shade of the noble cocoa-nut trees on the coral sand, as one by one our sisters come from the booths to enter the sea for baptism into the Lord of grace and glory. How we yearn that the crowds on the sands, on the pier, and in boats, may be only touched, and live to God. The service begins. A moment's silence, and "Jesus, and shall it ever be," swells up to the heavens. All seemed to join in the strains. Would that all felt the solemnity of the scene in their hearts! After prayer for the spectators and the candidates, John 1st chapter, 19th to 34th verses, and 6th Romans, 1st to 11th verses, were read to the attentive listeners by a friend of Mr. Clark's, who also spoke earnestly in applying the 4th verse of the 6th Romans. Mr. Clark now ascended the temporary pulpit, giving out, "In all my Lord's appointed ways." After an address to the bystanders—appealing to their hearts, and proving the binding necessity of immersion as the mode of administration—the seven sisters and two brothers were faithfully and lovingly spoken to of the solemnity, nature, and importance of this great act of their life. At the close, prayer was again addressed to God for all present. Fervent and many were the responses. It does not need much to move Christians to weep with mixed emotions at such a time as this, and many a silent tear and prayer were, we trust, sanctified to good. These natural glories, and the homage of hearts moved by grace, would move any company variously; and some deeply felt. Such is the Gospel. Many of these were ones called soulless slaves and cattle. Mr. Clark descended, and led into the sea the sisters clad in white, whilst the men and attendants followed. Then, with words suited to each, our revered father baptised them, as he has done hundreds before, in the name of the Father, the Son, and the Holy Ghost. Each retired to the booths erected near. The benediction closed this solemn yet grand service, the picture of which will never be effaced from memory. We pray that the baptized may have risen with Christ indeed; that the attentive and quiet spectators may think on these things after to-day, and the glories of God's grace be over our lovely land. But we say, "Good bye." Mr. Clark gives us kind parting words. The people disperse—some have many miles to go—kind wishes mutually pass. It is now eight o'clock. What a pleasant, profitable morning to our day. We part, thanking God for the Gospel that joins us in one common Lord.

ZENANA AND HOUSE VISITATION IN DACCA.

BY THE REV. P. SUPPER.

My house visitations have been, in some respects, a preparation to Zenana work, and broke the edge of the existing dislike to the entrance of anything that comes to native houses from the Christian religion.

My wife had begun visiting the Zenana. It then seemed to be a tremendous enterprise, for she stood quite alone, and I well remember the difficulty. The success, however, was good, and if her health had only not been so very feeble, it might have proved to be a great blessing. Soon after her departure Mrs. L. arrived here with her good and zealous husband. This lady was well acquainted with Zenana work, but she was a stranger here, and though having a glowing desire to continue what she had been accustomed to, was at a loss to know how to get at it. She mentioned the perplexity to me, and I asked her to go to what is called a Bow school (a school where married women are instructed), and that I would ask some Baboo to admit her to his house. This at once settled the matter, and the beginning was satisfactorily made. Since then it has been enlarged, for Mrs. L. introduced Mrs. Bion, Miss Robinson, and Mrs. Allen, into several houses. I procured two of our Christian women whom Mrs. L. employed, and they, I believe, are famous helps in the work. One is Ram Charun's wife, and the other is a young but very intelligent woman, the wife of Ram Chundra Dass, whom I baptized two years ago. She is not yet baptized herself, but I think it will soon take place. She chiefly instructs people in reading and sewing; the other breaks the way, finding new houses, at which her husband helps her much, being acquainted with lots of Baboos.

Is not there an immense success in the possibility of beginning Zenana work? Of course there are peculiar obstacles of great variety still to overcome, but for this we are prepared.

To turn to my own work, I give the history of a few days. The day before yesterday, for instance, in the evening, I went with Ram Charun into a new lane, and soon we wanted to go into a Baboo's house; the servants told us that we could not see the Baboo, as he had not yet returned from the office. This being the case, we said we would come another time. We then went a little further, and asking, at a large two-storied house that had a square yard in its centre, who lived there, we were told Munshi Gogon Baboo, at least so I understood. I told the servant to give my salaam to the Baboo, which means that I wanted to see him, and in a few moments he was down in his yard to receive us. I said, "I know a Gogon Baboo at Kulna; are you any relation of his, Baboo?" He said, "My name is Gogol, and not Gogon." "Then I understood your servant wrongly." "Will you please come up, Sahib?" "Yes, with pleasure;" and at once we walked up an outside staircase. We were taken along a good many rooms until we got to the other end of the house, where was his study or business room. There was a beautiful couch and easy chair lined with the best scarlet cloth, but covered with dirt. He asked me to sit on one of them, but I preferred a cane chair, having white pantaloons on, saying, "It is now rather warm to sit on cloth," which he at once accepted, taking the easy chair to himself. We had no sooner sat down, than he involuntarily pulled up his feet, as if he wanted to show us how respectfully these fine pieces of furniture are dealt with, for he had just come from the dusty road. At a little distance from us, were many old unbound books in octavo piled up under his writing desk. I therefore began our conversation by saying, "What a number of books you have, Baboo; what are they?" He replied, "All law books." "Then I am very glad that I have not to study them," I rejoined. He then asked whether I did not like the law. I answered, "No, I do not like law suits, and I have often seen that those who are well acquainted with the law have many law suits. I like one law very much, which is the law of God;" to which he at

once added, "Yes, certainly, the gods give us the best laws." I then made the subject more distinct, and we were in a free and spirited dispute. "Well," he said at last, "if our gods cannot save, how then shall we be saved?" I explained it all to him. I had one of his servants to fan me, for it was a very hot day, but the man stopped his fan; there were also two writers in the room, who gave up writing, turning round to know all that was said. At last we left. The Baboo said, "I cannot say anything about what you told me, except that it was very good, and seems to be quite complete; but how to embrace it, who can know that?" I admonished him to read our Bible. He said, "There it is, we do not read it that we may not be caught." We, however, left him with gladness to have had such a ready reception.

Yesterday morning we preached at the Baboo bazaar, selling also some tracts and Scriptures. A young Mahommedan youth, of very rich parents, had listened well, and, taking four tracts, ordered his servants to pay for them.

Arriving at home, two young men (one a pundit) were waiting for me. I quickly bathed and breakfasted, and after that we had a conversation of two hours, when they bought two lectures in English, on "Miracles." In the evening there was a storm, and it rained for some time, when I read with R. Charun in the Mahabharat and the Bible. After that I went to Brother Bion. On the road came a few Baboos, asking me a few questions. I knew it was only a pretence, and quickly I turned to religion; some twenty people came listening to the loud but good-natured dispute, which was at the same time carried on in perfect earnest, and only the night divided us.

This morning we preached at the Chowk. We had a good many people, and a number of tracts and Scriptures were sold. In the middle of the day the two Baboos came again, and remained for nearly an hour. In the evening, being a heavy storm with great rain, I began this letter.

HINDRANCES TO THE CONFESSION OF CHRIST IN BENGAL.

BY THE REV. W. A. HOBBS, OF JESSORE.

The preaching of Jesus Christ, as the only Saviour of men, goes on in all the villages and markets around as usual. I very frequently accompany a native brother in his morning excursions, going out at daybreak and returning about 10 o'clock. I am very pleased with the willing disposition the people manifest to listen to our exhortations; some of them appear really glad to see us, and before leaving them present us with cocoa-nut milk and cows milk in such quantities that it generally suffices for myself, the preacher, and my dog. During the last two months I have not had the pleasure of baptizing any new converts here, not that none have been undesirous of embracing Christianity, but because their desiring to do so was accompanied with conditions (more or less definitely expressed) that I should find them work to do, which is a thing in which I am not disposed to be very active. Indeed, if I were, the occasions in which I can secure employment for converts are few and far between. If converts will not tread the way of life for the sake of the blessings found within it, I cannot waste my time in carpeting it to allure them. Genuine converts regard safety more than comfort.

There are numbers of individuals around us who are half inclined to acknowledge Christ as their teacher, but ask for some tempting pecuniary motive to enable them to make a resolve.

One man says, "I am convinced that the Christian religion is the best one, and I should like publicly to prove it, but I am a priestly Brahmin, and hold, as such, a quantity of land rent free. If I become a Christian I shall either lose my land or shall have to pay rent for it; this I cannot afford to do. Will you, sir, pay the rent for me if I break my caste?"

Other three villagers say, "In our part of the village are six families—three of us wish to change our religion, and three do not; when our brethren will go with us, we will all become Christians together."

Another (a youth) intimates his intention of renouncing Hindooism for Christianity, if I will give him a school with a salary sufficient to keep him respectably.

A fourth says, "I read the New Testament repeatedly, and like Jesus and His good religion; Hindooism I see plainly to be a system of helplessness and deception; but I am in debt, and I want help to build a new house. When I am free from debt, and more comfortable, then I will at once avow my change of religion."

Now, although it is doubtless a gain to get a man to become even a nominal Christian; still, from such propositions as those I have mentioned, what can we do but turn aside, pray, and wait. Although I have not baptized any since last I wrote you, still our community has been strengthened by the accession of a young Prussian (formerly a Wesleyan) and the return of two members who have long been absent from fellowship.

Oh for gracious influences to convert more of the heathen Mussulmans around! Pray for us, that we may unceasingly see the result of our toils.

HOME PROCEEDINGS.

The meetings for which we have had to make arrangements have not been so numerous as during the previous two months. We have, however, received encouraging reports of them. A cordial, earnest spirit has pervaded them, and in some instances we hear of increased contributions and additional subscriptions.

Oakham, Wolverhampton, Coate, Farringdon, Wantage, Woolwich, Stoke Newington, and Bourton have been visited by Rev. R. Smith; Olney, by Rev. J. Teall; Isleham district, by Rev. W. Brooks; Biggleswade, and Pembrokeshire, with Haverfordwest and the vicinity, by Rev. Geo. Kerry; Maidstone, Horncastle, Lincoln, Great Grimsby, and Boston, by Dr. Underhill; Sevenoaks, by Rev. F. Trestrail; and the East Gloucestershire Auxiliary, by Rev. J. Trafford.

Our friends will be glad to learn that contributions, to the amount of £3,368, have been received towards the debt; and many more are on their way, especially from some of the larger Churches. It is worthy of note, too, that many of the smaller Churches have made collections; and as far as we can judge from the letters received, these collections have been made with great readiness and cordiality. They express, also, a warm interest in the Society, and an earnest desire for its prosperity and success.

Widows and Orphans' Fund.

The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

Native Preachers' Fund.

The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success.

MISSIONARY SCENES.

These beautiful cards, ten in number, may still be had, price one shilling, by application at the Mission House. They would make excellent rewards for Sunday-schools; and if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

HISTORIC SKETCH OF THE SOCIETY.

THIS brief, but comprehensive, history of the Society from its formation, which was published in the HERALD two months ago, has now been reprinted, price one penny; and may be had by application to the Mission House. Packets of them can be forwarded by post. Our friends could order a few, and put one in their letters to their correspondents, without increase of the ordinary postage. Few methods would better secure their circulation, or be attended with better results in awakening attention, and securing an interest in the Society's operations.

CONTRIBUTIONS

From October 19th, 1867, to November 18th, 1867.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Courtier, Miss	1	0	0
Harcourt, Rev. C. H.	0	10	0
Jackson, Mr. Thomas, Morton-on-Swale, near Northallerton	0	10	6
Munns, Mr, G. F.	5	0	0
Reynolds, Mr., Chaney's Lodge, near Royston	2	0	0
Do., Box	1	4	9
Tucker, Mr. H. Carre, C. B.	0	10	6
DONATIONS.			
By the Rev. G. Kerry, for *Intally School*:			
Hossey, Mrs., Dorchester	0	10	0
Pitts, Minnie, Downton	0	18	0
Taunton, Mr. W., Downton	1	0	0
Small, Rev. G., for *Rev. H. Heinig's School, Benares*	7	0	0
SPECIAL FOR DEBT.			
Airdrie, by Rev. A. Horne	1	0	0
Aberystwyth, by Rev. E. Williams—			
Collection	2	19	0
Ellis, Mr. Griffith	0	10	0
Jones, Mr. A.	0	10	0
Jones, Mr. Richard	1	0	0
Mazon, Mrs.	0	10	0
Morgan, Mr. Joel	0	10	0
Morris, Mr. John	0	10	0
Under 10s.	0	8	0
Aberdeen, by Rev. C. Chambers—			
Crichton, Mr.	1	0	0
A Friend, West Hartlepool	0	14	0
Beaulieu, by Rev. J. B. Burt—			
Burt, Rev. J. B.	1	0	0
Drudge, Mr.	1	0	0
Bingley, by Rev. J. C. Forth	2	12	7
Bond, Mr. W. H., R.N., Falmouth	1	1	0
Brentford, by Rev. W. A. Blake	1	0	0
Brixton Hill, New Park Road Chapel, by Mr. A. H. Rixon—			
Collection	19	2	6
Brown, Mrs.	3	0	0
Cooper, Mr.	5	0	0
Dodson, Mr.	2	0	0
Dunt, Mr.	2	10	0
Freeman, Miss	2	0	0
Green, Mr. S.	20	0	0
Hepburn, Mr. T.	25	0	0
Hepburn, Mr. A. P.	5	0	0
Higgins, Mr.	1	1	0
Jones, Rev. D.	2	0	0
Millar, Mr.	10	0	0
Rixon, Mr. A. H.	10	0	0
Robinson, Mr.	1	1	0
Sewell, Mr.	5	0	0
Swinscow, Mr.	5	0	0
Under 10s.	0	8	6
Burton, by Rev. J. Merchant	0	10	0
Caersalem Newydd, by Rev. Titus Jones	1	7	5
Caersalem and Jabez, by Rev. D. George—			
Caersalem	2	8	0
Jabez	2	10	0
Camberwell, Denmark Pl., by Mr. B. Colls	50	0	0
Cambridge, by Mr. G. E. Foster—			
Collec., St. Andrew's Street	31	3	11
Basham, Mr. W. J.	2	0	0
Basham, Mrs.	0	10	0
Coulthard, Mr.	1	0	0
Coulton, Miss	1	0	0
Ellis, Mr. W.	0	10	0
Foster, Mr. G. Ebenezr.	100	0	0
Foster, Mr. E. Bird (Anstey Hall)	25		0
Foster, Mr. C. F.	5	0	0
Foster, Mr. G. Edward	5	0	0
Fison, Mr. W.	0	10	0
Gotobed, Miss	1	10	0
Gotobed, Miss A.	1	0	0
Johnson, Mr. E.	0	10	0
Lilley, Mr. W. E.	10	0	0
Lilley, Mr. W. E., jun.	2	0	0
Robinson, Rev. W.	1	0	0
Saunders, Mr. C. L.	1	0	0
Shippey, Mr. W. C.	0	10	0
Smart, Mr. J.	1	0	0
Smith, Mr. E.	5	0	0
Watts, Mr.	1	0	0
Wetenhall, Mr. H. J.	1	0	0
Under 10s	0	11	6
Cardiff, by Mr. David Joseph—			
Vote of Committee of Baptist Union Autumnal Services, being part of surplus funds	10	0	0
Chippenham, by Rev. J. M. Bergin	3	6	6
Cuddington, by Mr. T. H. Howlett	0	6	4
Frome, Sheppard's Barton, by Mr. W. Thomson—			
Collections	9	4	6
A Domestic Servant	1	0	0
Other Donations	4	15	6
Glynceiriog, Denbighshire, by Rev. H. Jones	0	15	2
Great Leighs, by Mr. Wm. Smith	0	16	0
Gurney, Mr. Joseph	50	0	0
Harcourt, Rev. C. H.	0	10	0
Harlow, by Rev. F. Edwards, B.A.	7	0	0
Hengoed, by Mr. W. Jones	2	2	0
Hereford, by Mr. Jos. Rogers—			
Collection	5	5	0
Child, Mr.	0	10	0
Child, Mrs.	0	10	0
Forster, Rev. E. L.	1	0	0
High Wycombe, by Rev. J. Hirons—			
Cox, Mr.	1	1	0
Griffin, Mr.	0	10	6
Hirons, Rev. J.	0	10	6
Pearce, Mr. Job	0	10	0
Thompson, Mrs.	1	1	
Under 10s.	2	2	7
Houghton, Mr. John, Liverpool	25	0	0
John Street, by Mr. Marcus Martin—			
A. E. L.	0	10	0
Bacon, Miss S.	10	0	0
Bacon, Miss E. R.	3	0	0
Cooke, Mr.	1	0	0
Dennison, Mrs.	5	0	0
Gardiner, Mr. & Mrs.	1	10	0
Garlick, Mr.	2	0	0
Gundry, Mr.	5	0	0

	£	s.	d.
Hallowes, Mr.	1	0	0
Martin, Mr.	20	0	0
Metcalf, Mr.	2	0	0
Morris, Mr.	5	0	0
Noel, Hon. & Rev. B. W., A.M.	5	0	0
Sands, Mr.	50	0	0
Sulman, Mrs.	1	0	0
Varney, Miss	1	0	0
Williams, Mr. & Mrs.	2	0	0
Under 10s.	0	2	6
	113	2	6
Less amount acknowledged before	100	0	0
	13	2	6
Jones, Mr. Thomas, Newtown	5	0	0
Kelsall, Mr. Henry, Rochdale	105	0	0
Kilmarnock, by Mr. J. Warnock	1	12	6
Letterston, by Rev. B. Thomas	1	7	0
Little Kingshill, by Rev. W. Norris	1	15	0
Liverpool, by Mr. A. Brown—			
Jeffery, Mr. J. W.	10	0	0
Pembroke Chapel, per Mr. S. B. Jackson	1	3	6
Llanfair, by Mr. S. Ellis	0	11	6
Llangilloffan, by Rev. T. Williams	3	5	0
Llanllyfin, by Rev. R. Jones—			
Jones, Rev. Robert	1	0	0
Friends at Llanllyfin	0	11	0
Friends at Talysarn	0	14	0
Llysfaen, by Rev. T. Phillips	1	0	0
M. W. H.	5	0	0
M. E. G.	5	0	0
Markgate Street, by Rev. T. W. Wake—			
Cook, Mr. R., Woodend	0	10	0
Under 10s.	0	1	0
Milton, by Miss Dent—			
Collection	5	2	0
Dent, Mrs., by Rev. F. Trestrail	10	0	0
Newport, Isle of Wight, by Mr. E. J. Upward.	5	0	0
Nisbett, Mrs. Margaret	1	10	0
Northall, Dunstable, by Rev. T. Hart	1	5	0
Plaistow, by Rev. J. Foster	5	6	0
Powell, Mr. John, Benson, near Wallingford	10	0	0
Ravensthorpe, by Mr. W. Gray	1	4	0
Rattlesden, by Rev. R. Bird	2	1	6
Redrath, by Rev. F. Trotman	2	17	6
Ryde, by Rev. T. A. Binns	5	0	0
Sandy, by Rev. P. Griffiths—			
Collection	1	4	0
Skillett, Mrs.	1	0	0
St. Albans, by Mr. Jas. Fisk	11	14	1
Swansea, Bethesda Chapel, by Rev. E. Davies—			
A Brother	0	10	0
Bourn, Mr. John	0	10	6
Davies, Mr. John	0	10	0
Davies, Mr. Daniel	0	10	0
Davies, Mr. John	0	10	0
Harris, Mr. W.	0	10	0
Hughes, Mr. W.	0	10	0
Jenkins, Mr. David	0	10	0
Matthews, Mr. John	0	10	0
Owens, Mr. John	0	10	0
Owens, Mrs. John	0	10	0
Morgan, Mr. Morgan	0	10	0
Thomas, Mr. W.	0	10	6
Thomas, Rev. David	0	10	6
Williams, Mr. Edward	0	10	0
Under 10s.	4	19	6
Ulay, by Rev. W. C. Tayler	1	6	0
Upper Norwood, additional, by Mr. H. H. Heath	2	2	0
Webb, Rev. Jas.	1	1	0
Westbourne Grove, by Rev. W. G. Lewis	31	0	0
Wincanton, by Rev. J. Hannam	3	1	9
Ystalyfera, by Mr. D. Davies	3	10	0

Legacy.

Wood, the late Joseph, of Chelsea, by Mr. Josiah Wood	5	0	0

London and Middlesex.

Albert Hall—			
Contribution	0	10	6
Arthur Street, Camberwell Gate—			
Contributions, Pastor's Bible Class	5	2	6
Bloomsbury—			
Contribs., Sun.-schl., for *Rev. W. H. Gamble, Trinidad*	5	0	0
Camberwell, Denmark-Place—			
Contributions	32	11	0
Camden Road—			
Contribs. on account	10	4	3
Calthorpe Terrace, contribs. Sun. School by Y. M. M. A., for *Rev. H. Gamble, Trinidad*	11	8	11
Devonshire Square—			
Contributions	18	0	0
Ebenezer Sunday-school—			
Contribs. on account, by Y. M. M. A.	1	12	0
Grove Road, Victoria Park—			
Contributions S. School	0	11	3
Hammersmith—			
Contributions	17	12	2
Hawley Road—			
Contributions	7	7	0
James Street—			
Contributions	6	5	0
Maze Pond—			
Contributions	4	11	6
Notting Hill, Free Tabernacle—			
Contributions	13	0	0
Poplar, Cotton Street—			
Contribs., Sun.-school, by Y. M. M. A.	3	3	1
Regent's Park—			
Contribs. on account	96		6
Vauxhall, Sunday School—			
Contributions	0	12	0
Walworth Road—			
Contribs. on account	25	0	0

Bedfordshire.

Bedford, Bunyan Meeting—			
Contribs., Balance	0	6	9
Do., Sun.-schl., for *Victoria, West Africa*	2	10	0
Do., Goldington Sun.-school	1	3	11
Do., Foniake Sun.-schl.	0	7	7
Biggleswade—			
Contributions	17	5	10
Do., Dunton	0	7	6
Heath—			
Contributions	5	0	0
Shefford—			
Contributions	3	14	2
Thurleigh—			
Contributions	1	1	6

Berkshire.

Reading, West Street Hall—			
Collections	4	6	4

Buckinghamshire.

Great Brickhill—			
Contributions	2	0	0

Cambridgeshire.

Cambridge, Zion Chapel—			
Collection for *W & O*	3	0	0

Cornwall.

Redruth—			
Contributions	13	0	3

Derbyshire.

Chesterfield—			
Contributions	5	10	0

Devonshire.

Exeter, South Street—			
Contributions	13	11	2
Newton Abbot, East Street—			
Contributions	9	5	8
Plymouth, George Street—			
Contributions	45	19	6
Do. for *China*	0	12	0
Do. for *West African Orphans*	5	4	0
Do., Hooe	6	10	10
Do., Millbrook	2	13	0
Do., Buckland Monachorum	5	13	0
	66	12	4
Less expenses	3	9	6
	63	2	10
Prescott and Uffculme—			
Collections	1	17	3
Tavistock—			
Contributions	2	2	0
Tiverton—			
Contribs. on account	20	0	0

Dorsetshire.

Gillingham—			
Contributions	6	0	0

	£	s.	d.
DURHAM.			
Monkwearmouth—			
Collection	1	1	6
South Shields, Barrington Street—			
Contributions	10	0	0
Walsingham—			
Contributions	5	10	0
ESSEX.			
Barking—			
Contribs., Sun.-schl.	0	16	1
Waltham Abbey—			
Collection for *W & O*...	1	1	0
Contributions	2	11	5
Langley—			
Contributions	1	10	0
GLOUCESTERSHIRE.			
Avening—			
Contributions	2	2	3
Coleford—			
Contributions	1	8	6
Stroud—			
Contributions	12	2	6
	15	12	3
Less district expenses	6	19	6
	8	13	9
EAST GLOUCESTERSHIRE.			
Cirencester—			
Contribution	25	0	0
Malmesbury—			
Contribs. for *Support of Female released from bondage in Cameroons*	5	0	0
HAMPSHIRE.			
Basalico—			
Contributions	4	9	1
Blackfield—			
Collection	1	19	1
Broughton—			
Contributions	7	15	9
Colwell, Isle of Wight—			
Contributions	0	13	1
Lymington, New Lane Chapel—			
Contributions	13		
Newport, Isle of Wight—			
Contributions	22	7	9
Do. for *N P*	0	3	9
Do. for *Mrs. Page's School, Barisal*	5	0	0
Do., Rond	2	11	6
Cowes, Isle of Wight—			
Coll., Public Meeting	3	19	0
Ryde—			
Contributions	15	0	0
HERTFORDSHIRE.			
Rickmansworth—			
Contributions	15	16	5
Do. for *Rev. E. Smith's Native Orphans*	1	10	7
KENT.			
Coxheath Tabernacle—			
Contributions	0	18	0
LANCASHIRE.			
Barrow in Furness—			
Collection	1	7	0
Coniston—			
Collection	1	3	6
East Lancashire Union—			
Contribs. on account	190	12	0
Lancaster—			
Collection	1	16	10
Liverpool—			
Collections, &c.	38	5	2
Do., Athenæum, Everton—			
Contributions	6	0	0
Do., Athol Street—			
Contributions	6	0	0
Do., Egremont—			
Collection	1	11	7
Do., Myrtle Street—			
Collection	69	12	1
Do., Pembroke Chapel—			
Contribs., Juv., for *Malden School, Jamaica*	10	0	0
Do., do., for *Rev. Q. W. Thomson, Africa*	5	0	0
Do., Richmond Chapel—			
Contributions	35	1	6
Do., Soho Street—			
Collection	8	7	7
Do., Stanhope Street, Welsh—			
Contributions	10	11	2
Do., Walnut Street—			
Contribs., Sun.-schl.	1	4	2
	191	13	3
Less expenses & amount acknowledged before	112	14	0
	78	19	3
Manchester—			
Contribs. on account	100	0	0
Oldham, King Street—			
Contributions	34	0	4
Do., Manchester Street—			
Contributions	6	11	1
Preston, Fishergate—			
Collections	13	3	5
Do., Pole Street—			
Collections	4	6	10
Rochdale—			
Collection, West Street	43	0	0
Do., Public Mtg., do.	21	6	1
Contribs., balance	200	1	5
Do., Boxes & Sun.-school, West St.	13	11	0
Do., do., Drake St.	2	4	1
Sabden—			
Collections	26	8	2
LEICESTERSHIRE.			
Leicester, Victoria Church—			
Contribs. and Donations on account	57	11	1
Harris, Richard, Esq., for *N P, Delhi*	25	0	0
Victoria Church Weekly Offerings	20	7	8
Do., Melton Street—			
Collection	0	10	6
Sheepshed—			
Contributions	10	12	0
NORFOLK.			
Mundesley—			
Collection	1	3	4
Worstead—			
Contribution	0	10	9
NORTHAMPTONSHIRE.			
Brayfield—			
Contributions	2	3	4
Bugbrook—			
Contributions	3	0	8
Cucknow—			
Collection	2	12	0
Denton—			
Contributions	4	4	10
Earls Barton—			
Contributions	3	15	9
Ecton—			
Contributions	3	10	0
Heyford—			
Contributions	1	11	5
Northampton—			
Contrib., Life Donation	10	10	0
	36	3	0
Less expenses	0	13	0
	35	15	0
OXFORDSHIRE.			
Banbury—			
Contributions	3	6	10
RUTLANDSHIRE.			
Langham—			
Collection	2	9	9
Oakham—			
Contributions	5	14	9
SHROPSHIRE.			
Bridgnorth—			
Contributions	2	2	6
SOMERSETSHIRE.			
Chard—			
Contributions	40	12	0
STAFFORDSHIRE.			
Wolverhampton—			
Contributions	12	6	10
SURREY.			
Haslemere—			
Contributions	0	14	0
Penge—			
Contributions	3	11	10
SUSSEX.			
Battle, Zion Chapel—			
Collections	6	6	0

	£	s.	d.
Warwickshire.			
Alcester—			
Contributions	11	2	6
Birmingham—			
Contribs. on account, by Mr. Thomas Adams, Treasurer	384	1	1
Wiltshire.			
Melksham—			
Contributions	14	15	0
Do., Broughton	0	5	0
Rushall—			
Contributions	0	1	8
Worcestershire.			
Evesham—			
Contribs. on account	15	0	0
Upton-on-Severn—			
Contributions	5	7	3
Yorkshire.			
Barnoldswick—			
Collections	9	8	0
Barnsley—			
Contributions	15	0	0
Bedale—			
Contributions	27	0	8
Bradford, Westgate—			
Collections	44	14	4
Do., Trinity Chapel—			
Collections	10	10	0
Do., Hallfield—			
Collections	17	5	4
Do., Bower Street—			
Collection	2	1	4
Bramley—			
Contribs., Ladies' Association, on account	10	0	0
Brearley, Luddenden Foot—			
Contributions	15	3	10
Cullingworth—			
Collection	1	1	7
Earby—			
Collection	6	2	0
Farsley—			
Contributions	36	8	6
Hawkinstone—			
Collection	2	10	0
Haworth, 1st Chapel—			
Contributions	23	17	3
Horsforth—			
Contributions	5	15	6
Keighley—			
Contributions	24	7	4
Long Preston—			
Collection	10	2	0
Meltham—			
Contributions	6	11	10
Middlesborough—			
Contributions	7	11	8
Rotherham—			
Contributions	8	8	8
Sheffield, Townhead Street—			
Contribs on account	40	0	0
Slack Lane—			
Collections	25	10	3
Steep Lane—			
Contributions	5	14	2
Salterforth—			
Collections	10	10	0
SOUTH WALES.			
Brecknockshire.			
Brynmawr, Calvary—			
Contribs., Sun.-schl.	1	16	8
Carmarthenshire.			
Carmarthen, Priory Street—			
Contributions	20	2	2
Glamorganshire.			
Aberdare, Cwmdare—			
Contributions	0	13	0
Monmouthshire.			
Abergavenny, Lion Street—			
Contributions	0	4	6
Do., Frogmore Street—			
Contributions	13	11	10
Blaenafon—			
Collection, Public Mtg.	1	6	8
Chepstow—			
Contributions	5	17	1
Do. for *N.P.*	1	0	0
Pontheer—			
Contribs., less expenses	10	7	10
Pontypool, Crane Street—			
Contributions	19	11	0
Raglan—			
Collection for *W & O*	0	9	2
Contributions	2	18	5
Rhymney Peniel—			
Collection	3	0	0
Pembrokeshire.			
Blaenffos—			
Contributions	2	6	10
SCOTLAND.			
Edinburgh, Dublin Street—			
Contribs., Sun.-school, for *Rev. R. J. Ellis, Barisal, for Education of Two Native Converts*	7	0	0
Glasgow—			
Contribs. for *China*	4	2	6
FOREIGN.			
Australia, Sydney, by Rev. James Vollor	37	16	7

JAMAICA SPECIAL FUND.

By Rev. G. McMichael, B.A., Bourton-on-the-Water, for *Morant Bay Chapels:*			
Bourton-on-the-Water—			
Newitt, Miss	1	0	0
Reynolds, Mr. J.	1	0	0
Truby, Mr. E.	1	0	0
Milton—			
Huckvale, Mr. W.	1	0	0
Kimber, Mr. J. W.	1	0	0
Maddox, Mr. J. T.	1	0	0
Under 10s.	0	5	0
Winchcombe—			
Smith, Mr. T.	1	0	0
By Mr. A. Brown, Liverpool—			
Brown, Rev. H. S., for *Gordon Chapel, Morant Bay*	10	0	0

CALABAR COLLEGE REMOVAL FUND.

Bacon, Mr. J. P.	10	0	0
Collected by Rev. D. J. East	185	0	0

CALCUTTA ZENANA MISSION FUND.

Mrs. Winter, Caterham	2	2	0
Hawley Road, by Mrs. Ball—			
Ball, Mrs. A. M.	0	10	0
Ball, Miss, of Florence	0	10	0
By Mrs. Croll—			
McLaren, Miss, Highbury Park-terrace	0	10	0
Rooke, Mrs., Frome	1	0	0
Cambridge, the Ladies of St. Andrew's-street Chapel, by Mrs. W. Shipley	8	0	0
Westbourne Grove, on account, by Miss Dunbar	3	12	0
Camberwell, by Mrs. Stanford—			
Young, Mr. J. W.	1	1	0
Walworth-road, by Mrs. J. E. Tresidder—			
Tresidder, Mrs. J. E.	1	1	0
Under 10s.	0	5	0
Mrs. Alfred Kingsford, Dover	1	1	0

JAMAICA EDUCATION FUND.

The Trustees of the late Mr. Wm. Taylor, to the Schools under the superintendence of the Day School Society of the Jamaica Baptist Union	200	0	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Sept. 23; Pinnock, F., Sept. 17; Thomson, Q. W., Oct. 11.
AMERICA—BOSTON, Hubbard, G. G., Oct. 18.; Murdock, Oct. 25.
CHATTANOOGA, Merrick, Mrs., Oct. 8.
ASIA—CHINA, CHEE-FOO Laughton, R. F., Aug. 19.
INDIA, BARISAL, Ellis, R. J., Aug. 26.
CALCUTTA, Wenger, J., Oct. 7; Pearce, G., Sept. 28.
DACCA, Supper, F., Sept. 24; Bion, R., Sept. 20.
DELHI, Smith, J., Sept. 18, 24.
DINAPORE, Evans, R. H., Sept. 21.
JESSORE, Hobs, W. A., Sept. 20.
HOWRAH, Morgan, T., Aug. 29.
MONGHYR, Lawrence, J., Sept. 20
MUSSOORIE, Parsons, J., Oct. 5.
MUTTRA, Williams, J., Oct. 9.
PATNA, Broadway, D. P., Sept. 25.
SEWRY, Allen, Isaac, Sept. 21.
BOMBAY, POONA, Gillott, A. C., Sept. 23; Edwards, E., Sept. 27.
COLOMBO—Pigott, Mrs., Aug. 29.
EUROPE—FRANCE, PARIS, Vernes, T., Nov. 16.
GUINGAMP, Bouhon, V. E., Nov. 2.
NORWAY, ARENDAL, Hilbert, G., Oct. 15.
WEST INDIES—BAHAMAS, NASSAU, Davey, J., Oct. 19
TURK'S ISLAND, Littlewood, W., Sept. 3, Oct. 4; Kerr, D. L., Sept. 16.
HAYTI, Kerr, S., Sept. 27.
JAMAICA—KETTERING, Fray, Ellis, Oct. 8.
MONTEGO BAY, Dendy, W., Oct. 17.
MORANT BAY, Teall, W., Oct. 1, 25.
ST. ANN'S BAY, Millard, B., Oct. 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

Ladies Working Society, St. Michael's Chapel, Coventry, per Mrs. Bently, for a Parcel of Clothing for *Rev. Q. W. Thomson, West Africa.*
Friends at Stourbridge, per Mrs. Bird, for a Box of Clothing for *Bahamas.*
Friends at Battle, per Rev. G. Veals, for a Parcel for *Rev. R. Smith.*
Mrs. Risdon, Pershore, for a Parcel for *Rev. J. Clark, Brown's Town, Jamaica.*
Mrs. Baxter, Clifton, for a Box for *Mrs. Hutchings, Jamaica.*
Rev. J. Mills, of Taunton, for a Box of Magazines and Pamphlets.

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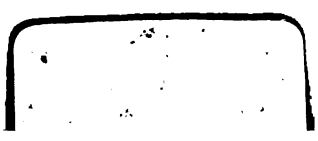
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